THE UNIVERSAL JEWISH ENCYCLOPEDIA

IN TEN VOLUMES

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

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VOLUME 8

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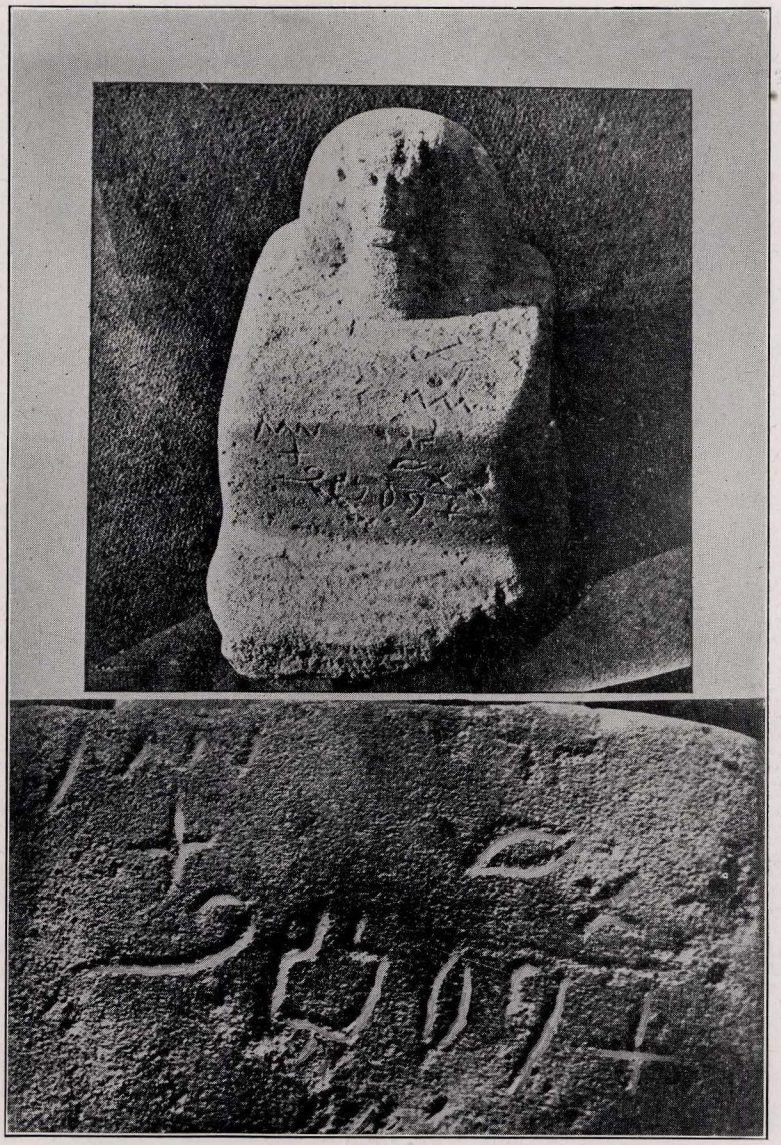


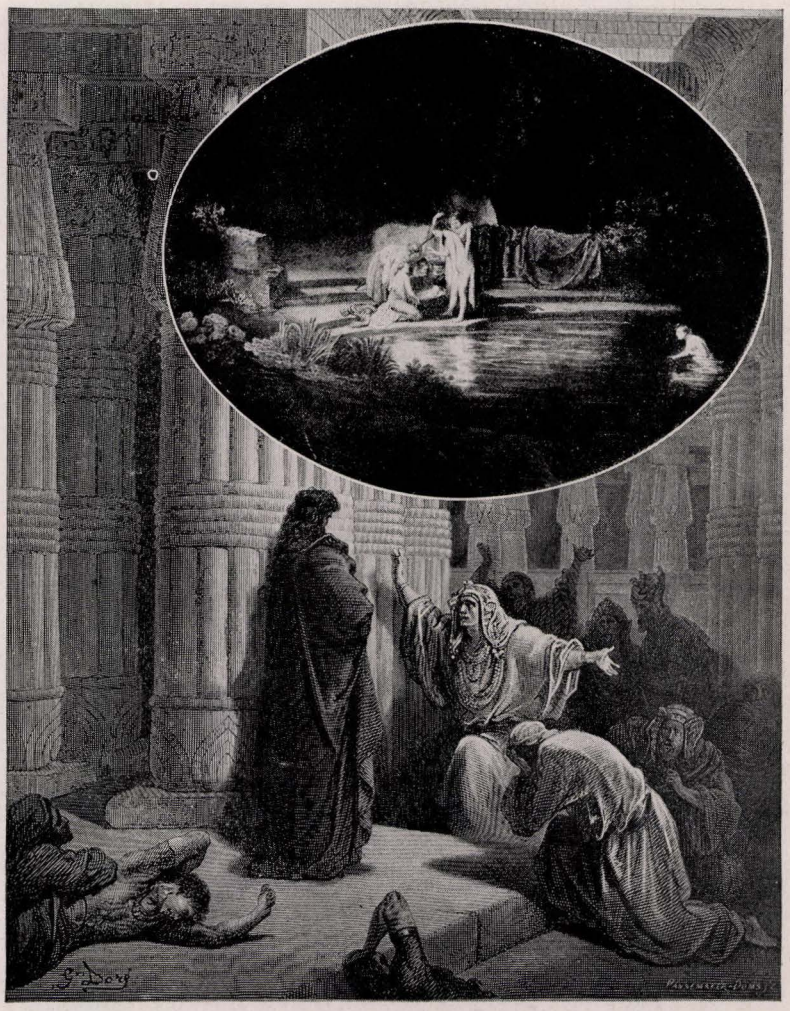
Statue found (1923) at Mount Sinai, and held by Grimme to be that of Moses in his youth. Other scholars have rejected the identification. The line enlarged below is the dedication to a goddess

MOSES, liberator of Israel from Egyptian oppression, founder of the Israelite religion, leader of the people of Israel through the wilderness. The name Moses is probably derived from the Egyptian *mesu,* meaning child, which usually is combined with the name of one of the gods (such as Thotmose = Thutmosis; Ra-mose = Ramses) to form personal names. The Biblical explanation of the name (*Ex.* 2:10), i.e. that he was drawn out of the water, is popular etymology which can not be reconciled with the active Hebrew verb (*mosheh* can at best mean "he who draws out").

1. In the Bible. Moses was born in the period of greatest Egyptian oppression, and was the son of Amram and Jochebed, both of the tribe of Levi. As an infant he was set adrift upon the Nile because of the edict of Pharaoh to slay all Hebrew male children. The daughter of Pharaoh found him and raised him at the royal court. Despite his position as the adopted child of the princess, he had a deep compassion for his oppressed brethren.

On the occasion of a visit among his brethren (*Ex.* 2:11), he witnessed a brutal attack upon a Hebrew by an Egyptian overseer. He was so enraged by this deed that he killed the evil doer, but when the affair became bruited about he was compelled to flee from Egypt.

He found shelter with Jethro (*Ex.* 2:18-21; called also Reuel and probably identical with Hobab, *Num.* 10:29), a priest of the nomadic tribes of Midianites who appeared at various times in the Syrian Arabian desert; in this case they were roaming about with their cattle in the southeasterly part of the Sinai peninsula. Moses married Jethro's daughter Zipporah, and then began to tend the herd of his father-in-law. In a revelation of God, which came to him upon the ancient sacred mount of Horeb through the miraculous appearance of a bush that burned but was not consumed, it was revealed to him that he had been chosen to be the liberator of his people. Since he expressed doubt concerning his ability to undertake this task, he was assured of the assistance of his more fluent brother Aaron, who was to be his "mouth" and his "prophet"



(Oval) The finding of Moses. From a painting by Rembrandt van Rijn; (below) Pharaoh begs Moses to lead the Israelites out of Egypt

to the people and to Pharaoh. He received from God a miraculous staff which was to serve him as a sign of authority and an instrument for the deeds which he was to perform.

Moses left the land of Midian and returned to Egypt, where he appeared with Aaron, who had met him while journeying toward Horeb in accordance with the word of God. They announced to Pharaoh the command of the Lord, the God of the Hebrews, to free His people. Pharaoh at once refused to obey the command. Even the nine terrible plagues which Moses called down upon Egypt through his wonderful staff did not break Pharaoh's resistance. Only the tenth plague, the killing of the first-born, which included the heir to the throne, forced Pharaoh to grant the Hebrews permission to leave the land. The Egyptians urged the Hebrews to move as quickly as possible, because they feared the intensification of the plague, and thus, about midnight, on the 14th of Abib (Nisan), the hasty Exodus from Egypt took place.

At first Moses led the people down the caravan highway toward Canaan, but then he turned off toward the southeast so that between the Hebrews and the peninsula of Sinai, their next objective, lay a body of water, probably the Gulf of Suez. By a miracle the waters divided to let the people cross, but returned in flood to engulf the pursuing enemy, "horse and rider." In triumphant song the Israelites celebrated the long awaited liberation from the "house of bondage." After several weeks they reached the sacred mountain of Sinai, upon which, through the intermediation of Moses, a covenant was made between God and Israel, and the law (Torah) was given to the people.

Next the Israelites began their wandering through the wilderness, led by Moses and guided by the fire and cloud of God. They met with innumerable dangers, such as lack of water and nourishment, and snakes. Despite the fact that Moses always was able to overcome them, he was constantly beset by petty murmurings. This lack of faith became especially apparent when the spies sent out to Canaan reported to Moses and the people concerning what they had seen in the land. The people hesitated to move northward, whereupon God told Moses of His decision to let that generation die out in the wilderness and to permit only the coming generation to enter the promised land.

Moses used the forty years of wandering to educate the people in his new religious teachings, as well as to prepare them for the coming campaign. In Kadesh-barnea, where most of the forty years were spent, Moses laid the foundation for a community based on religion and justice. Under his guidance the country east of the Jordan was conquered and given to the tribes of Reuben, Gad and half of the tribe of Manasseh. The conquest



(Right) Moses becomes slow of speech by burning his mouth on a glowing coal. From a painting by Giorgione in the Uffizi Galleries, Florence; (below) Moses depicted driving off the shepherds in a painting by Frederic Schopin



of the region west of the Jordan was not to fall to the leader who had in the meantime reached the age of 120. After he had turned over his office to Joshua, he was permitted to view the land of promise by himself from the summit of Mount Nebo. There he died; "no man knows his sepulchre."

The historicity of the Biblical narrative of Moses is closely associated with the validity of the story of the Exodus from Egypt. The immigration of semi-nomadic Canaanites into Egypt as well as their use as slave labor have been repeatedly proved by Egyptian monuments and fragments. There is no reason, therefore, for doubting the possibility of a more or less peaceful exodus of certain of these peoples. If there were no historical memories behind the story of Egyptian slavery, references which occur even in the oldest portions of the Scriptures, it is incomprehensible how a motif so inimical to the ego of the proud Israelites could have become the core of the entire folk epic. It is equally obvious from the whole religious tradition of Israel that there must have been a founding of the religion in a single occurrence which created the religious condition. The entire character of the Israelite religion is infused with the idea of a voluntary covenant between God and the people, presupposing such a founding of the religion in the making of a covenant. If a historical liberation and a religious creation existed at the beginning of Israelite history, both of these are not conceivable without some central figure who personified the will for freedom of the developing nation and who, by powerful spiritual leadership, fused the numerous tribes into an ideal unity. The period during which Moses apparently lived was the third or fourth quarter of the 13th cent. B.C.E.; accordingly, Ramses II or Merneptah was the Pharaoh of the Exodus.

Naturally, the historical figure of Moses has been surrounded by popular tradition and manifold legend. The content and form of these have greater value in estimating the spiritual culture of the time of their origin than in forming a judgment on the historical Moses. Three categories of legends may be distinguished, according to the way in which they are associated with the person of Moses. The first are elaborations of very general and primitive legendary themes which occur especially in Near Eastern literature and which are very loosely connected with Moses; for example, the legend of his exposure on the water and of his rescue. The second are legends concerning the origin of the people, and, insofar as they deal with the wilderness, they are associated with the hero of the period in the wilderness. To this group belong especially the innumerable local legends concerning the creation of the oases in the wilderness, the battles in the conquest of the East Jordan, and the so-called etiological legends explaining ancient festival customs, such as the Passover ritual. A third group of legends consists of those which are not to be conceived as associated with Moses by chance or as an afterthought, but rather those which are essential portions of the tale and which can not be omitted from the continuity, for example, the legends of Sinai, or of the circumcision (*Ex.* 4:24-26), where apparently ancient legendary sources glimmer through the version which is now no longer clear.

In general the Moses legends may be grouped into



Moses and the Burning Bush. From a panel in the Dura Europos synagogue

three great cycles. In the first cycle, the popular one, Moses is above all the leader, the conqueror and the law-giver. In the second, the prophetic, he is the intermediary of the covenant with God, the zealot, the iconoclast, the announcer of God's words, the prototype of the prophet. In the third, the priestly, he is the founder of the most ancient sanctities of Israel (the covenant, the Tabernacle, the symbol of the Temple), the first of the Levitic priesthood, the founder of the oracle, of the cult and of the priestly organization.

Of the many characteristics of Moses, that of law-giver is of particular significance for the entire development of Jewish spiritual life. Moses was regarded as *the* law-giver, and until the completion of the canon and in an ideal sense even beyond, every religious codification was traced back to him. This has given continuity and strength to tradition, and has influenced the basic form of Jewish religious life. For that reason the Oral Law is called Halachah Lemosheh Misinai. The most pregnant expression of this conception is found in the Talmudic saying: "Whatever a keen pupil will want to tell his teacher as something new, even that has already been told to Moses on Sinai" (*Yer. Peah* 2:6).

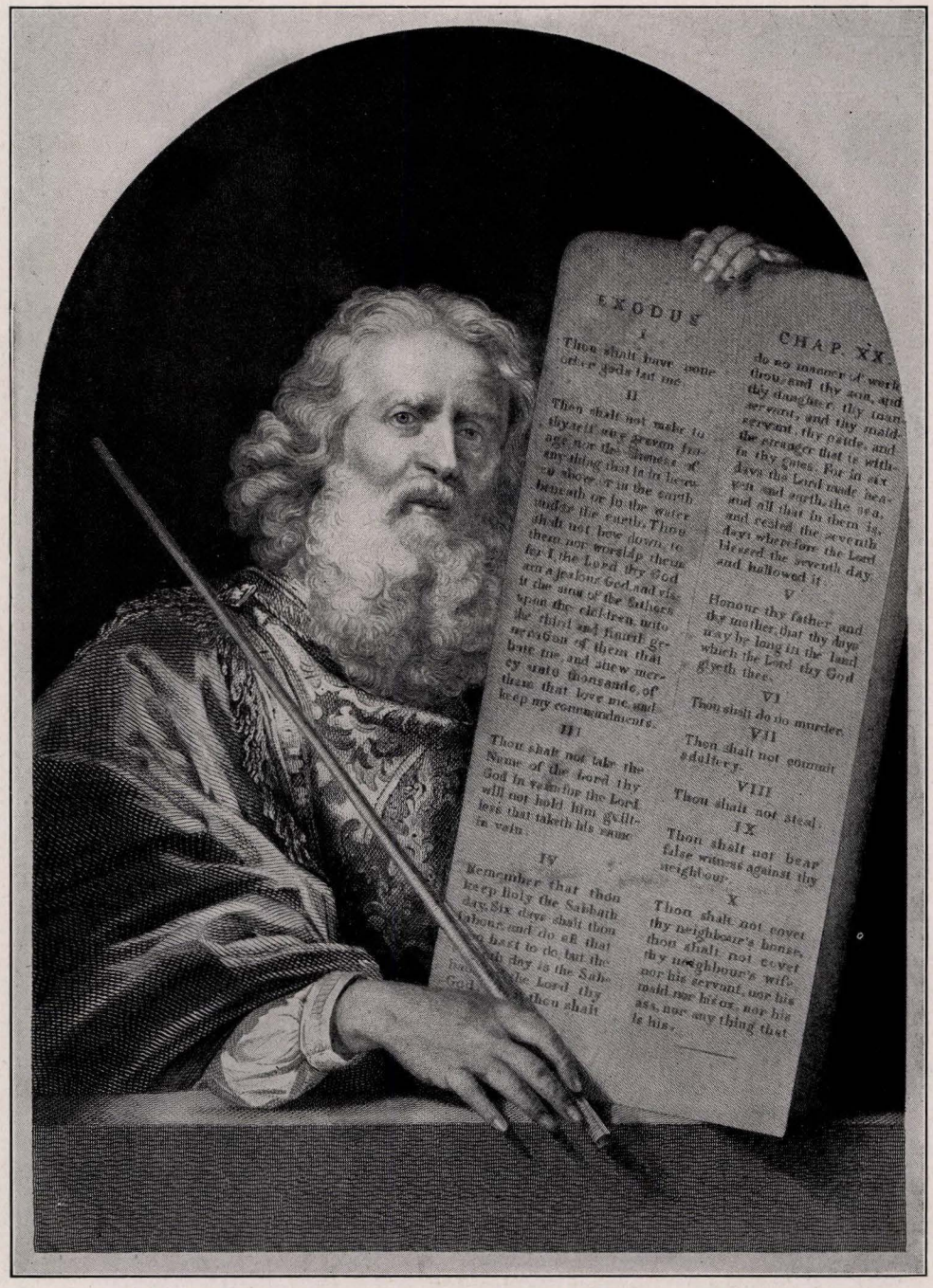
As the leading figure in Biblical tradition, Moses is also the center of post-Biblical writings, including the Apocryphal and Talmudic writings. According to these, his personality is interwoven with legend. The tragic tale of the death of this man of God, especially, has again and again given stimulus to the building of legends and edifying sentiments. The apocalyptic *Ascension of Moses* and the Midrash on Moses' death (*Petirath Mosheh*) contain only fragments of the great poetry of this kind. Medieval synagogal poetry, religious philosophy, early Christian and Islamic legend, as well as the creative arts from the early Middle Ages



Moses receives the Tablets of the Law. From a 16th cent. tapestry in the Gobelin Collection, Vienna



Descent of Moses from Sinai, bearing the second Tablets of the Law. From a painting by John Rogers Herbert (1864) in Westminster Palace



Moses and the Tablets of the Law. From a study by Murillo; engraved by David Roberts

until modern times, were influenced again and again by the mighty figure of Moses. In modern Jewish folklore, Moses (Mosheh Rabbenu, "Moses, our teacher"), next to Elijah, is the most beloved figure. He is the friend of the people, the wise counselor, and the aid in need. MAX SOLOWEITSCHIK.

2. In Rabbinic Tradition. The life of Moses, from birth to death, is even more richly bedecked with rabbinic legend than are the lives of the Patriarchs. Philo devoted an entire work to the life of Moses (*De vita Mosis*). Many legends about Moses, found in Josephus, coincide largely with Haggadic tradition. In addition to the more or less scattered references in the Midrash, there is a series of narratives about Moses, as, for example, in the *Sefer Hayashar,* the chronicle of Moses (*Dibre Hayamim Shel Mosheh*), the death of Moses (*Midrash Petirath Mosheh*), and the like. Many of these tales have been fused with ancient legends.

According to tradition, Moses' birth was revealed to Pharaoh in a dream, whereupon Pharaoh issued the command that all Israelite boys were to be cast into the Nile (*Pirḳe de Rabbi Eliezer* 43). According to tradition, Moses was born on the 7th of Adar (*Meg.*



Moses drawing water from the rock. After a 16th cent. painting by Raffaelo and Giulio Romano

13b); at his birth the room was filled with light (*Midrash Ex.* 1:20). He came into the world circumcised. His rescue from the water was accompanied by many miracles. As the daughter of Pharaoh touched the child she was cured of her infection (*Sotah* 12b). She named him Moses; but in reality he had many other names, which, however, finally obscured the name which his parents had given him. The Torah itself accepts the name Moses which the daughter of Pharaoh gave him as a reward for her good deed (*Meg.* 13a).

The years of his childhood at the court of Pharaoh are elaborately described by Philo and in the later Midrashim. These as well as other legends were taken up into Arabic literature; they were much altered and expanded. According to the legends, the three-year-old Moses plucked the crown from the head of Pharaoh. In order to discover whether he had done this premeditatively or as an act of childish playfulness, red-hot coals and gems were placed before him. As Moses reached to grasp the gems, the angel Gabriel saved him by guiding the hand of the child to the coals, which he then took into his mouth. In this way Moses was saved from the wrath of Pharaoh but acquired his speech defect (*Midrash Ex.* 1:26). The Midrash praises Moses for having compassion on his hard pressed brethren, even though he was raised in the court of the king. He wanted to help every one of them, and succeeded in obtaining for the Hebrews one day of rest in each week, the Sabbath.

When Moses had to flee from Egypt he was saved by a miracle. According to the report in the Bible, he fled directly to Midian; according to later Midrashim, he arrived first in Ethiopia. Here he achieved great honor because of his bravery and courage, and became king. He spent forty years there, but then had to leave the land because he was a foreigner. This widespread legend is linked with the Biblical tale of Moses' Cushite wife. An allusion to this legend is found in *Targum Pseudo-Jonathan* to *Num.* 12:1. Moses had to suffer much discomfort in Jethro's house. There he came into possession of the wonderful staff, which was planted in Jethro's garden. This staff had been in the possession of Adam and could be seized by no one before Moses (*Pirke de Rabbi Eliezer 40; Sefer Hayoshar*).

When Moses served Jethro as shepherd, he watched over the sheep with such loving care that God later made him the shepherd of Israel (*Midrash Ex.* 1; *Suk.* 52a). When Moses was sent by God to Pharaoh, he hesitated somewhat and was therefore punished. The miracles before Pharaoh, especially the first three, were executed together with Aaron, as in the Bible story. The dependence of Moses upon Aaron was brought about by Moses himself. Moses was placed on an equal footing with Aaron (*Mechilta,* edit. Friedmann, 1a); the activities of Moses, however, came to the fore later. At the sea he had to combat the elements; he did not have the power to split the sea until the Eternal had placed His right hand upon the hand of Moses (*Midrash Ex.* 21:6). The miracles which Moses performed at the sea are especially emphasized. Yet Moses was hesitant here, too, and he was warned that he was spending too much time in praying, and that his strength lay more in prayer than in action.

During the Exodus from Egypt, the legends continue, Moses sought the earthly remains of Joseph, while the others desired gold and treasures (*Sotah* 13a; *Pesikta de Rab Kahana,* edit. Buber, 85b). As a reward for this, Moses was later enriched by the two tablets of the Commandments. In the battle against Amalek Moses



Reputed grave of Moses in Palestine

did not enter the combat himself, but sent his disciple Joshua. The reason for this, according to the Midrash, was that the descendants of Esau were chosen to be delivered to the descendants of Joseph. He did not participate in the later war against Midian because of his gratitude for the protection which this land had given him against his persecutors (*Midrash Ex.* 24).

The honor shown Moses in giving the Law to the people was the high point of his life. It was in reward for his piety that he was privileged to stand in the presence of God during the revelation on Sinai. When he arrived in heaven he had to combat the angels, who looked upon the Torah as belonging to them alone. He was given great power in heaven, and even the Eternal had to reckon with Moses' influence (*Midrash Ex.* 28:2). He was privileged in this world to receive and to learn and teach the Law, and in the future world he is to continue his activities as teacher and the Patriarchs will send their disciples to him. Moses spent many days on Mt. Sinai, but not until the fortieth day did the Law remain fixed in his memory. Since he returned six hours later than he had promised, Satan took advantage of the fickleness of the people to mislead them. He showed them Moses hovering between heaven and earth. Since all honor was shown Moses only because of Israel, he had to withdraw because now Israel had sinned (*Ber.* 32a). After the divine forgiveness, when the covenant between God and Israel had been renewed, he was commanded to hew new tablets. A store of sapphires to be used for the tablets was revealed in his tent. The story of his shining face (*Ex.* 34) is explained as being due to the fact that he wiped his pen upon his brow.

Fifty gates of wisdom were created in the world, the legends assert. Moses was entrusted with knowledge of all but one of them (*R.H.* 21b); he was the father of wisdom and prophesy (*Meg.* 13a). It was only for his sake that the world was created (*Sanh.* 98b). Despite his great services and just because of them Moses had to do great penance for his loss of temper (*Num.* 20), and died in the wilderness. His death and the greatness of Joshua had been foretold already by Eldad and Medad. As the day of his death drew near, God showed him not only the promised land but also its future fate (*Sifre,* at the end). As the Angel of Death came to take his soul, Moses grasped the staff upon which the Name of God was written and wanted to drive him away. God then promised not to deliver him unto the Angel of Death (*Pesikta de Rab Kahana* 32). Moses died as God kissed his soul, and for twelve miles there resounded the call of the angels, "Moses is dead" (*Sifre Deut.,* section 317).

Moses was one of the six persons over whom the Angel of Death had no power: Abraham, Isaac, Jacob, Moses, Aaron, Miriam (*B.B.* 16a). His grave was situated in the wilderness, but it is connected by a subterranean tunnel with the cave of Machpelah. According to tradition, Moses stands higher than Adam, Abraham and Jacob, but there is a close parallel between the tales concerning him and those about Adam. Moses was not only the one who led the people out of Egypt, he is also its future leader. He died on the Sabbath, the 7th of Adar, the day on which he finished his 120th year (*Sotah* 13b). Neither of his sons was worthy of succeeding him, yet legend is filled with tales of his descendants; they hold a privileged position and live to this very day as a separate race on the other side of the Sambation river. This legend, which is widespread, especially in Arabia, is alluded to in the *Targum Pseudo-Jonathan* to *Ex.* 34:10.

ALEXANDER KRISTIANPOLLER.

3. In Art. The figure of Moses is often depicted in the creative arts. The most famous representation of Moses is by Michelangelo, at the tomb of Pope Julius II in the Church of St. Peter in the Vincoli of Rome. Theodor Ehrenstein published in his book twenty-nine reproductions of Moses as a child (including those of Raphael, Giorgioni and Rembrandt), and fifty-one reproductions of Moses before Pharaoh, and Moses before the Burning Bush, among which were four by Botticelli and one by Rembrandt. Other themes related to Moses that are often depicted by artists are Moses and the Egyptian plagues, the crossing of the Red Sea, the journey through the wilderness, bringing forth water from the rock (Raphael's fresco), the bearer of the tablets of the Law (Rembrandt's painting of Moses shattering the tablets), the Golden Calf (Rembrandt), with the serpent (Tintoretto). A short survey of Moses in art with illustrations is given by Kutna in *Ost und West,* 1909, No. 5 and following. Of the modern artists, Lesser Ury depicted Moses with the commandments, Moses on Sinai, and Moses looking into the Promised Land. Of the literary works on Moses, mention should be made of dramas by Karl Hauptmann and Werner Jensen, and a novel by George Ebers.

Lit.: The Bible dictionaries and encyclopedias; Fleg, E., *Moses;* Ginzberg, L., *Legends of the Jews;* Lazaron, M. S., *Seed of Abraham* (1930); Volz, P., *Mose* (1907); Gressmann, Hugo, *Moses und seine Zeit* (1913); Halevy, M. A., *Moïse dans l'histoire et dans la légende* (1927); Albright, W. F., *From the Stone Age to Christianity* (1940) 189-207; Rosmarin, A., *Moses im Lichte der Agada* (1932).

MOSES, ASCENSION OF, a pseudepigraphic work consisting of twelve chapters; it consists of an address made by Moses to Joshua shortly before the former's death, and is a sort of expansion of *Deut.* 31:23. It gives an apocalyptic survey of the history of Israel up to the time of Herod and predicts the speedy arrival of the Kingdom of God that is to make Israel happy. The work breaks off in the middle of a dialogue between Joshua and Moses.

The work exists only in a Latin translation made

from the Greek, so that it is uncertain if there is an underlying Hebrew original or not; this Latin translation is extant only in a Milan palimpsest. It was written probably in the 1st cent. C.E., shortly after the death of Herod the Great, in southern Palestine and by a Pharisee. The author energetically attacks hypocrisy, which, he holds, is characteristic of the age, and which he regards as holding back the redemption. He expects the deliverance of Israel to come miraculously, not, as the Zealots felt, by fighting. The book apparently regards the rule of the Roman procurators as a temporary evil, and is similar in its views to much other contemporary pseudepigraphic literature.

Lit.: Charles, R. H., *The Assumption of Moses* (1897).

MOSES, BLESSING OF (*birkath Mosheh*), a poem given in *Deut.* 33, with the statement that it was the final blessing given by Moses to the tribes before his death. It begins with four introductory verses (2 to 5) describing the appearance of God to Israel and His choice of them as a people, resulting in the giving to them of the Law. Then follows the section giving individual blessings to the tribes (verses 6 to 25). The concluding verses (26 to 29) praise the uniqueness of God, Who protects Israel, and proclaim the happiness of Israel, who are blessed with prosperity and victory.

The poem has both resemblances to and differences from the Blessing of Jacob (*Gen.* 49). In both cases each of the tribes receives a special word of blessing and the form of the strophes is very similar. The closest relationship in language is in the blessings given to Joseph. On the other hand, the Blessing of Moses entirely omits the name of Simeon, indicating that this tribe had lost its identity; Judah is comparatively neglected, and the tribe of Levi, which is rather contemptuously treated in the Blessing of Jacob, is lauded in the Blessing of Moses. In contrast to the Blessing of Jacob, which contains condemnation as well as praise, the Blessing of Moses is almost completely blessings. It also has much more of a religious note, and refers to the blessings of peaceful agriculture rather than to triumphs in war.

Bible critics conclude from the prominence given to Levi that the author of the poem was probably a Levite. The omission of Simeon, the praise of Joseph, the general note of prosperity, and the minor role allotted to Judah cause them to believe that it was written during the reign of Jeroboam II (8th cent. B.C.E.), when the Northern Kingdom of Israel was at the height of its prosperity and the Southern Kingdom of Judah was its vassal. This dating would place the Blessing of Moses about two centuries later than the Blessing of Jacob.

Lit.: The commentaries on *Deuteronomy*.

MOSES BEN ABRAHAM ABINU, Christian convert to Judaism, author and printer, b. Nikolsburg, Moravia; d. Amsterdam, Holland, 1733. He went to Prague, where he accepted the Jewish faith, and then to Amsterdam, where from 1686 to 1687 he worked in the printing establishments of Uri Phoebus and Cosman Emrich. From 1689 to 1694 he had his own printing-office. In 1700 he went to Berlin, and then to Frankfort on Oder. In order to work undisturbed in Frankfort, he placed himself, as well as his son Israel, under the jurisdiction of the university. During 1709 to 1714 he conducted a printing-office at Halle, where again he was registered as university printer. Here in 1712 he printed *Telaoth Mosheh* (The Labors of Moses), a Judeo-German work on the lost ten tribes. He translated into Judeo-German Nathan ben Moses Hannover's *Yeven Metzulah,* translated the New Testament into Hebrew, and printed responsa, prayer-books and sermons, with the help of all his ten children. In 1714 he was condemned by the theological faculty of the university for printing the anti-Christian passages in the *Alenu* prayer and in the sermons of Rabbi Berachiah Berak. His printing-establishment was suppressed, and both he and the innocent Berak were imprisoned. He escaped to Amsterdam, where he printed several tractates of the Talmud.

Lit.: Freudenthal, Max, *Aus der Heimat Moses Mendelssohns* (1900) 175 et seq.; Freimann, A., *Hebräische Bibliographie,* vol. 15, p. 27.

MOSES BEN ABRAHAM DARI, *see* DARI, MOSES BEN ABRAHAM.

MOSES BEN ISAAC ALASHKAR, *see* ALASHKAR, MOSES.

MOSES BEN ISAAC DI RIETI, rabbi, physician and poet, b. Rieti, Italy, 1388; d. Rome, about 1460. After living for some time in various cities in the Papal States, he became chief rabbi at Rome, where he was also the personal physician of Pope Pius II. He was well-versed in secular literature, philosophy and natural science, which he called his second home. His fame rests upon his *Mikdash Meat* (Little Sanctuary), a poem about Paradise composed in the terzina stanzas used by Dante. Only a fragment of the work has been preserved. The first part, called *Ulam* (Antechamber), deals with Maimonides' thirteen articles of faith, and discusses the philosophic views of Averroes, Gersonides and others. The second, known as *Hechal* (Shrine), enumerates a long list of the men who abide in Paradise. It depicts the kingdom of the Torah as the city of God, the Mishnah and the Talmud as the ships of the soul. Parts of the work were several times translated into Italian, and one of its prayers was incorporated into the Orthodox Jewish liturgy. Moses di Rieti wrote also a treatise on the cult of the Temple in Jerusalem, ethical and philosophical notes, and an apologetic work in Italian.

Lit.: Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 75-77.

MOSES BEN JACOB BEN MOSES, known as Moses the second of Kiev and Moses Ish Hagolah ("the exile"), rabbinic scholar, b. Shadov, near Shavli, Lithuania, 1449; d. in the Crimea, probably in Kaffa, 1520. He is not to be mistaken for the Karaite scholar Moses Ish Hagolah (b. 1100). Moses is the first Roumanian Jewish scholar of whom any mention is extant.

Lithuania had no centers of rabbinic training in his time, and Moses therefore went to study the Law at Constantinople (1480). Here he studied also astronomy under the Karaite scholar Elijah ben Moses Bashyazi, author of *Sefer Hamitzvoth;* from there he went to Adrianople, Turkey, and later he returned to Kiev to live. During the Tatar invasion of Kiev (1483) Moses lost all his possessions and his books. His commentaries on Aaron ben Elijah of Nicomedia's book of precepts *Gan Eden* were also lost. The book, however, later



A page from Moses ben Jacob of Coucy's "Sefer Mitzvoth Gadol"

turned up in Theodosia (Kaffa), and a copy of the notes in Constantinople.

Moses' two sons were kidnapped and sold as slaves, in Theodosia, the Crimea, but Moses himself escaped to Lutzk (Luck). Later he wandered from city to city in an effort to raise a ransom for his sons. He visited the Karaites, with whom he held a scholastic debate, then he returned to his native city Shadov. In 1495 he began work on his book *Shushan Sodoth,* following in the footsteps of the RaMBaN, on the road of the Cabala.

When the Tatars, under Prince Alexander, invaded Lithuania in 1506 and captured Lido, the fifty-seven-year-old Moses was living there. He was seized and, together with other captives, taken to Solchat, Crimea. The rabbinate and Karaite community of that place ransomed him. Finding more books than in his own birthplace, he remained in Solchat, where he wrote his book *Otzar Nehmad* (1515) and various other works.

Moses compiled a *Mahzor Minhag Kaffa,* which was adapted to the rites of various Jewish religious groups. He also evolved a statute containing eighteen rules of conduct. Among the Crimeans he is known as Moses Ashkenazi, or Moses of Russia.

Lit.: Harkavy, Abraham, *Hadashim Gam Yeshanim;* Zunz, L., *Zur Geschichte und Literatur,* 33, 388; *Russische Revue,* vol. 23, p. 154.

MOSES BEN JACOB OF COUCY, 13th cent. French Talmudist. The religious needs of the times and the growing philosophical rationalism prompted him to go to Spain in order to counteract the desertions from the rigid practices of the Jewish faith. He was able to influence thousands of families, dissuading them from mixed marriages and from the misuse and rejection of Jewish precepts. Moses was renowned as a preacher in French, Spanish and Arabic. In 1240, with three other rabbis, he defended the Talmud against defamation in a public disputation in Paris. In response to much urging, Moses wrote the *Sefer Mitzvoth Gadol* (known as *SeMaG*), a compilation of laws, which was finished in 1250. He wrote also *Tosafoth Yeshanim,* a commentary on the Talmudic tractate *Yoma;* the commentary was distinguished for its clarity and compactness, and was included in modern printings of the Talmud.

MOSES BEN JACOB IBN EZRA, *see* IBN EZRA, MOSES BEN JACOB.

MOSES BEN JUDAH METSHORODI, Karaite scholar of Constantinople, b. 1560. He studied under both Rabbinite and Karaite teachers. At the age of fourteen he entered upon what was to be a prolific literary career by copying the *Sefer Hilchoth Shehitah* of Abraham ben Jacob for his teacher Aaron ben Moses. He became a preacher at the age of twenty-one, and eleven years later, in 1592, produced the first of his exegetical works, *Ene Mosheh,* a commentary on *Proverbs.* Then followed commentaries on *Ruth, Song of Songs, Ecclesiastes, Esther* and *Lamentations.* Moses wrote, among other books, a work on the calendar and a discussion of the precepts. In 1618 he made a compilation of thirty of his sermons, *Darosh Darash Mosheh,* assigning the manuscript to the Karaite synagogue of Constantinople, with the condition that it be kept there perpetually. His most important work was his commentary on the Pentateuch, the *Yemin Mosheh* (1620). In this ambitious work which, as the preface states, has a broad scope, and in which he drew upon old Karaite authorities, it was his purpose to establish the superiority of the free interpretation of the Karaites to that of the rabbinical writers. The fertility of Moses' literary efforts throughout almost half a century becomes increasingly impressive in view of the fact that he found it necessary to occupy himself with commerce in order to earn a living. It appears to have been his purpose to revive Karaite intellectual activity to a point rivaling the Rabbinite standards of the time. His activities after 1620 are unknown. He had no children.

Lit.: Mann, Jacob, *Texts and Studies in Jewish History and Literature,* vol. 2 (1935) 420, 423, 446-47, 466, 518, 729-30, 1148, 1224, 1421; Danon, Abraham, "Karaites in European Turkey," *Jewish Quarterly Review,* New Series, vol. 15 (1924-25) 329-33; vol. 17 (1926-27) 247-51, 259-63.

MOSES BEN MAIMON, *see* MAIMONIDES.

MOSES BEN NAHMAN, *see* NAHMANIDES.

MOSES BEN SHEMTOB DE LEON, *see* ZOHAR.

MOSES BEN SHEMTOB IBN HABIB, *see* IBN HABIB, MOSES BEN SHEMTOB.

MOSES CORDOVERO, *see* CORDOVERO, MOSES.

MOSES HADARSHAN, Bible exegete who flourished in Narbonne, France, in the 11th cent. He succeeded his father, grandfather and great-grandfather as head of a Yeshiva there. He was regarded as a great Talmudical authority, and his pupils included Nathan ben Jehiel of Rome. Even more important was his work in the field of Biblical exegesis, for he used to give frequent Haggadic interpretations of the Scriptures, hence his title Hadarshan ("the preacher"). His commentary on the Bible is cited by later writers, notably by Rashi, and by Raimund Martin in *Pugio Fidei;* it was called either *Yesod* or *Bereshith Rabbathi.* Epstein called attention to the similarity in ideas between the known works of Moses Hadarshan and *Midrash Numbers* and *Midrash Tadshe;* he believes that Moses Hadarshan was the compiler of the latter. A Midrash on the Ten Commandments is also ascribed to him.

Lit.: Epstein, A., *Moses ha-Darshan aus Narbonne* (1891); Geiger, *Parschandatha* (1855) 11; Brierre-Narbonne,

Jean Joseph, *Commentaire de la Genèse de Moïse le prédicateur* (1939; Hebrew text with introduction and French translation).

MOSES IBN EZRA, *see* IBN EZRA, MOSES.

MOSES IBN GIKATILLA, *see* GIKATILLA, MOSES IBN.

MOSES IBN TIBBON, *see* IBN TIBBON, MOSES.

MOSES ISAAC OF KELMY (Kelmer Maggid), *see* MAGGID.

MOSES KIMHI, *see* KIMHI, MOSES.

MOSES LÖB OF SASSOW, one of the most popular of the Hasidic leaders and a pupil of Levi Isaac of Berdichev, d. 1807. The legends told about him and the sayings of his which are recorded testify to his ardent love for all creatures. He always looked for something good in every sinner, thus seeking to exonerate him ("It is not the man who is active in the sin, but the evil inclination"). He even verged on atheism when he taught that man must help the afflicted as though there were no God to assist them. A beautiful story by Perez, "If Not Higher" (translated by Helena Frank, *Stories and Pictures*), in which the Zaddik, at the time of the midnight prayer, spent the time in the home of a sick widow for whom he used to heat the room all night long, is based on an incident in the life of Moses Löb. He had a true insight into the state of mind of those at prayer, and recognized the ecstasy attainable through pure service.

Lit.: Buber, Martin, *Der grosse Maggid und seine Nachfolger;* Verus (A. Markus), *Der Chassidismus,* 149-50.

MOSES SEPHARDI, *see* ALFONSI, PETRUS.

MOSES, ADOLPH, lawyer, b. Speyer, Germany, 1837; d. Asheville, N. C., 1905. He emigrated to New Orleans in 1852, and there, trained under several eminent lawyers of the day, was admitted to the Louisiana bar in 1861. But at the outbreak of the Civil War he joined the 21st Louisiana regiment, where he rose to captain's rank. As a paroled Confederate prisoner of war he settled in Quincy, Illinois, and finally moved to Chicago in 1869.

Moses became one of Chicago's leading citizens and lawyers, a member of Moses, Rosenthal and Kennedy, and was onetime vice-president of the State Bar Association. His courtroom fights against the so-called Chicago "gas trust" were particularly notable. In 1879 he received the Democratic nomination for judge of the Superior Court. In 1890 Moses founded the National Corporation Reporter, publishing and editing numerous volumes; he also re-edited the voluminous Illinois law reports.

Moses played a prominent role in Chicago civic and cultural life, as well as in Jewish communal affairs. He served as a director of the Chicago Public Library for six years, and was interested in the Historical Society. It was he who initiated John Marshall Centennial Day, celebrated throughout the country on February 4, 1901.

Active in the B'nai B'rith, he was president of its first national convention, held in 1868 in New York city.

Lit.: *Publications of the American Jewish Historical Society,* No. 16 (1907) 200-3.

MOSES, ADOLPH S., rabbi, b. Kletchevo, Poland, 1840; d. Louisville, Ky., 1902. He began his studies under his father Rabbi Israel Baruch Moses, and continued them first in the Yeshivas, then in the University of Breslau, and in the rabbinical seminary of that city. But in 1859 he left school to enlist in Garibaldi's fight for Italian freedom. On his return to Breslau the following year, considerably matured and sophisticated, he came under the Reform influence of Abraham Geiger.

Once more he deserted his studies, this time in 1863 to join the Polish insurrection against Russia. He was taken prisoner, but released at the intervention of the Prussian consul, and went back to Germany and to his teacher Geiger. His unhappy prison experience he retailed in his novel *Luser the Watchmaker: An Episode of the Polish Revolution* (1883; originally published in German).

After two years at the University of Vienna, studying philosophy, philology, history, and the like, and a period as a teacher in a Bavarian academy, he was called to the United States in 1870, to occupy a pulpit in Montgomery, Ala. The following year found him with a congregation in Mobile, Ala. He remained here for ten years until he left for a pulpit in Louisville, Ky., where he served for two decades, until his death.

An exceptionally talented writer and scholar, and a man of marked idealism, Moses became a force in Reform Judaism, and in the cultural life of Louisville as well. He had been co-editor with his brother Isaac and with Emil G. Hirsch of the German weekly *Zeitgeist* from 1880 to 1882; and he was throughout his life a frequent contributor of scientific and literary pieces to the Jewish and non-Jewish press alike. In 1890 he published *Nadab and Abihu;* and in 1894 he issued *The Religion of Moses,* a booklet propounding the universality of Mosaic teachings. In 1903 appeared a memorial volume of his selected writings, which Hyman G. Enelow edited and introduced with a biographical sketch.

With characteristic intellectual energy, Moses undertook the study of medicine in the later years of his life and received his degree from the University of Louisville. He served for many years as commissioner of the Kentucky institution for the blind.

Lit.: Moses, Adolph, *Yahvism and Other Discourses,* edit. Hyman G. Enelow (1903) ix-xlviii; *Publications of the American Jewish Historical Society,* No. 11 (1903) 201-3.

MOSES, ALEXANDER, the first Jewish shipbuilder and ship-owner in Prussia, in the latter part of the 18th cent. A Schutzjude (protected Jew), Moses was a merchant of repute in Königsberg. In 1781 he petitioned King Frederick II to be allowed to build a merchant ship and to navigate on the Baltic. The king summoned the Prussian admiralty for advice on Moses' petition. Although the Prussian "General Judenprivileg" (1750) did not mention shipping as a profession accessible to Jews, the admiralty decided that the maritime law of Prussia did not exclude the Jews from shipping, and approved Moses' request. The admiralty even obtained Moses' exemption from all import duties on the materials which he needed to build his ship.

But the Christian ship-owners of Königsberg, alarmed at competition by Jews, submitted a presentation to the king, asking for revocation of the permit granted to Moses. The king then asked his attorney general for an opinion; this verdict approved Moses' petition anew, and branded the non-Jewish ship-owners as pretending to

"a privilege of laziness." The king decided, after a second petition by Moses, that the Jew was definitely to be allowed to build his ship, but under strict supervision, and that permission should be withdrawn if Moses offended against any rule. Neither the controlling dock officers nor the Christian ship-owners, eager to denounce Moses, were able to discover any violation by Moses. Nevertheless the king, in 1782, refused Moses' petition to build a second ship. Thus the first Jewish shipping business in Prussia was kept within narrow bounds until the end of Frederick's reign.

Lit.: Baasch, Ernst, *Geschichte des deutschen Seechiffbaus* (1903).

MOSES, ALTAMONT, state legislator, b. Sumter, S. C., 1846; d. Sumter, 1905. During the Civil War he served as telegrapher in the Confederate Army. Grandson of the legislator Myer Moses, and nephew of South Carolina's Chief Justice Franklin J. Moses, he was himself one of the most active members of the General Assembly of South Carolina, to which he was first elected in 1886, for two decades. Moses was an expert in the finances of the state, serving as chairman of the legislature's ways and means committee, and a member of the sinking fund commission; he was also commissary-general with the rank of colonel on Governor D. Clinch Hayward's staff (1903). In 1888, and again in 1904, he was a member of the National Democratic Convention.

His educational interests were diverse: he helped organize the public school system of Sumter and was a founder of the Jewish Sunday School, where he taught for several years. He likewise was an organizer and secretary of the Hebrew Benevolent Society of the city.

Lit.: Elzas, Barnett A., *The Jews of South Carolina* (1905) 252-53.

MOSES, ARTHUR, scientist. He received his medical degree from the University of Rio de Janeiro, in Brazil, in 1908. In 1906 he was appointed professor at the Colegio Pedro II; later he was associated with other higher institutions of learning in Brazil, and in 1933 he became assistant head of the Institute of Animal Biology. He was made professor of bacteriology at the medical school of the University of Rio de Janeiro. Moses was for a time president of the Brazilian Academy of Sciences and of the Brazilian Educational Association; he was also vice-president of the Pan-American Medical Association. He was decorated by the German government.

MOSES, ELIJAH, physician, civic leader, and public official, b. Bombay, 1873. He received his education at the Wilson School and at Bombay University, receiving his M.D. degree in 1909. Moses engaged in the general practice of medicine in Bombay, taught in the Grant Medical College, and in 1906 wrote *Students' Manual of Materia Medica.* He also maintained a private hospital.

Moses was named a justice of the peace in 1912, and was made a councillor of the Bombay Municipal Corporation (1913). The same year he was elected a Fellow of Bombay University. He was likewise a member of the Society for the Promotion of Education among the Masses from 1898 on, and served as its president in 1911. His activities in Bombay civic affairs have been numerous, culminating in his election as mayor of the city in 1937. Prior to that he was chosen a member of the Municipal Corporation in 1925, represented the city on the City Improvement Trust, was a member of the Medical Relief and Public Health Committee, and its chairman for the year 1931-32, serving likewise on other municipal committees.

A member of the Bene Israel community of Bombay, Moses was likewise active in religious life, and in 1918 was elected president of the Bene Israel Conference.

MOSES, FELIX, Kentucky character, b. 1827; d. near Ghent, Ky., 1886. He came to America, and embarking on a Mississippi steamboat at New Orleans, without particular destination, he got off near Florence, Ky. He became a peddler, first on foot and then by wagon. The only Jew in Boone county, by his kindly nature he endeared himself to the frontier farmers, their wives and children. He served in the Confederate Army for three years with Morgan's Raiders, a noted company. Drowned, perhaps accidentally, in the Ohio River, while on a steamboat trip, he was given a public funeral, with eulogies by Christian and Jew, and by Northern and Southern veterans, in the Jewish cemetery of Walnut Hills, Cincinnati. Elaborate ceremonies in Florence, Ky., were also conducted in his memory. He was depicted as one of the characters in the historical novel, *Stringtown-on-the-Pike,* by John Uri Lloyd, who afterward devoted a volume to this picturesque but homely character.

Lit.: Lloyd, John Uri, *Moses, Felix: The Beloved Jew* (1930); Blumenthal, in *American Hebrew* (May 15, 1931), p. 685 et seq.

MOSES, FRANKLIN J., jurist and legislator, b. Charleston, S. C., 1804; d. Columbia, S. C., 1877. He was the son of Myer Moses, and one of the early Jewish settlers in Sumter, where he began practicing law after admission to the bar in 1825. His practice and repute grew rapidly and he was soon elected to the state legislature. There he served as senator from 1842 to 1862, and as chairman of the judiciary committee for almost as long. Noted for his integrity, as well as for his brilliant grasp of state politics and political history, he was appointed a circuit judge in 1865. Under Republican Reconstruction, Moses was elected chief justice of the new Supreme court of the state (1868) together with two associate justices. At the expiration of his six-year term, he was re-elected and served until his death in 1877. Although he alienated many friends by accepting this judgeship at the hands of the first Reconstruction legislature, it was widely acknowledged that Moses felt himself to be serving the best interests of the people. He was professor of law at South Carolina College, as well as trustee of the school from 1851 until his death.

Franklin J. Moses, Jr., governor, b. Sumter, S. C., 1838; d. Winthrop, Mass., 1906. Moses was not raised a Jew and had no Jewish affiliations. He began his political career in 1860 when he was appointed private secretary to Gov. Francis W. Pickens of South Carolina. He quickly gained influence through his forceful and ingratiating personality, and it was he who raised the Confederate flag over Fort Sumter when the Federals surrendered that important stronghold. Then in 1866 he was admitted to the bar, and that year he edited the *Sumter News.* With the coming of Reconstruction, he allied himself with the Republicans, and rose to be un-

disputed leader of the new forces in the state. He became speaker of the House and was made adjutant and inspector-general of the armed forces. He was also an associate judge of the Sumter district. In all these offices he abused his powers, and continued his malpractices when elected governor in 1872, an office he held until 1874; in that year he retired, a financial, social, and political bankrupt. Several members of his family changed their surname to Harby.

Lit.: Elzas, Barnett A., *The Jews of South Carolina* (1905) 197-199; Markens, Isaac, *The Hebrews in America* (1888) 179-80; *Dictionary of American Biography* (1934) vol. 13, pp. 275-76.

MOSES, HERBERT, lawyer and journalist, b. 1884. He studied law at the University of Rio de Janeiro, in Brazil. In addition to occupying several executive posts in commercial firms, Moses was a member of the advisory council of the Federal District and of the Providencia Institute. Among his journalistic affiliations were his positions as director-treasurer of *O Globo* and as director of the *Revista Souza Cruz*. He served as secretary to the Brazilian delegations to the Fifth Pan-American Conference and to the Conference of Jurisconsults. He was president of the Brazilian Press Association, treasurer of the Institute of the Order of Brazilian Lawyers and secretary of the International Chamber of Commerce of Brazil. Moses received honors from the Norwegian and Swedish governments.

MOSES, ISAAC, colonial merchant and patriot of the American Revolution, b. 1742; d. New York city, 1818. At the age of two he lost his father, whereupon his widowed mother married Solomon Hertz of Hamburg. The earliest reference to Isaac Moses appears in the Boston records. Under date of May 18, 1762, it states that "the selectmen are informed that one Isaac Moses, a Jew, has lately come to town." Another reference, dated June 1st, tells of a warrant issued as a warning to Isaac Moses to depart in fourteen days, or else furnish security. And a third reference, dated June 21st, describes Isaac Moses as a single man who had come from New York by land and been in town for three months. Isaac Moses was a resident of New York for some time prior to the American Revolution, and may have been a native New Yorker. He was president of the synagogue in 1775.

Upon the occupation of New York by the British, Isaac Moses joined the Reverend Gershom Seixas and other patriot Jews in an exodus from the city. He thereupon took up his residence in Philadelphia, where he remained throughout the war. He was active in privateering during the Revolution. At the most critical period of the American Revolution, 1780, when funds were badly needed, Isaac Moses gave his personal bond for £3,000 as his contribution to a proposed fund of £260,000 to support the credit of a bank for furnishing a supply of provisions for the armies of the United States. He also purchased a number of bills for large amounts to raise money for the French Army.

While staying in Philadelphia, Moses became the chief organizer and first president of the Congregation Mikve Israel; and, as president, it was he who invited the governor of the state to the consecration of the synagogue in 1782.

After the close of the war, Isaac Moses returned to New York, where he took a leading part in Jewish activities in behalf of the Congregation Shearith Israel, of which he was a trustee for many years and several times president. He soon became known as one of the most respectable and intelligent among the merchants of the metropolis. He was among the number who first established the Bank of New York. Isaac Moses married his cousin Reyna Levy, daughter of Hayman Levy, the well known merchant and Indian trader. She bore him ten children. To judge by a list of his property holdings, made out about the year 1816, Moses appears to have been a man of considerable wealth, for his holdings included stores, dwellings, lots and other possessions to the estimated value of $134,850.



Isaac Moses. From a contemporary painting by John Wesley Jarvis presented by the Moses family to the Museum of the City of New York

His son, Solomon Moses (1774-1857), was also a leading New York merchant, who married Rachel Gratz, sister of the renowned Rebecca, in 1806. They had many children, whose care devolved upon their aunt, Rebecca Gratz, after their mother's death in 1823. A daughter of Solomon Moses, named Sarah Gratz Moses, was the mother of Henry Joseph of Montreal, Canada, present owner of a valuable collection of portraits, including many of the most distinguished Jews of colonial times painted by Sully, Stuart and other famous American artists. CLARENCE I. FREED.

Lit.: *Publications of the American Jewish Historical Society,* No. 2, p. 86; No. 4, p. 210; No. 11, pp. 82-83; No. 18, p. 115; No 23, pp. 171-74; No. 27, pp. 331-36; London, *Portraits of Jews* (1927) 54; Morais, *The Jews of Philadelphia* (1894) 27, 433.

MOSES, ISAAC S., rabbi, b. Santomichel, Posen, 1847; d. New York city, 1926. He was the son of the rabbi Israel Baruch Moses, and younger brother of Adolph Moses. After some studying in Gleiwitz and Breslau, he left for the United States in the 1870's. He was a religious teacher for a time; then at twenty-six, entered the rabbinate, occupying his first pulpit at

Quincy, Ill. By 1888 he was in Chicago, at Kehilath Anshe Maariv, and in 1895 he organized Temple Israel. In 1901 he was called to New York city's Central Synagogue (Congregation Ahavath Chesed Shaar Hashomayim), and from there he retired as rabbi emeritus in 1919.

In the period when the outlines of Reform Judaism in America were not yet firmly established, Moses was one of the country's most energetic and influential rabbis, leaning first to the radicalism of David Einhorn and later to the conservatism of Isaac M. Wise. From 1880 to 1882 he personally published in Milwaukee, Wis., the German weekly *Zeitgeist,* edited in conjunction with his brother Adolph and with Emil G. Hirsch; in this organ appeared the writings of distinguished rabbinical and secular scholars of America and Europe.

Moses was a charter and active member of the Central Conference of American Rabbis; and it was his manuscript which was accepted as the basis for the Conference's *Union Prayer Book,* issued in time for the holidays of 1894. That year the Conference also published *Sermons by American Rabbis,* which Moses collected and edited. His own sermons were noted for their intensive Judaism, their poetry of style and perfection of form. Of them he published the collections *Man and Humanity* (1886); *The Message of the Age* (1890); *On the Heights* (1892).

His contributions to religious text-book literature include: *Pentateuch* (1881); *Historical Books of the Bible* (1884); *Ethics of Hebrew Scriptures* (1889); and *Sabbath School Hymnal* (1904).

Lit.: Central Conference of American Rabbis Year Book, vol. 37 (1927) 250-57.

MOSES, ISRAEL, American soldier, b. New York; d. 1870. In 1846 he accompanied General Loring on his overland march to Oregon, and in 1847 fought in Mexico, serving as assistant surgeon of the United States Army until his resignation in 1855. During the Civil War he was in charge of camp hospitals in the Army of the Potomac. He was mustered out of service in 1865 with the rank of lieutenant-colonel, received for faithful and meritorious service. His father, Joshua Moses (d. 1837), was a prominent New York merchant engaged in the China trade. His brother, Isaac Moses, was adjutant-general of the Third Army of the Potomac. Before the war Isaac had been engaged in the East India trade, and after the war he settled in Galveston, Tex.

Lit.: Markens, Isaac, *The Hebrews in America* (1888) 128; Wolf, *The American Jew as Patriot, Soldier and Citizen* (1895).

MOSES, JACOB M., lawyer, b. Baltimore, Maryland, 1873. He was interested in economic and social law from the beginning, and at graduation from the University of Maryland (1905) he published the prize thesis, "The Law Applicable to Strikes." He was member of the Maryland state senate for four years from 1900 to 1904; and in 1908 became judge of the Juvenile court in Baltimore.

In 1902 he was on the Maryland-Virginia Oyster Commission; and from 1916 to 1921 impartial chairman of the Men's Clothing Industry in the state. He contributed articles on legal and economic subjects to various periodicals.

At one time he was a member of the national executive committee of the Zionist Organization of America and honorary vice-president of the American Jewish Congress.

MOSES, MYER, soldier and legislator, d. New York city, 1833. He was the father of Franklin J. Moses, chief justice of South Carolina. Moses was a prominent citizen of Charleston, and records show that he was a member of the state legislature from that city in 1810. In 1809, he was active in the South Carolina Society for the Promotion of Domestic Arts and Manufactories; in 1811 he is listed as a commissioner of free schools, and a director of the Planters' and Mechanics' Bank. He was recorded a commissioner of public schools in 1823.

In the first battalion of the South Carolina volunteers Moses was a captain (1809) and later a major. He was active in the War of 1812 with England and was one of a committee of twenty-one for "adding to the defences of the city."

It was about 1825 that he moved to New York city. He wrote: *Oration Delivered at Tammany Hall on the 12th May, 1831,* and *Full Annals of the Revolution in France.*

His father, Myer or Meyer Moses, (d. 1787) was one of the earliest Jewish settlers of Charleston, and a thriving merchant there. During the Revolution he gave valuable material aid to the colonial cause; this was testified to in a letter written by General Thomas Sumter to Moses' grandson Franklin J. Moses. The document mentions the "extremely friendly and humane" treatment given by Moses to the wounded and prisoners brought in after the fall of Charleston.

Lit.: Elzas, Barnett, *Jews of South Carolina* (1905).

MOSES, OTTO A., scientist and engineer, b. Charleston, 1846; d. New York city, 1906. He was educated at the University of Leipzig, and as an electrical expert it was he who introduced into Europe many of Thomas A. Edison's inventions. In his native state of South Carolina he served as a geologist and as general supervisor of phosphate works.

In New York city he was known for his Jewish philanthropies; he founded the Hebrew Technical Institute for the free education of boys, and served as its director. He was also connected with the Montefiore Home and the Hebrew Orphan Asylum.

MOSES, RAPHAEL J., lawyer, legislator and army officer, b. Charleston, S. C., 1812; d. Brussels, 1893. He was the son of Israel Moses, and a descendant of the Luria and Nunez families. In his day he ranked with the leading statesmen and political orators of the South. After winning a reputation as a lawyer in Florida, he moved to Columbus, Georgia, in 1849, and at once entered actively into Georgia politics. At the outbreak of the Civil War he enlisted, and rising to rank of major, was finally appointed chief commissary of Georgia, attached to Gen. James Longstreet's staff; he was known as the "honest commissary," and it was he who received the last rationing order issued by the Confederate Government His three sons, Israel M. Nunez, Albert M. Luria, and Raphael J. Moses Jr., also volunteered for service; the second was killed in heroic action.

Resuming practice of law after the war, Major Moses

was elected to the Georgia legislature in 1866; here, as chairman of the judiciary committee and acknowledged leader of the House, he won fame by his oratory and his ardent patriotism. When a certain political candidate taunted him with being a Jew, Moses replied in a letter which became famous, first reproduced from the Columbus *Daily Times* in the *American Israelite* of Sept. 6, 1878, and later reprinted hundreds of times.

Lit.: Elzas, Barnett, *Jews of South Carolina* (1905) 199-202; Markens, Isaac, *The Hebrews in America* (1888) 180-82.

MOSES, ROBERT, public official, b. New Haven, Conn., 1888. His father, Emanuel Moses, wealthy merchant and philanthropist, was descended from Spanish Jews; his mother (Bella), of Bavarian Jewish stock, was active in the Ethical Culture Society and several New York philanthropies. Robert Moses himself was never affiliated with any Jewish religious organization.

He trained for public service at Yale, Oxford and Columbia universities, and in 1913 obtained his first job with New York city as municipal investigator, becoming the brilliant youthful adviser of reform mayor John Purroy Mitchel. Twenty-five years later his name was a byword in civic accomplishment: he had built for the people of New York city and its environs an unique network of parks and parkways, great arterial highways, bridges, beaches, and playgrounds for young and old. By 1942 more than 1,800 projects were begun or finished, and more than a half billion dollars of Federal, state, and city funds, expended constructively through the initiative of Robert Moses. He became the country's foremost engineer of municipal beautification for public welfare.

An unswerving, though critical Republican, Moses was the protegé of Democratic Governor Alfred E. Smith, who in 1919 appointed him secretary of the State Reconstruction Committee. He performed brilliantly in helping revamp New York state's antiquated government apparatus. His reports and recommendations for the merger of scores of cumbersome bureaus were hailed as model state papers. Walter Lippmann acclaimed his survey on banking abuses as the finest government report of its kind ever penned. Moses remained an intimate Smith adviser, and in 1927-28 he served as Smith's secretary of state. He was eased out by the succeeding Governor Franklin D. Roosevelt; Moses' relations with Roosevelt and, later, with the whole New Deal were not cordial.

In 1924, as chairman of the newly created and centralized State Council of Parks and president of its Long Island Commission, Moses began to put into execution his cherished plan of making Long Island the playground of crowded New York citizens. By 1931 Jones Beach ("Riviera" of New Yorkers) was ready, reclaimed from seventeen miles of waste reef lying south of Long Island. Under Moses' budgeting and management, the resort became self-supporting, and a model of public cleanliness and good manners. To link Long Island's playgrounds with Manhattan Island and the mainland, extensive and beautiful highways were laid out, notably the Southern and the Northern State Parkways. In 1936 the unique Triborough Bridge, vital traffic link over the East River, was completed. For the World's Fair (1939-40) Flushing Meadow was reclaimed from more than a thousand acres of dump and swamp land, and after the Fair, planned for a park. The LaGuardia Airport, in Queens, grew from a privately owned small field into the busiest commercial port in the world.

In 1933 Moses, logical candidate for Fusion mayor of New York city, declined, and campaigned instead for Fiorello H. LaGuardia; when the latter took office, he appointed Moses municipal park commissioner, the one salaried post among Moses' more than half dozen public offices. LaGuardia named Moses to the City Planning Commission in 1941. The park commissioner multiplied the children's playgrounds, improved park areas, including Central Park, laid out tennis courts, beaches, swimming pools, golf courses. Outstanding were the Sara Delano Roosevelt Playground and the Split Rock golf course. Historic monuments and buildings were restored. The spectacular Henry Hudson speedway was built as part of the West Side improvement project. The Gowanus elevated parkway was opened to ease traffic in crowded Brooklyn, in 1941. By that time Moses had begun to spend a second half billion dollars for projected tunnels, bridges, elevated highways, grade separations.

In 1942 Governor Herbert H. Lehman reappointed Moses president of the Long Island State Park Commission for a six-year term without salary.

Moses took time out from park-planning in 1934 to run unsuccessfully against Herbert Lehman for governor of New York. The curious paradox of his "Old Guard" speech together with his progressive action was noted, and in his campaign his famous fighting temper was in evidence, deplored by enemies as a sign of a dogmatic and dictatorial temperament, admired by friends as the instrument for "getting things done." Moses' career was marked from the first by much-publicized quarrels with opposing officials, wealthy landowners, labor unions, legislatures and politicians; but his scrupulous honesty and devotion to public interest were never challenged.

Among the great number of honors awarded him for his work, as a "public servant de luxe" was the Kimbrough gold medal of the American Institute of Steel Construction, in 1941; and in the same year the specially created order of merit by the National Institute of Arts and Letters. SHERRY ABEL.

Lit.: *Fortune,* June, 1938, pp. 71-78 et seq.; *PM,* Aug. 3, 1941, pp. 51-53; *Reader's Digest,* July, 1942, pp. 63-66 (reprinted from the *Washington Post*).

MOSESCO, LILLIAN DORIS, author and editor, b. New York city, 1899. She received her B.C.S. degree cum laude from New York University. After completing a three years' course in the Department of Finance of that university, she joined the publishing firm of Prentice-Hall, Inc., as editor. She travelled extensively in the United States and abroad and did considerable research work in corporate law.

She was author of *Corporate Meetings, Minutes and Resolutions* (1929); collaborated with E. J. Brown in *Corporate Secretary's Manual and Guide* (1936) and edited (in collaboration with Stanley M. Brown) *Business Executive's Handbook* (1937), also *Encyclopedia of Corporate Terms* (1939).

FILIPPUS MOSESCO, editor (b. Dorohoi, Roumania, 1895), was her husband. He was brought to the United States as a child and had been supporting himself long

before he began to educate himself, at the age of seventeen. Upon entrance of the United States into the first World War, he volunteered for the Army and, thrice disabled, spent many years in hospitals. Having traveled extensively in France and Spain, he lectured, on his return to the United States, on the Spanish revolution. He acquired a consummate command of Spanish. In 1937 he married Lillian Doris with whom he edited jointly *The Conscientious Objector* (1939), official publication of several pacifist groups.

MOSESSOHN, DAVID NEHEMIAH, lawyer and editor, b. Ekaterinoslav, Russia, 1883; d. New York city, 1930. His father, Nehemiah Mosessohn, brought him to the United States in 1887. The family settled in Portland, Ore., in that year. Mosessohn was educated at the high school and University of Oregon, receiving his degree in law in 1902. He was admitted to the bar of the Supreme Court of Oregon, 1902, California, 1909 and New York, 1923. In Oregon he served as deputy district attorney of Multnomah county. In New York he was executive chairman and, from 1918 on, supreme arbiter of the Associated Dress Industries of America; arbitrator of the Arbitration Society of America, and of the American Silk Association. From 1926 on he was editor of *The Jewish Tribune* following the death of his father. Mosessohn was active in a number of Jewish and non-Jewish movements. He was chancellor of the council of American Jewish Student Affairs. In 1929 he was appointed to President Hoover's national business survey conference. He published articles on economic subjects in various periodicals.

MOSESSOHN, MOSES DAYYAN, lawyer and editor, b. Odessa, Russia, 1884. The second son of Nehemiah Mosessohn, he came to the United States in 1887, and was educated at the University of Oregon, there receiving his law degree (1905). From 1903 to 1915 he served as secretary of the Portland Chamber of Commerce. He removed to New York city where he became publisher of the *Jewish Tribune* (1918-31) and counselor to various trade organizations. He was executive chairman and general counsel of United Women's Wear League of America (1923-33) and of the Associated Dress Industries of America (1930-33); chairman and counsel of Trade Organization Associates, and of other trade organizations, as also of various Code authorities under the National Industrial Recovery Act. In 1942 Mosessohn was living in New York city.

He was a speaker and writer on economic subjects, the author of *Guide to American Citizenship; Trade Organization as Effected under the NRA* (National Recovery Act); *The Employer and the New Labor movement; An Analysis and Explanation of the Robinson-Patman Anti-Discrimination Law.* He was editor of the *League Review.*

MOSESSOHN, NEHEMIAH, rabbi and editor, b. Crimea, Russia, 1853; d. New York city, 1926. His father had been chief rabbi of Odessa. Educated at the rabbinical school of Zhitomir, at the University of Odessa, from which he received the LL.D. degree (1875), and at the University of St. Petersburg which bestowed upon him the degree of doctor of Semitic languages (1876), Nehemiah Mosessohn served as procuror and as government rabbi in Russia. In 1887 he migrated to the United States, ministering to orthodox congregations at Philadelphia, Dallas, Texas and Portland (Oregon). He received the degree of LL.D. from the University of Oregon (1902) in the same year that his son, David Nehemiah, obtained the identical degree.

Mosessohn edited *The Jewish Tribune* in Oregon from 1902 to 1908, and in New York city from 1908 until his death. As a publicist, he was eloquent in his attacks on apostates from Judaism, being anxious to defend the Jews against missionary rancor no less than against other maligners or Jew-baiters. The Kishinev massacres provoked his wrath against the Russian ambassador to the United States.

He contributed many scholarly articles on Bible and Talmud to various American periodicals. His rabbinical decisions attested his profound knowledge of Talmudic and secular law and his staunch belief in Judaism as a living force. He was persuasive in his demand that every Jew know the teachings and literature of his own people.

Lit.: Jewish Tribune, Dec. 17, 1926, pp. 1-7.

MOSHAB OBEDIM, *see* COLONIES, AGRICULTURAL.

MOSHAB ZEKENIM (home for the aged), *see* AGED, CARE OF; PHILANTHROPY.

MOSHEH RABBENU, *i.e.* "Moses our Teacher," popular designation for Moses.

MOSHEIM, GRETE, actress, b. Berlin, 1905. The daughter of a physician, she made her debut in 1925 at Max Reinhardt's Deutsches Theater, Berlin, and remained with that theater as its leading ingénue until Reinhardt's retirement in 1932. She gained pre-eminence among German actresses by her appearance in Noel Coward's *This Was a Man* (1927) and distinguished herself in George Bernard Shaw creations, notably as Eliza in *Pygmalion.* Other plays in which she acted were Edouard Bourdet's *The Captive,* Shaw's *Widowers' Houses,* Elmer Rice's *Street Scene,* and Shakespeare's *Much Ado About Nothing.* At the Lessing Theater she played Gretchen in Goethe's *Faust.*

Before going into exile, she toured Germany with her own company, appearing, among others, in *Pygmalion* and Ibsen's *A Doll's House.* One of the most popular actresses of pre-Hitler Germany (also noted for her movie roles), she emigrated to England in 1934 and devoted herself to the study of English. In October, 1935, she made a brilliant debut (St. James Theater, London), in a sort of Jekyll-Hyde role in Alice Campbell's drama of dual personality, *Two Share a Dwelling.* During a sojourn in Austria in 1937 she married Howard Gould, son of the late Jay Gould, American railroad financier. She made her Broadway debut in *Letters to Lucerne* (December, 1941), playing the role of a troubled German girl in a Swiss pension.

MOSHKOVITCH, AVROHOM (ABRAHAM), Argentine Yiddish poet, b. Jassy, Roumania, 1894. After receiving a Jewish education and attending Roumanian schools, Moshkovitch emigrated to the Argentine in 1911. For a short period he lived in the colonies, then moved to Buenos Aires. His literary work began to be published in 1914, and appeared in various Yiddish periodicals in Buenos Aires: *Yiddishe Zeitung, Die Press, Neie Zeit, Der Kolonist, Avangard, Argentina* and others. Moshkovitch belonged to the group of

younger Yiddish poets in Argentina, known as *Zeglen,* and a group of his poems were included in an anthology published by the group in 1925. That same year a volume of his poems, *Argentina,* appeared. A frequently-found theme in his work is the peasant life lived by Jews in the colonies of Argentina.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930), cols. 355-56.

MOSKOVITZ, HARRY SHOLOM, painter and etcher, b. Philadelphia, 1894. His cousin Boris Braslavsky was court painter to the late Czar of Russia. Beginning as a newspaper and commercial artist, he has done creative work in etching and painting since 1929. He is a portrait specialist, and has been acclaimed for his many portraits of famous people. These include likenesses of George Arliss, Ellis Gimbel, Cardinal Dougherty, David Sarnoff, Leopold Stokowski, and a well-known etching of President Franklin D. Roosevelt which the Academy of Fine Arts selected for honor in its catalog of 1933.

Moskovitz served as private with the American Expeditionary Forces in the first World War and taught at the educational center of the Third Army Corps in Coblenz, Germany.

MOSKOWITZ, BELLE L. (née Belle Lindner), social service executive and civic worker, b. New York city, 1877; d. New York city, 1933. She attended Teachers College, Columbia University, and began her career in communal work as director for amusements and exhibitions at the Educational Alliance in New York city, a position she held from 1900 to 1903. Her marriage to Charles Henry Israels and the rearing of her two children kept her away from professional work until 1908, when she joined the staff of *The Survey,* where she remained for two years. After Israels' death in 1911, she became field secretary of the Playground and Recreation Association of America. From then on the scope of her activities increased; she was affiliated with labor relations work, then with civic activities. Her marriage to Henry Moskowitz (1914) increased the range of her interests. After establishing herself as a public relations counsellor (1917), Mrs. Moskowitz was associated with political work. She was secretary of the New York State Reconstruction Committee (1919 to 1921), secretary of the Governor's Labor Board (1920 and 1921), and, from 1921 until her death, secretary of the Educational Council of the Port of New York Authority.

Belle L. Moskowitz was a valuable worker for the common good. Throughout her career she had an inconspicuous but often very important part in the formation of the social civic policies which later became so integral a part of community life that they were hardly noticed. In the days when she fought for workmen's compensation, decent housing for girls, the cleaning up of New York's dance halls, pure milk for babies and similar objectives, such reforms were neither popular nor acceptable even to the higher elements in the community.

Belle Moskowitz combined to a rare degree the qualities of statesmanship, executive ability and clear social thinking which made her an extremely valuable adviser and friend through many of my years of public life, particularly during the time in which I served as governor of New York. She was with me in much of the legislation affecting the social program of my administration and in the years after my retirement from public life she continued to be an invaluable helper and guide through the years of rapidly changing political development.



Belle L. Moskowitz

With all of this it is noteworthy that Belle Moskowitz always shone as a wife and mother whose home was the center of a fine group of intellectual friends and neighbors.

ALFRED E. SMITH.

MOSKOWITZ, HENRY, social welfare worker, b. Husse, Roumania, 1879; d. New York city, 1936. He was educated at the College of the City of New York, at Columbia University, and at the Universities of Berlin and Erlangen, receiving his Ph.D. degree from the latter in 1906. He organized the Madison House Social Settlement and was active in the Henry Street Settlement. From 1910 on he was secretary of the Joint Board of Sanitary Control. He helped found and was associate leader of the Ethical Culture Society (1907-13). Under Mayor John Purroy Mitchel (1913-17) he served as chairman of the Civil Service Commission and as the first commissioner of Public Markets of New York city. In 1914 he married Belle Lindner Israels.

He was an active leader of the Progressive Party under Theodore Roosevelt. Associated for many years with Governor Alfred E. Smith, he wrote (with Norman Hapgood) *Up from the City Streets* (1927), a biography of Alfred E. Smith. He also edited *Progressive Democracy: Speeches and State Papers of Alfred E. Smith.*

Moskowitz was also vitally active in Jewish communal work, notably as an executive member of the Joint Distribution Committee, and as executive chairman of the American Ort. In 1936 he was elected to the executive committee of the World Ort Union.

MOSLER, HENRY, artist, b. New York city, 1841; d. there, 1920. He was ten years old when his family removed to Cincinnati. He had had no teacher in drawing but himself when, in 1855, he became a draughtsman for the publication *Omnibus* of Cincinnati. He then was directed in the pursuit of his art by James H. Beard. A patriotic sketch submitted to *Harper's Weekly* at the outset of the Civil War won him a commission as war art correspondent for that



Henry Mosler

magazine. While with General Johnson's army in that capacity, he was given the rank of a lieutenant. One of his paintings, *The Lost Cause,* reflects the artist's war experience.

In 1863 Mosler crossed over to Europe to study at the Academy of Düsseldorf, for a short while under Ernest Hébert in Paris, and for some time also in Munich. He returned once more to Europe in 1874, after he had been painting in New York city, in his own studio. He lived for some time in Brittany, enchanted by the picturesque old ways of life which had been conserved intact in that part of France. Many of his paintings deal with scenes from the life of Breton peasants. Among them, one of dramatic beauty, *The Return of the Prodigal Son,* was purchased for the Luxembourg Gallery of Paris, the first honor of this kind bestowed on an American work of art.

Other paintings by Mosler won him, in addition to seventy-nine honorable mentions from the Paris Salon, gold medals in Paris (1888), Vienna (1893), Munich and Nice, and a silver medal in Paris (1889). He was made a knight of the French Legion of Honor and an officer of the French Academy (1892), and an Associate of the National Academy of Design of the United States (1894). He won the prize of that Academy in New York city (1896), after having carried off the Thomas B. Clark prize and that of the Atlanta Exposition of 1895.

Mosler's canvas, *The Wedding Morning,* is at the museum of Sydney, Australia. *Three Children Under an Umbrella* is in the possession of the Philadelphia museum. A large number of his paintings may be found in European museums. In the United States art collections at Cincinnati, Ohio, New York city, Louisville, Ky., and Springfield, Mass., have preserved representative specimens of his works. *Saying Grace* is in the Corcoran Art Gallery, Washington, D. C.

Lit.: Collmann, Sophie M., *Jews in Art* (1909); Sollers, Edna S., "The Lost Masterpiece," *American Hebrew,* Oct. 5, 1934, p. 392.

GUSTAV HENRY MOSLER, artist (b. Munich, Germany, 1875; d. New York city, 1906), was the son of Henry Mosler. He studied painting with his father and with Leon Bonnat, and exhibited at the Salon of Paris. He was awarded a gold medal for his painting *De Profundis* (1891) and another at the Paris Salon (1901). He executed the portrait of Governor J. W. Stewart for the State House, Montpelier, Vermont.

MOSS, JOHN, merchant, b. London, England, 1771; d. Philadelphia, 1847. He migrated to America in his boyhood and supported himself as an engraver on glass; later he opened a small drygoods store in Philadelphia. There he prospered and, engaging in activities connected with the shipping industry, he eventually came to own four large vessels which were employed chiefly for the Liverpool trade but also had accommodations for passengers. For nearly twenty-five years he was a director of the Pennsylvania Company for Insurance on Lives and Granting Annuities; he was also a railroad director and a member of the managerial board of the Lehigh Coal and Navigation Company. He is said to have been the first to put to domestic use the coal from Lykens Valley, as well as to ship abroad a cargo of Pennsylvania anthracite.

After his retirement from business (1823) he devoted himself in civic and communal affairs. He served in the Philadelphia City Council, belonged to the Masons, and was an ardent supporter of Andrew Jackson. Among his gifts to the city of Philadelphia is a piece of statuary which still adorns Fairmount Park.

Moss was also active on behalf of his coreligionists. He was a trustee of Congregation Mikve Israel and presided at a gathering which assembled in Philadelphia, on August 27, 1840, to protest against the persecution of the Jews in Damascus.

LUCIEN Moss, philanthropist (b. Philadelphia, 1831; d. Philadelphia, 1895), was a grandson of John Moss. He founded the firm of Wiler and Moss, brass workers. Upon his retirement from business (1878), he devoted himself to philanthropic endeavor. In 1882 he was active in relief work on behalf of Russian Jewish refugees arriving at Philadelphia. He bequeathed the bulk of his fortune to the Jewish Hospital Association of Philadelphia for the establishment of the Lucien Moss Home for Incurables of Jewish faith.

Lit.: *Publications of the American Jewish Historical Society,* No. 2, pp. 171-4; No. 5, p. 205; Morais, Henry S., *The Jews of Philadelphia,* pp. 51-2, 254, 285, 286-7, 366, 474, 485; Moss, Sanford A., *Genealogy of John Moss and his wife Rebecca (Lyons) Moss* (1937).

MOSS, MARY, authoress, b. Philadelphia, 1864; d. Taormina, Sicily, 1914. She was a daughter of William Moss, who served as a surgeon of volunteers with the rank of major in the Civil War. A prolific contributor of essays, criticism and fiction to some of the best-known American magazines (including the *Atlantic Monthly, McClure's Magazine, Scribner's, Everybody's Magazine* and *The Nation*), she published the novelette *Fruit out of Season* (1902) and the novels *A Sequence in Hearts* (1903) and *The Poet and the Parish* (1906). Of Jewish interest were her novel "Julian Meldohla" in *Lippincott's* (March, 1903) and the story "Judith Liebestraum" in *Scribner's* (Aug., 1904).

MOSS, MATTHEW LEWIS, government official, b. Dunedin, New Zealand, 1863. He was educated at

Dunedin and was admitted as a barrister and solicitor to the bar in New Zealand (1886) and in West Australia (1892). He was a member of the Legislative Assembly of West Australia (1895-96) and represented the West Province in the Legislative Council of West Australia from 1900 to 1914. Moss held several important government offices: he served as Colonial Secretary in 1901, was named honorary minister in 1902, and attorney-general in 1905. From 1913 on he lived in London, England, and served as legal adviser to the government of Western Australia. Moss was still in office in 1942. On two occasions he acted as agent general for Western Australia.

MOSSE, a family known in the Prussian town of Märkisch-Friedland from about 1700 on. At that time Isaac Moses became a Schutzjude (protected Jew), with the privilege of trading. His son, Moses Isaac, was born in the same village about thirty years later. He was followed by Salomon Moses (1767-1811) and his son Marcus Moses (1807-65), who changed the family's name to Mosse.

Marcus Mosse became a physician in Grätz, a small town in the former German province of Posen. During his married life fourteen children were born, eight sons and six daughters. Salomon (b. Grätz, 1837; d. Kissingen, Germany, 1903) founded the linen house of Mosse in the Jägerstrasse in Berlin. Theodor (b. Grätz, 1842; d. Berlin, 1916) and Paul (b. Grätz, 1849; d. Berlin, 1920) later entered this firm. Rudolf (b. Grätz, 1843; d. Schenkendorf, Germany, 1920) founded the famous publishing house in Berlin. Emil (b. Grätz, 1854; d. Berlin, 1911) entered his firm. Albert (b. Grätz, 1846; d. Berlin, 1925) became well-known as a lawyer. Maximus (b. Grätz, 1857; d. Berlin, 1920) was a lawyer. One son died in early youth.

More detailed biographies of important members of the Mosse family follow:

Albert Mosse, attorney and public official (b. Grätz, 1846; d. Berlin, 1925), studied at the University of Berlin (1865-68), where he received his doctor's degree. During the Franco-Prussian War (1870-71) he served as a volunteer in the Prussian army, and thereafter as a public official with the Prussian government. He became, successively, district judge in Spandau, near Berlin (1876), municipal judge (1879) and state judge in Berlin (1888), state supreme court judge in Königsberg, East Prussia (1890), and privy councillor of justice in the same city (1903). The Albertus University in Königsberg bestowed upon him an honorary doctorate (1903), and appointed him professor (1904).

Mosse was an expert in the field of administrative law. In this capacity he taught Japanese diplomats in Berlin, and eventually served as adviser to the Japanese government in Tokyo (1886-90). He was the creator of Japan's political constitution, and also created the Japanese municipal by-laws. He rendered great assistance to the Japanese government in the concluding of international treaties. When his expected promotion as president of the senate failed to take place because of his Jewish faith, he resigned from all offices (1906) and returned to Berlin, where he lived for ten years as an honorary member of the city council. In this post he was the principal adviser to the municipal authorities in their disputes with the Prussian state ministers, who favored the surrounding communities. He wrote a well-known commentary on the German commercial code, became a member of the board of the Jewish community in Berlin, as well as a member and vice-president of the Verband der Deutschen Juden, and president of the board of trustees of the Hochschule für die Wissenschaft des Judentums.

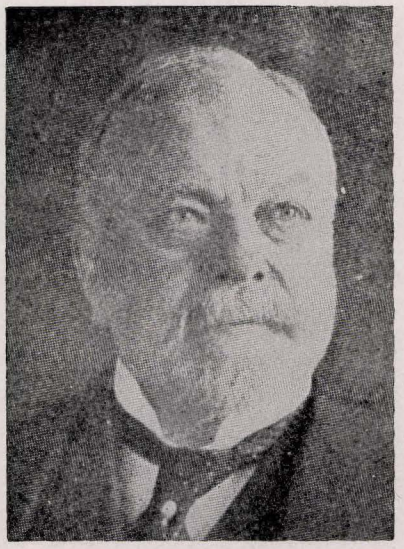


The home for indigent children established by Emilie and Rudolf Mosse in Berlin

Emil Mosse, publisher (b. Grätz, 1854; d. Berlin, 1911), joined the firm of Rudolf Mosse in 1870, and three years later became director of the Cologne branch of the Rudolf Mosse publishing house. In 1878 he went to Munich to become director of the firm's branch there. His influence increased to such an extent that he finally controlled all the Rudolf Mosse branches in southern and western Germany and in Switzerland. He entered the firm as a partner in 1884, and later moved from Munich to Frankfort and then to Berlin.

Emilie Mosse (née Löwenstein; b. Aix-la-Chapelle, Germany, 1851; d. Berlin, 1924), wife of Rudolf Mosse, was noted as a philanthropist. Among the numerous philanthropic institutions which she founded were the Verein Mädchenhort in Berlin, where thousands of needy children were given food and shelter during the afternoons under the supervision of nurses and teachers, and the Emilie und Rudolf-Mosse Stiftung, in 1942 still in existence under the Nazi government, but under a different name. One hundred children of impoverished families of the better class—half of them Jews, half non-Jews—found refuge in this modern institution, which gave them a good education and prepared them for various professions. She was active in the management of organizations or institutions founded by her or of which she was a member.

Erich Mosse (pseudonym, Peter Flamm), writer, physician and psychologist (b. Berlin, 1891), was a nephew of Rudolf Mosse. Under the pen-name of Peter Flamm he wrote many articles for the publications of the Mosse firm. His dramas *Zugvögel* (1920) and *Der Tod und die Maske* (1920), his comedy *Himmel auf Erden* (1921), and his novel *Du* (1929), widely discussed in public, combined expressionism with psychological analysis. For a time he was dramaturge at the Lessing Theater in Berlin. Mosse emigrated to France in 1933, and arrived in the United States in 1934. Besides his activity as a physician—in this capacity he was clinical assistant of the New York State Psychiatric Institute and of the psychiatric division of Mount Sinai Hospital in New York—he published several essays, including "Painting Analysis in the Treatment of the Neuroses" in *Psychoanalytic Review* (1939) and "Color-Therapy" in *Occupational Therapy and Rehabilitation* (1942).



Rudolf Mosse

HANS LACHMANN-MOSSE, publisher (b. Berlin, 1885), was the son-in-law of Rudolf Mosse. He entered the publishing house in 1910, after several years in the banking business. He was especially well known for his art collection, which was open to the public in the old Mosse Palais at the Pariser Platz in Berlin. (This building was sold by the Nazi government to the French Embassy.) In 1933 Mosse resigned as head of the firm of Rudolf Mosse with the provision that for the next fifteen years all his earnings be paid into a fund for war victims. He was a member of the board of the Jüdische Reformgemeinde in Berlin. In 1935 he emigrated to Paris, where he lived until 1940. After the collapse of France he removed to Los Angeles.

RUDOLF MOSSE, publisher and philanthropist (b. Grätz, 1843; d. Schenkendorf, Germany, 1920), was the founder of the famous Rudolf Mosse publishing house in Berlin. He attended the Hochschule in Lissa, and entered as an apprentice the printing firm of Merzbacher in Posen, which at that time published the *Ostdeutsche Zeitung*. He studied later on in Posen, Berlin and Leipzig, and showed special interest in technique. He widened his knowledge of the newspaper business in the firms of R. Wagner and A. H. Payne in Leipzig, the latter of which sold him the newly founded newspaper *Der Telegraph*. However, he changed his position soon again, and in 1865 secured employment with the publishing house of Apitsch in Leipzig, where the periodical *Die Gartenlaube* was printed.

Mosse added to this widely read family magazine an advertising section, a new experiment in the German newspaper business. The history of the world press reports a similar attempt in London about 1800. Hasenstein and Vogler opened a kind of advertising firm in Altona (1856) which was still in existence in 1942. Hübner's firm in Leipzig was started in 1860 and dissolved in 1862. It was followed by G. L. Daube (1864), which firm was sold to Scherl's publishing house in Berlin a few years later. In 1867 Mosse opened his own advertising agency in Berlin, and laid the foundation of one of the largest enterprises of this kind in the world. "Rudolf Mosses Annoncenexpedition" became famous all over the world, as well as the "Rudolf Mosse code" and the "Rudolf Mosses Adressbücher." When his firm celebrated its fiftieth anniversary the *Festschrift* published on that occasion mentioned fifty branch offices in Berlin and in addition more than 200 in Germany proper and about twenty main branches in foreign countries. About 100 papers published their advertisements exclusively through the Rudolf Mosse agency.

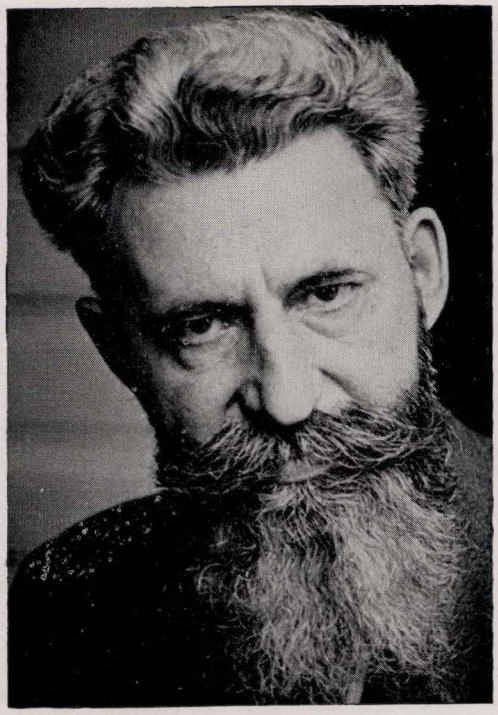
Shortly after his brother-in-law, Emil Cohn (who married Leonore Mosse), entered the firm as partner, the famous democratic and liberal paper *Berliner Tageblatt* was promoted (1872) under the editorship of Arthur Levysohn, who was followed by Theodor Wolff (1906-33). Cohn directed the internal organization of the firm until his retirement in 1884, and was followed in this capacity by Rudolf's brother Emil. Rudolf himself organized many branches, assisted by Emil. The first paper which Rudolf provided with advertisements through his own firm was *Der Kladderadatsch,* beginning with January 1, 1867; it was followed by *Die fliegenden Blätter* shortly thereafter. Within the range of this branch of the steadily growing firm came the publication of address books for towns and of classified directories and telephone books.

In 1880 the firm took over the *Allgemeine Zeitung des Judentums,* founded by Ludwig Philippson, and later its successor (1922 to 1938), the *Central-Verein-Zeitung,* founded by Ludwig Holländer. The popular *Berliner Volkszeitung* appeared in 1889, and later the *Berliner Morgenzeitung* and the *Berliner Abendzeitung.* For several years the *8 Uhr Abendblatt* and the *Welt am Montag* were printed by Mosse, too. The firm published also a great number of trade papers, even in foreign languages.

Mosse was no less successful when he began to publish popular-priced scientific books. Among the most successful authors were Henrik Willem van Loon (with his *Rembrandt*) and the art historian Fritz Stahl (with his *Paris* and *Weg zur Kunst*). Moreover, the firm owned the Snanje publishing house for books in Russian, and the Esperanto publishing firm.

Mosse established a hospital in his native town of Grätz and, together with his wife Emilie, the Emilie und Rudolf-Mosse Stiftung in Berlin-Wilmersdorf. He was a member of the board of directors of the Jüdische Reformgemeinde in Berlin, and in 1892 founded the Unterstützungskasse der kaufmännischen Angestellten and in 1911 a special pension fund for his employees, the reserve of which amounted to several million marks. Shortly before his death on his farm at Schenkendorf a pamphlet against communism was printed in Zurich, edited by Professor Herzog, Mosse, and Walther Rathenau under the title of *Protest der deutschen Juden gegen den Kommunismus.* The liberal, democratic and fighting tradition of this old German Jewish family was maintained until his death. Thirteen years later the fruits of his lifework were seized by the Nazis. The impressive edifice on the Jerusalemerstrasse, for which Erich Mendelsohn made one of the most modern and interesting façades during its alteration and modernization in 1925, was still in existence in 1942, printing newspapers, books and magazines of Nazi origin.

RUDOLF S. MOSSE, lord of a manor (b. Berlin, 1890; d. Berlin, 1933), nephew of Rudolf Mosse, was a farmer who evidenced special interest in the problem of the re-



Benzion Mossinson

settlement of the Jews. During the first World War he served in the German army as a lieutenant, receiving the Iron Cross first and second class. He was murdered by the Nazis on a highway near Berlin on March 26, 1933. JOHN F. OPPENHEIMER.

Lit.: Neumann, Otto, "Rudolf Mosses Ahnen," *Jüdische Familienforschung,* vol. 11, pp. 665-69, 685-87; *Festschrift zum 50-jährigen Jubiläum des Verlagshauses Rudolf Mosse* (1917); Hamburger, Richard, *Zeitungsverlag und Annoncenexpedition Rudolf Mosse* (1928); *C. V. Zeitung,* July 3, 1925; *Deutsche Juristenzeitung,* July, 1925.

MOSSINSON, BENZION, educator and civic official, b. Andreevka, Russia, 1878. He received his Ph.D. degree from the University of Berne, and from 1900 to 1907 taught in Russia. In 1907 Mossinson went to Palestine, where he joined the faculty of the Herzliah Gymnasium in Tel Aviv. He was made director of the school in 1912.



Alexander Moszkowski

Mossinson served as a member of the Zionist Actions Committee, of the Vaad Leumi and the Vaad Hahinnuch. He was until 1935 chairman of the Confederation of General Zionists in Palestine, and editor of its weekly, *Hatziyyoni Hakelali.* As delegate to the Zionist Congresses, from the fifth to the nineteenth, Mossinson was several times chairman of the committee on education. In addition to having written for various magazines in Russian, English and Hebrew, he was the author of *Hanebiim,* a book on the prophets.

MOSSNER, WALTHER VON, German general, b. Berlin, 1846; d. Heidelberg, Germany, 1932. Son of the Jewish banker Jacob Mossner and of Henriette Riese Mossner, who was also Jewish, Mossner joined (1864) the Prussian army, excelled in the war of 1866, and was made a lieutenant by King William I who, by a special order, compelled the officers of the regiment of hussars at Bonn to cease their resistance to the admission of a Jewish fellow officer.

Mossner's was an extraordinarily brilliant military career. Because of his feats in the Franco-Prussian War (1870) he became senior lieutenant in 1871. In 1873 he was appointed aide-de-camp to the command of the twenty-second cavalry brigade. In 1875 he became captain, and in 1877 commander of a squad. In 1882 he was commissioned aide-de-camp to the fifth cavalry division, and in 1884 was promoted major and aide-de-camp to the third army corps command.

Emperor William II esteemed Mossner as highly as his grandfather did. In 1890 he knighted Mossner and promoted him to lieutenant-colonel. In 1892 he was appointed the emperor's personal aide-de-camp, and in 1893 became colonel. In 1895 he was charged with the command of the third division of imperial horse guards.

In 1903 Mossner became governor of Strasbourg, and in 1904 general in command of the cavalry. In 1910 he retired from active service, but remained subject to service at the call of the high command. During the first World War he assumed vicarious command of an army corps.

Immediately after he had been promoted lieutenant, Mossner challenged an anti-Semitic officer to a duel with swords, and wounded him dangerously. Thereafter he was highly respected by fellow officers. He was one of the most brilliant cavalrymen in the Prussian army, and was even more greatly admired for administrative skill shown in commanding the flower of that army.

Mossner spent his final years at Baden-Baden in complete obscurity.

Lit.: Bülow, Bernhard, *Denkwürdigkeiten,* vol. 4 (1931).

MOSZKOWSKI, ALEXANDER, author, b. Pilica, 1851; d. Berlin, 1934. He was the brother of Moritz Moszkowski, and distinguished himself as music critic of the *Deutsches Montagsblatt.* He won popularity through his contributions to newspapers and magazines, and through his collections of humorous stories, such as *Die Jüdische Kiste* (1911). In his advanced years, he published disquisitions on philosophical questions such

as *Sokrates der Idiot; das Geheimnis der Sprache* (1917), which together with a book on Albert Einstein denote the autodidact. He wrote a popular scientific work, *Buch der 1,000 Wunder* (1916, in collaboration with A. Furst); *Der Jüdische Witz und seine Philosophie* (1923); and an autobiography, *Panorama meines Lebens* (1925). Moszkowski, who united an extraordinary fund of knowledge with spiritual sublimity and serenity of mind, played a vital role in Berlin society until the very end of his life.

MOSZKOWSKI, MAX, biologist and explorer, b. Breslau, Germany, 1873; d. Rio de Janeiro, 1939. He studied in Berlin, Strasbourg and Breslau, where he won his doctor's degree, practised at the Urban hospital in Berlin and at the anatomical institute of the University of Freiburg, Germany, and finally became physician and editor in Berlin. Moszkowski specialized in the research of tropical diseases and won recognition through the discovery of the cause, and possibility of cure, of the so-called beriberi disease, the symptoms of which manifest themselves mainly in limp nerves and atrophied muscles. He demonstrated that this malady is caused by certain vitamin deficiencies, by eating polished rice, and can be overcome by a diet consisting mainly of fresh fruits and vegetables, lemon and tomato juices.

Moszkowski began his studies on this subject by traveling through Sumatra and New Guinea (1910-11), the focal centers of beriberi, which also appears in the tropical districts of China, India, Central and South America, the West Indies, Africa and Australia. Upon returning to Berlin, he undertook experiments on his own body (1912-13). He lived for 236 days on peeled rice only and became seriously ill of beriberi. He never recovered completely from this experiment. But he had vindicated his theory.

Two popular books on his travels were published: *Auf neuen Wegen durch Sumatra* (Berlin, 1911) and *Ins unerforschte Neu Guinea* (Berlin, 1925). In addition he wrote many articles for the four editions of the *Philo-Lexikon, Handbuch des jüdischen Wissens* (Berlin, 1935-37) and for the newspapers and magazines printed by the publishing house of Ullstein and Co. in Berlin.

After the Nazis' rise to power, Moszkowski became an adviser on questions of overseas emigration and was in close contact with the respective Jewish organizations in Germany. He left Berlin for South America in 1938. After a short stay at the colony Rolandia (Parana), he returned, a sick man, to Rio de Janeiro, where he died shortly thereafter.

MOSZKOWSKI, MORITZ, teacher and composer, b. Breslau, 1854; d. Paris, 1925. He began his musical career as teacher of the piano, after having studied in Dresden and Berlin. In 1873 he made his debut as concert pianist, following this with an extensive tour of Europe which culminated in successful appearances in Paris, later to become his residence. In 1899 he was elected a member of the Berlin Akademie. He composed many works, including the opera *Boabdil,* performed in Berlin (1892), the ballet *Laurin,* and the symphonic poem *Jeanne d'Arc,* as well as concertos for violin and piano. But he is best remembered for his smaller pieces for piano, the concert etudes, concert waltzes, and particularly his spirited Spanish dances.



Moritz Moszkowski

MOTION PICTURES, *see* THEATRE.

MOTKE CHABAD, jester, b. Ashmiane, province of Vilna, Lithuania, toward the end of the 18th cent., d. Vilna, after 1875. The word *Chabad* is the equivalent of the Hebrew *Habad,* made up of the beginnings of the words Hochmah (Wisdom), Binah (Understanding), and Daath (Knowledge). Motke's parents were poor and he became an apprentice to a caterer at weddings.

Like Hershel Ostropoler and other jesters, Motke became famous and popular among the Jewish masses everywhere for his jokes and anecdotes. Nevertheless he died in poverty, after a long siege of paralysis, embittered by neglect and the squalor of his existence. Many jokes attributed to Motke were really not his.

Lit.: *Motke Chabad,* a collection of stories; Cooper, G., *Forward,* Feb. 9, 1930; Cahan, Abraham, *Bletter fun mein Leben.*

MOTOT, SAMUEL BEN SAADIA IBN, commentator, Cabalist and translator who lived in the second half of the 14th cent. at Guadalajara, Spain. Otherwise nothing definite is known about his life. He is best known for his supercommentary on Ibn Ezra's commentary on the Pentateuch entitled *Megillath Setharim* (Venice, 1554; later published in abridged form in the collection *Margalith Tobah* by Jekuthiel Lazi). Motot, an eminent Talmudist, Cabalist, and philosopher, in this work quotes Aristotle and various other savants. He defended Ibn Ezra against the accusation that he thought lightly of the rabbinical authorities, although he himself evidences a poor opinion of Ibn Ezra's orthodoxy and of his knowledge of the Talmud. He accuses him of not having penetrated deeply into the Cabalistic spirit of the rabbinical sayings.

Other works by Motot, preserved in part or in full and mostly in manuscript, are: a Cabalistic commentary on the Pentateuch; a commentary on the daily prayers and the Passover Haggadah; a commentary on the *Sefer*

Yetzirah; a translation of Abraham ibn Daud's *Al-'Akidah Al-Rafi'ah* into Hebrew under the title of *Emunah Nissaah* which he made for Isaac ben Sheshet (Ribash) in 1392.

Lit.: Schiller-Szinessy, *Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge,* pp. 136-44; Steinschneider, *Gesammelte Schriften,* p. 448.

MOTOT, SIMEON, 15th cent. mathematician. He is known to history only through the existence of two Hebrew manuscripts. One is a book of algebra, *Sefer Haalzibra,* in which can be found all that was known of the science of algebra at that time, and the other treats problems of the asymptotes, or certain conical curves. Both manuscripts came to light through their translation into French by Gustave Sacerdote, and their publication in the *Revue des Études Juives.* Very little else is known of Motot, and it is only by assumption that the time and place of his life are set at the middle of the 15th cent., in Lombardy or Venice.

Lit.: Sacerdote, G., "Le livre de l'Algebre de Simon Motot," *Revue des Études Juives,* vol. 27, pp. 191-205; vol. 28, pp. 228-246; vol. 29, pp. 111-126; Steinschneider, *Verzeichnis der hebräischen Handschriften der Königlichen Bibliothek zu Berlin.*

MOTTA, EMANUEL DE LA, merchant, early resident in South Carolina, b. Santa Croix, West Indies, 1760; d. 1821. Emanuel grew up in Charleston and became one of its leading citizens. On reaching maturity he entered business as a commission merchant and an auctioneer. He is said to have served both in the Revolutionary War and in the War of 1812, though this statement lacks confirmation.

Following his residence in Charleston (1770-1782), Emanuel removed to Savannah, Ga., where he aided in reorganizing the Jewish congregation of that city. His name appears, in 1790, as one of the incorporators of the Savannah Congregation Mickva Israel. In addition to his activities in Jewish affairs, he was prominently connected with the early history of freemasonry in America. He held high offices and degrees in various Masonic orders. As special representative of the Charleston Masonic Council, he went to New York, in 1813, and helped to establish a New York chapter, of which he became the head. While engaged in a controversy with a rival Masonic lodge, Emanuel De La Motta put up a strong defense in maintaining his right to hold high office despite the fact that he was a Jew. Upon his death, May 17, 1821, he was survived by his widow and eight children.

Lit.: Publications of the American Jewish Historical Society, No. 19, pp. 37-8, 80-3; Daly, *Settlement of the Jews in North America,* p. 72; Pike, *Historical Inquiry,* p. 201.

MOTTA, JACOB DE LA, American physician and surgeon, son of Emanuel De La Motta, b. Savannah, Ga., 1789; d. Charleston, S. C., 1845. He began the practice of his profession in Charleston, after serving as an attendant physician at the Charleston Dispensary. He was an army surgeon in the War of 1812, returning to Charleston later to continue his medical career. In 1824 he was elected secretary of the Charleston Medical Society, retaining that position for many years.

Although a resident of Charleston for the greater part of his life, he also took an interest in the Jewish communal activities of Savannah, his native city. This interest manifested itself in the aid he extended toward the reorganization of the Savannah congregation and the building of a synagogue. For several years De La Motta served as the minister of the Savannah congregation, and similarly at Charleston. When the synagogue at Savannah was consecrated in 1820, he was chosen to deliver a discourse; this was later published by the author and elicited appreciative letters both from Jefferson and Madison. At the funeral services held in honor of the Rev. Gershom Mendes Seixas, 1816, in New York, De La Motta delivered a eulogy which was published in pamphlet form.

De La Motta stood high in his profession. He was elected, in 1836, a corresponding member of the Royal Academy of Medicine at Paris. A year later he was made assistant commissioner of health. He delivered numerous lectures on medical and scientific subjects, several of which found their way into public print. In 1831 he was elected commissioner of the Poor House. And in 1841, when Harrison became president, he appointed De La Motta receiver-general for his district.

Besides his interest in medical science, economics and Jewish affairs, Jacob De La Motta was devoted to literature and philosophy. He acted as secretary of the Literary and Philosophical Society (1832-1840), delivering learned discourses before the members of that organization.

Jacob De La Motta must not be confused with another member of the family who bore the same name and lived about the same time in the same places. The two were cousins. The latter was a lawyer who practised his profession both in Charleston and Savannah. While a native of Charleston, he was a resident of Savannah for many years.

There is still another Jacob De La Motta whom it is more difficult to place. A story is frequently told to the effect that when Gen. DeKalb was mortally wounded at the battle of Camden, 1780, he was carried off the field by Capt. Jacob De Leon, assisted by Maj. Benjamin Nones and Capt. Jacob De La Motta. This tale appears to be a legend. The identity of Capt. Jacob De La Motta, who is supposed to have served under Gen. Pulaski, has not been definitely determined. He cannot be identified with Jacob De La Motta, the physician, as the latter was not yet born when the battle of Camden took place. Nor does he appear to be identical with Jacob De La Motta, the lawyer. The whole story is of doubtful authenticity. CLARENCE I. FREED.

Lit.: Morrison, *Early Jewish Physicians in America* (1929); Elzas, *Jews of South Carolina,* pp. 94, 179-81, 190; *Publications of the American Jewish Historical Society,* vol. 3, pp. 133-4; vol. 4, pp. 97, note, 208, 219-20; vol. 19, p. 83.

MOTZA ILITH, *see* COLONIES, AGRICULTURAL.

MOTZKIN, LEO, Zionist leader, b. near Kiev, Russia, 1867; d. Paris, 1933. In Berlin, where he studied mathematics, Motzkin founded (together with Victor Jacobson, Nahum Syrkin and other Russian students) the *Russisch-Jüdisch-Wissenschaftlicher Verein,* the first national Jewish students' club in Berlin (1889). Having joined the Zionist movement at its start, he protested at the first Zionist Congress (1897) against compromises in the formulation of the Basel program. Commissioned by the Congress to visit the colonies in Palestine, he made public his observations in 1898. He

also directed attention to the Halukkah Jews, in Palestine, who were living on alms.

Motzkin was one of the leading spirits of Weizmann's oppositional group, the short-lived Democratic-Zionist faction, founded in 1901, which demanded a program of "Gegenwartsarbeit"—immediate cultural activity in the Diaspora—against Herzl's policy which insisted that Palestine be the exclusive center. Motzkin also investigated the causes and effects of the pogroms in Russia, and published, under his pen-name A. Linden (1910), his findings in two volumes, *Die Judenpogrome in Russland.*

During the first World War Motzkin headed, until 1916, the Copenhagen bureau of the Zionist Organization, which gave relief to the needy Jews of war-ridden countries, and then went to the United States to work there for the attainment of Jewish rights in Russia. In 1919 he became general secretary and later executive president of the Comité des Délégations Juives, which obtained the inclusion in the Versailles treaty of clauses for the protection of the minorities in Eastern European countries; during the ensuing years he strove to safeguard observance of these clauses. On Motzkin's initiative the first world-wide Jewish relief conference was held, which coordinated Jewish relief organizations (1920). In 1925 Motzkin was elected chairman of the Zionist General Council, which post he held until his death. He frequently represented Jewish organizations at international conferences, such as those dealing with the minority problems, and at sessions of the League of Nations. A week before his death he attended a conference convened in London to deal with the problems of German Jewry.

He was active also as a publicist, and from 1908 to 1914 edited the *Russische Korrespondenz,* a journal devoted to the emancipation of the Russian Jews. He wrote *La campagne antisémite en Pologne* (1932), and was co-editor of *Das Schwarzbuch,* dealing with the persecutions of the Jews in Germany, published after Motzkin's death by the Comité des Délégations Juives (1934).

Lit.: Sefer Motzkin, edit. Alex Bein (1939); *New York Times,* Nov. 7, 1933.

MOUNT VERNON, a city in Westchester county, New York, thirteen miles from New York city, having a population of 67,120 (census of 1940), including about 10,000 Jews. The first Jew to settle in Mount Vernon was Moritz Lowenstein, who arrived in 1869. He was in the Union Army during the Civil War, and was subsequently appointed to the United States customs service. Between 1869 and 1892 about sixty East European Jewish families settled here. They were mainly peddlers, needle trades workers, and house painters. Most of Mount Vernon's population came from metropolitan New York.

In 1892 a group which included Joseph Cohen, Abraham and Harry Levy, Charles Subitzky and Max Yavelow founded the Brothers of Israel Congregation (Orthodox), the oldest synagogue in Westchester. Its first building was dedicated in 1903, and the new building of the Brothers of Israel Congregation was completed in 1928. The rabbi in 1942 was Joshua Mereminsky, who began his service in 1931.

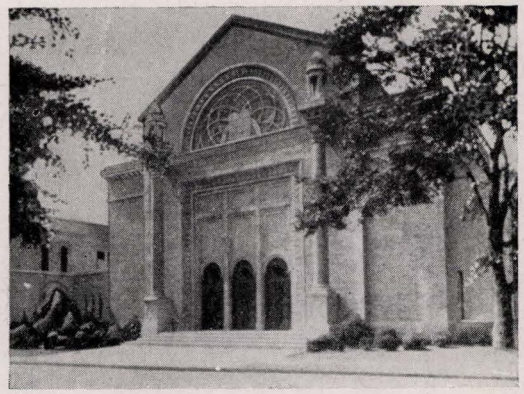
Sinai Temple, the oldest Reform congregation in Westchester county, was founded by a group which included Max Liebhold, Alonzo C. Lowenstein, Leon Mann, Louis Mayer and Abraham Schaffner. The temple in use in 1942 was dedicated in 1929, and the Sinai Memorial Library was completed and opened to the public in 1941. The first rabbi of the congregation was George Alexander Kohut; in 1936 Henry E. Kagan succeeded Solomon A. Fineberg to this position, which he still held in 1942.



Leo Motzkin who was chairman of the Zionist General Council from 1925 until his death. Photo, Keren Hayesod, Jerusalem

Congregation Emanu-El (Conservative) was founded in 1916 by Michael Dann, Joseph Durst, Max Fertig, Max Goldstein, Jacob Palestine and Max Schaffer. The congregation met in the Masonic Temple until its building was dedicated. Elias Margolis served the congregation from the time it was founded, and still held the position in 1942.

The Jewish Center of Mount Vernon (Conservative) was founded in 1923 by a group including Harry Charnas, Edward Drimmer, Charles Katinsky, Moe Mayer, Jacob Levine, David Workman and Meyer S. Workman. The organization was known at first as the Mount Vernon Heights Talmud Torah, but in 1928, when its building was dedicated, the congregation



Sinai Temple at Mount Vernon, N. Y.



The Free Synagogue at Mount Vernon, N. Y.

adopted its new name. Nathan Blechman was the congregation's first rabbi (1929-34). Lewis B. Grossman served as rabbi from 1934 on, and still held the position in 1942.

The Free Synagogue of Westchester (Reform) was founded in 1927 in Pelham Manor by a group which included Barnett Evans, Isaac Evans, Percy Hopp, Arthur C. Jaros, Jesse Kaliski, Emanuel Schwartz, Robert Szold and Isadore Zadek. It was then known as the Free Synagogue of Pelham. In 1939 the congregation purchased a three-acre estate on North Columbus Avenue. Abram V. Goodman served the congregation from 1927 to 1928; in that year he was succeeded by Max Maccoby, who was still serving in 1942.

The Ladies Hebrew Aid Society, a family aid society, was organized in 1904. This organization operated a Free Loan Society which was still in existence in 1942. The Bikur Cholim Convalescent Home on West Fourth street was established in 1919. The Young Men's Hebrew Association was organized in the home of Alonzo C. Lowenstein in 1909. The Young Women's Hebrew Association was founded in 1914. The Mount Vernon Zionist District first met in 1922. A branch of Hadassah was organized in 1924. In 1939 The Jewish Community Council, with representation from twenty-three local Jewish organizations of all types, was formed. The Mount Vernon Synagogue Council, with delegates from the five synagogues, was formed in 1938.

Prominent Jewish citizens of Mount Vernon included: Jacob A. Bernstein, who served continuously as justice of the peace and city court judge from 1924; David Cohn, who was elected to the board of aldermen in 1933 and was still serving in 1942, including a term as president of the Common Council during 1941; Arthur H. Ellis, corporation counsel from 1940; Alonzo C. Lowenstein, assistant corporation counsel from 1907, with two brief interruptions; Leon Mann, civic worker and philanthropist, known as "Father of the Community Chest," and awarded the title of "first citizen of Mount Vernon" in 1932; Michael I. Silverstein, chief inspector of police from 1933 and a member of the force from 1904; Harry P. Fierst, Zionist leader and civic worker; Mrs. Anne Tow, prominent in the industrial and religious life of the community; Charles Rees, chairman of the board of directors of the Palestine Foundation Fund. MAX MACCOBY.

MOUNTAIN JEWS (known also as Daghestan Jews; locally known as Dag Chufut, which means Mountain Jews in their language). The Mountain Jews form an ethnic unit of about 30,000. In 1942 they were living in small groups, mainly in the northern and eastern sections of the Caucasus, on the shores of the Caspian Sea, and in the villages and towns of the Soviet republics of Daghestan and Azerbaijan. In that year they could be found, for the most part, in Derbent, Makhach-Kala (formerly Tarki), Kuba, and also in Baku, in which latter city, the capital of Azerbaijan, their number was steadily increasing. There were also Mountain Jews further to the northwest, in Ossetia, and in the Kabardinian area, mainly in the settlement of Nalchik.

The origin of these Mountain Jews has not been definitely established as yet, no more than the origin of the other group of Caucasian Jews, the Georgian Jews, about equal in number to the Mountain Jews. These Georgian (Transcaucasian) Jews lived in a compact mass in the western part of the republic of Georgia, closer to the Black Sea, and called themselves "Hebraeli" or "Israeli."

Literature on these two groups of Caucasian Jews is scant. Apart from two treatises—one by Cherny (1870), another by Anissimov, a Mountain Jew himself (1888) —and a number of articles in early Russian newspapers

and periodicals, no comprehensive work has been written about either the Mountain Jews or the Georgian Jews.

The first immigration of Jews into the Transcaucasus (supposed by legend to have taken place in the 7th cent. B.C.E., during the reign of the Assyrian kings) is recorded in ancient Armenian and Georgian chronicles. According to these chronicles, they arrived in these regions as early as the beginning of the 6th cent. B.C.E. The first arrivals were probably free merchants, while the later partly came as captives, presented to friendly Caucasian princes by Nebuchadrezzar of Babylonia.

Vakhushti's *History of Georgia,* the oldest history extant, informs us that permission was granted to a Jewish legation which had appealed to the prince of Mtskhet, after the destruction of the First Temple at Jerusalem (586 B.C.E.), to settle on the outskirts of the city of Mtskhet. For their part they took it upon themselves to pay a double tax. In 1942, however, there were no Jews in the ancient city of Mtskhet. But the site of the one-time Jewish colony was in that still called "Kerki," which means "tax" in Georgian. And on the same site tombstones were discovered, dating from the 4th to 5th cent., one of them bearing an inscription in Aramaic, the language of the Jews after their Babylonian captivity.

Another influx of Jewish refugees into various Transcaucasian regions took place after the destruction of the Second Temple at Jerusalem (70 C.E.). The height of the influx during the first centuries of Christianity is confirmed by the chronicler Faustus of Byzantium (4th cent. C.E.), who reports that the Persians, under King Sapor II (360 C.E.), invaded Armenia, and took with them to South Persia more than 75,000 Jewish captives, the progeny of those who had previously come to the Transcaucasus from Palestine.

In earlier times the Jews probably first immigrated to the Transcaucasus by way of Mesopotamia (Iraq) and Persia (Iran). There they settled chiefly along the western shores of the Caspian Sea, in the eastern section of the Caucasus. Part of them, however, moved west, to Georgia, where they became the founders of the group of Jews, later to be known as Georgian Jews. Subsequently they were joined by other Jews from more westerly regions: from Asia Minor, the Crimean peninsula, and especially from Byzantium (to escape from the severe persecutions which they had been suffering at the hands of Emperor Justinian in the 6th cent. C.E.). It is evident, therefore, that Jewish immigration into the Caucasus took place not only at different times but also from different directions.

It may be stated here that the Jews of Mtskhet were in all likelihood the first to spread Christianity through Georgia. In the *Lives* of St. Nino, the patroness saint of Georgia, we can read that she found many of her countrymen from the city of Jerusalem in Mtskhet, as well as in the city of Urbnis (which means Jewish fortress in Georgian), when she came there to preach Christianity in 314. In the course of disputations carried on in Hebrew, she is reported to have succeeded in converting the Jewish priest Aviathar to the Christian faith. He is credited, in great part, with the Christianizing of Georgia. The famed Armeno-Georgian dynasty of the Bagratides, in the 6th cent., was presumably of Jewish origin, since its progenitor, Shambat Bagarat, is said to have come to the Caucasus in the 5th cent. B.C.E. as a captive, and to have been a descendant of King David.

The various ethnic, political, economic, religious and geographical factors under which the historical vicissitudes of the West Caucasian (Georgian) and the Southeast Caucasian (Daghestan) Jews have developed, each in its own way, is the cause of the complete dissemblance between these two groups. It is, however, agreed, that at one time they formed a homogeneous mass.

This dissemblance is evidenced first and foremost in their languages. The Georgian Jews speak the Georgian tongue. The Mountain Jews speak the Tat language, which is one more proof of the fact that they early settled on the south coast of the Caspian Sea, in that part of Persia which in antiquity was called Media, and is now known as Azerbaijan. For centuries the Persians, the Arabs and the Turks fought among themselves for the possession of that region, until the latter, under Tamerlane, temporarily became its masters in the 14th cent. The Mountain Jews, who, it seems, had associated themselves with the Tats, an Iranian (Persian) people, from earliest times (part of the Mountain Jews were still living among them in 1942), adopted their language. According to Vsevolod Miller, the only Iranist to have investigated that idiom, it is a mixture of Iranic, Semitic and Turkish elements. It contains a number of Hebrew and Aramaic words as well as terms derived from the Talmud, in the compilation of which some Mountain Jewish scholars—among them Nahum Hamadai (the name testifies to his Median origin) and Simon Saphro from Derbent—collaborated.

In their writings the Mountain Jews used Hebrew characters up to recent times. From 1928 on they used a latinized alphabet of their own, as did the other peoples of the Soviet East.

No written or other records of the past of the Mountain Jews have survived the numerous persecutions and wanderings of this people. From Arabic and other sources, primarily the Old Persian chronicle *Derbend-Nameh,* however, we may conclude that many Jews migrated from North Persia and Mesopotamia to the Northeast Caucasus during the 5th and 6th centuries (under the Sassanids). Other groups of immigrants followed, in consequence of the religious persecutions from the 6th cent. on. When, in the 8th cent., the Arabs conquered part of Daghestan, they found a large Jewish population there. The cultural center of these Jews was, and remained up to recent times, the city of Derbent, to which Greek writers refer as Ura-Parakh, which means "Jewish fortress" in Armenian.

Due to the lack of written records among the Mountain Jews, their oral tradition, which has been handed down from generation to generation for centuries, is the more vivid and intensified. According to this tradition, the Mountain Jews claim to be the descendants of the Ten Lost Tribes of Israel, who were brought over as captives by the Assyrian kings. This legend is confirmed also by the Haggadah, which tells us that they were taken to Africa (which name always stands for the Caucasus in the Talmud). This legend, later repeated by various travelers of the 18th and 19th centuries (such as Garber, Reinegg and Cherny), was recorded before that by Eldad Hadani, a Jewish traveler of the 9th cent. Eldad Hadani concerned himself in detail with the



A wedding among Mountain Jews (Dag Chufut) of Daghestan

tribe of Issachar. From him we learn that this people dwelt in the Caucasian Mountains, along the seashore, on the borders of Persia and Media (Azerbaijan), devoting their days and nights to the study of the holy Torah, fighting no battles save in its honor (disputations), speaking Hebrew, Persian and Turkish. Hadani mentions also two other tribes, that of Simeon and that of Manasseh, in the land of the Khazars (Daghestan).

In this connection Cherny's observation that there are no Kohanites (descendants of the Kohanim, or priests) or Levites among the Mountain Jews is significant. He interprets this circumstance as proof of their belonging to the ten tribes. Cherny points out also that the names of men and women in use among the Mountain Jews are hardly those common among any other Jewish groups. Most of their names date back to the epoch of the wanderings of Israel in the Arabian desert, or to the time of the Judges and Kings. The names of their men are: Nakhshon, Aminodav, Mamre, Zephonia, Moneakh and others; the names of their women are: Avishag, Bilgo, Serakh, Yemina and others.

Just as in Georgia, the Jews in Daghestan were disseminators of monotheism, here, however, based upon the spirit of the Old Testament, and not of the New Testament. From the 7th and 8th centuries on Judaism was so widespread throughout this area that traces of it may still be found over the entire northeastern section of the Caucasus, and even beyond. This is evidenced by the ruins of many villages, formerly doubtless Jewish settlements, especially numerous in Daghestan, and the very ancient Jewish cemeteries and tombstones, bearing Hebrew inscriptions. Thus it may be assumed that it was chiefly due to the cultural superiority of the Daghestan Jews that the "Kahan" (king) of the mighty state of the Khazars was converted to Judaism together with his court and part of the Khazar population between the 8th and 9th centuries.

The successful advance of Judaism was interrupted, however, in the 8th cent. by the horrible religious persecutions perpetrated by the Mussulmen. The adherents of the Jewish faith put up valiant resistance, and it was because of this resistance that it took many centuries for the fanatical Persian and Arabic sheiks, who alternated in rule, to attain their goal by fire and sword. The Jews fled wherever they could from persecution. Many hid deep in the mountains, which gave them their name, others lost their lives during that struggle, and the rest finally gave up their religion for the Islamic faith, mingling with the native population.

In 1942 there were a number of villages and settlements in Daghestan (some also in the neighboring Azerbaijan) where members of the Islamic inhabitants proudly related that their forefathers, sometimes even their fathers, were Jews. To prove this they produced in evidence ancient Hebrew Bibles inherited from their Jewish ancestors. Many of them still bore the Jewish names of their "elder brothers." In addition, there were entire native tribes of Jewish admixture: the Tats, Kumyks, Avars, Tabassarans and others, a fact corroborated also by anthropological investigations.

On the other hand, the Mountain Jews after the first World War did not retain their ethnic purity either. They intermarried with women of the surrounding tribes, who always embraced Judaism. The greatest admixture of foreign blood, however, undoubtedly came from their union with the Asiatic-Turkish people of the Khazars, with whom the Mountain Jews remained in close contact even after the beginning of the decline of that powerful state as a result of victorious Russian campaigns in the 10th cent. The Mongolian invasion (1223)

abolished the independence of the state of the Khazars. The Jews, however, retained many fortresses (as reported by Plano-Carpini and Rubriquis, in the middle of the 13th cent.), and small Jewish Khazar principalities continued to exist along the Caspian Sea. Even as late as 1346 they are mentioned as "Zhidy" (Jews' land) in the old Russian chronicles. In a certain sense the Mountain Jews may be considered the Jewish remnants of the Khazars, just as the Kumyks dwelling to their north are considered the Islamic descendants of that people.

From the time of the Mongolian invasion and the downfall of the Khazar state on, through the ensuing ceaseless battles between the mountain peoples and the new invaders—Persians and Osmans—until the 18th cent., the historical fate of the Mountain Jews forms an incoherent and depressing record. The Jews, who in the villages had partly become the serfs of the mountain chiefs, were constantly decimated by oppression and ever renewed religious persecutions.

During the war of conquest waged by the Russians throughout one and a half centuries (until 1864), their situation was aggravated by the incessant attacks of their neighbors, provoked by the fanatical Mussulmen. As early as toward the end of the 16th cent., at the time of the Osman conquest, they had begun retreating from the mountains to the valleys and the coast. This trend continued increasingly, and thus there came into existence many a new Jewish settlement (Nalchik, Grozny and others), while the old cities, Derbent and Kuba above all others, received a strong influx.

In the cities the Mountain Jews were mainly employed in the handicrafts. They were especially adept in preparing Russian leather and in the weaving of rugs; some few engaged in petty trade and peddling. Their intellectual activities were rather meager. The majority, however, were employed in agriculture, excelling as gardeners and as fruit-, tobacco- and wine-growers. They were pioneers in growing corn, rice, wheat and vegetables in spots in the Daghestan Mountains which had formerly been considered inaccessible. Eventually their neighbors and the foreign conquerors robbed them of the land, and at the beginning of the 20th cent. the number of their villages was very small.

During the civil war in Daghestan (1918-22) the Mountain Jews, persecuted and mistreated by the White Guardists, formed their own divisions to fight against them.

Like most Caucasian Mountain tribes, the Mountain Jews are good marksmen and horsemen, and had even adopted the vendetta. They adopted also many other customs from their Islamic neighbors: dwelling, garb, attitude toward women, and their purchase in marriage (sale of women, marriage of children, marriage by capture); superstition and black magic, talismans, amulets; also some religious beliefs—in demons and various spirits—; even some festivals, dating back to heathen times: agricultural festivals, and festivals in honor of the gods of spring and autumn, as well as other rites.

The Mountain Jews are for the greater part a virile and good-looking people, graceful and supple in their movements. There are beautiful women among them. Anthropological statistics have proved that in the average the width of chest of the Mountain Jews exceeds that of any other group of Jews, and that the number of tall men among them is twice as great as that of medium-sized people. Remarkable is their great longevity: many reach the age of 100 to 120 years, retaining their sound teeth, their hair and "eagle eyes." These hoary men are highly revered by the younger generation. Some of them still have, in accordance with Biblical custom, two or three wives. Several among their rabbis were former students in Lithuanian Yeshivas.

In family and social life the Mountain Jews show great solidarity (one for all, all for one). Hospitality is one of their first principles. Furthermore, they are great nature-lovers, wonderful story-tellers and amazingly talented dancers and musicians.

In 1942 most of the Mountain Jews were collective farmers. Many of them worked in the oil city of Baku. Some of their very numerous synagogues were converted into schools and children's homes. Young men and women studied together in high schools and colleges. They produced many physicians, mining engineers, naphtha-engineers, agriculturists, scientists and mathematicians. They had their own clubs, especially in Baku, their own theaters, dancing groups, reading rooms, music circles, their own writers and poets, and their own new literature, newspapers and folklore. Various books of world renown were translated into the Tat language: Pushkin, Gorky, Maupassant and others.

FANNINA HALLE.

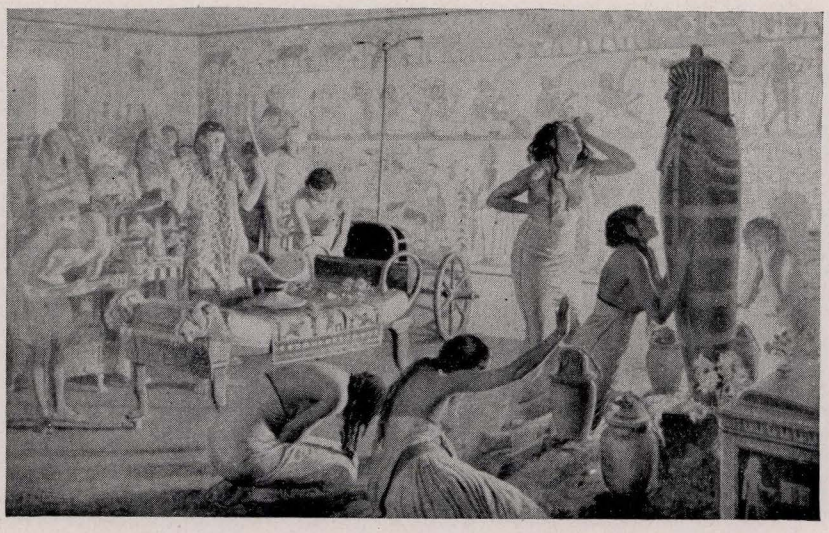
Lit.: Cherny, I., "Gorskie Evrei," *Sbornik Svedenii o Kavkazkikh Gortsakh,* vol. 3 (1870); idem, *Sefer Hamassaoth* (1884); Dubelir, D. M., "Evrei na Kavkaze," *Vestnik Russkikh Evreev,* Nos. 1 to 7 (1888); Allen, W. E. D., *A History of the Georgian People* (1932); Plissetzky, M., "Religiia i Byt Gruzinskikh Evreev," *Trudy Gossud. Muzeia Narodovedeniia* (1931); Gärber, *Sammlung russischer Geschichte* (1728); Reineggs, J., *Allgemein historisch-topographische Beschreibung des Kaukasus* (1796); Miller, Vsevolod, *Materialy Dlia Izuchenia Evreisko-Tatskogo Iazyka* (1892); Rubriquis, Wilhelm de, *Recueil de voyages et de mémoires publiées par la société de géographie* (1877); Plano-Carpini, J., *Text and Versions* (1903); "Derbend-Nameh," edit. Kazemberg, *Mémoires de l'Académie des Sciences de St. Petersburg* (1857); Kurdov, K., "Gorskie Evrei Dagestana," *Russkii Antropolog. Zhurnal,* vols. 22 to 24 (1905); Vassiliev, A. T., "Gorskie Evrei," in *Novoe Obozrenie* (1889); Brutzkus, J. D., "Di Geschichte fun di Berg-Id oif Kazkaz, *Yivo Historishe Shriften,* vol. 2 (1938); Halle, Fannina, *Study of the Origin and Life of the Mountain Jews and Their Development in the Soviet Union* (in preparation).

MOURNERS' PRAYER, *see* KADDISH.

MOURNERS OF ZION, *see* ABELE ZION.

MOURNING AND MOURNING CUSTOMS (*'abeluth*). **1. In Bible Times.** The origin of mourning and mourning customs goes back to prehistoric times. The practices and rites of mourning have two primary sources: the natural emotional response of an individual to the loss of a relative or a friend; and the fear of the return of the spirits of the dead to reclaim their homes and possessions, leading to efforts on the part of the survivors to disguise themselves. The Biblical period, which covers over a thousand years of history, marks the transition of the Israelites from primitive to civilized customs. The mourning and mourning customs mentioned by the Bible are not uniform and betray diverse origins.

The Bible mentions mourning for deceased relatives, such as wives, parents and children. Close friends



Mourning custom in ancient Egypt

might be mourned, as in the case of David for Jonathan; great individuals, such as Jacob, Moses and Josiah, were mourned by the entire community or nation. No definite period for mourning is given, though it is likely that the period of seven days was established as early as Bible times (*Sirach* 22:12). Jacob mourned for Joseph, whom he believed to be dead, for "many days" (*Gen.* 37:34); the people of Israel mourned for Moses thirty days (*Deut.* 34:8). The non-Jews are recorded as having longer mourning periods than the Israelites; the Egyptians mourned seventy days for Jacob (*Gen.* 50:3), and the captive non-Jewess was permitted to mourn thirty days for her lost kin (*Deut.* 21:13).

The most common form of mourning was weeping, so that the terms "weeping" and "mourning" were practically synonymous. David's refusal to weep for his dead child was regarded as so unusual as to call for a special explanation (*II Sam.* 12:15-23). It was apparently a custom among the Israelites, as among other nations of antiquity, to save the tears shed for the dead in a special bottle (cf. *Ps.* 56:9).

On hearing the news of a death, men would generally rend their garments, that is, tear them off as far as the waist. In cases of extreme grief they would put on a garment of rough sackcloth and strew ashes upon their heads. Ezekiel mentions the mourning customs of going with bare feet and disheveled head, and covering the upper lip (*Ezek.* 24:17), while Jeremiah refers to "cuttings," shaving of the head or the like, and the giving of a funeral meal and a cup of consolation to the mourning relatives (*Jer.* 16:6). The exact nature of the "cuttings" is uncertain; they may possibly have been some form of memorial tattooings. The Torah prohibits such cuttings or the shaving of the hair between the eyes (*Deut.* 14:1); evidently these were customs practised by some Israelites, but came to be regarded as heathen. The custom of leaving food for the dead, likewise prohibited (*Deut.* 26:14), appears not to be so much a mourning custom as a form of ancestor worship.

Women would mourn by wailing and by beating their breasts. The captive non-Jewess was required to shave her head and pare her nails (*Deut.* 21:12), but this is not definitely stated as a mourning custom, though it resembles one. There are references to professional wailing women who would be summoned to add their lamentations on the occasion of mourning (*Jer.* 9:16). The "garments of widowhood" to which references are made (*Gen.* 38:14, 19; *Judith* 10:3) are apparently not mourning garments, but the customary sober apparel of a widow.

2. In Talmudic and Medieval Times. The Talmud distinguishes four separate periods of mourning: *'aninuth* ("secluded mourning"), between death and burial; *'abeluth* ("mourning"), known also as *shib'ah* ("seven days"), the seven days following the funeral; *sheloshim,* the time until the thirtieth day after death; and the first year. The first period is regarded as one of intense grief; accordingly, the mourners are exempted from most religious duties, including the reading of daily prayers. During the third period garments of mourning were worn and the mourners were to refrain from adornment in dress; in the fourth period those who mourned for parents were to refrain from music and recreation. There are references to mourning garments of black and to the meal furnished the mourners on their return from the funeral; this meal consisted of bread and either eggs or lentils, which were regarded as symbols of life and death. The custom of the mourners reciting the Kaddish is not mentioned in the Talmud, and so probably arose in post-Talmudic times.

During the Middle Ages the Jewish rites of mourning became established in the following sequence which was generally observed:

Immediately after death one of the sons, if present, was called upon to close the eyes of the corpse. All those present rent their garments; if they were not near relatives, the rent needed be only small and on the outer garment; but for parents it had to be in each and every garment, though not in the same place, in order that the flesh should not be exposed. The rending (*keri'ah*) for a near relative was to be at least a handbreadth in length; the first cut was made with a knife and the rest by hand. In the case of parents the slit was made on the left side and on all the garments worn except the shirt and the cloak; in the case of other near relatives the slit was on the right and only in the outer garment. The clothes so rent were loosely stitched together after seven days and properly mended after



A woodcut representation of an 18th cent. funeral

thirty days. A relative who was not present at the time of death would perform the *ḳeri'ah* as soon as he received the news.

The relatives would then retire from the deathroom and leave the preparation of the body for burial to the Hebrah Kaddisha or to friends. All the water in the house would be poured out. The reason for this is uncertain; it may be as a sort of purification, or fear of impurity, or a feeling that the soul may have bathed in it, or else merely an indirect way of notifying neighbors of the death. The mirrors in the house would be covered; one reason given for this practice is that the mourners should not be able to see their faces in their bereavement, while another is that it was thought that one might see the soul in the mirror. During this period the mourners lived in comparative seclusion; they did not say the daily prayers or perform any work, and they prepared their own meals and ate them in a room apart from the dead. They put off all adornments and donned black wedding garments. However, they were required to perform the ceremonies for the Sabbath or the festivals if these occurred during that time.

The funeral took place within twenty-four hours after death. The mourners followed the coffin or the bier as it was borne to the cemetery, passing through the lines of those who attended the ceremony. At the conclusion of the funeral service at the grave, the mourners recited the Kaddish for the first time. On their return home they removed their shoes and put on foot-coverings made of some other substance than leather. Relatives or friendly neighbors would bring them the funeral meal (*se'udath habra'ah*), which sometimes included a "cup of consolation." It was generally customary to provide a meal for those who had attended the funeral; in some localities a special kind of cake (*Pattsche*) was a feature of the repast.

The week following the funeral was known as *shib'ah* (Shivah in the Ashkenazic pronunciation). During this period the mourners were forbidden to do any work, to bathe, to change their garments, or to wear any adornments. However, domestic duties were not included in the prohibited work, and the prohibition was relaxed if a man's livelihood depended upon it. The mourners "sat low" during this period; this was done either by sitting on the floor or on boxes, or by removing the cushions from chairs and sofas. For this reason the week of mourning was called "sitting Shivah." Men were not allowed to trim their hair or beards, or to study the Torah. Sexual intercourse, and even kissing and embracing, were forbidden to husband and wife, though minor acts of attention were permitted.

During this week services were held at the home every morning and evening. In order to make up the number of ten men (Minyan) required for the service, friends and neighbors would come to the house at that time, and the service itself was given the name Minyan. Friends would visit the mourners as an act of consolation (*menahem 'abelim*); the customary formula of greetings on such occasions was: *hamaḳom yenahem 'ethechem bethoch she'ar 'abele tziyyon virushalayim* ("May God comfort you as well as all those who mourn for Zion and Jerusalem"). These condolences were repeated by members of the congregation when the mourners attended the synagogue on the first Sabbath after the week of mourning. If a holiday occurred within the week, however, the Minyan and the other rites of mourning observed in it were not performed as soon as the holiday began. During this week of mourning men could study only such books as *Job, Lamentations,* certain chapters of *Jeremiah,* and the regulations for mourners.

During the period up to the thirtieth day after death, known as *sheloshim,* the mourners still observed some of the customs of the preceding period. They did not participate in any joyous observances nor did they marry; men did not trim their hair or beards. The onset of a festival, however, annulled the mourning customs of the period. After *sheloshim* the chief mourning customs were the recitation of the Kaddish for parents up to the end of the eleventh month and the refraining from listening to music or similar pleasures. On the first anniversary of the death, mourners for parents recited the Kaddish and lit the Yahrzeit candle; this was repeated at each anniversary. Mourning garments were usually worn for a year for parents, but only for thirty days for other near relatives, although an individual might wear them longer if he chose.

Pious Jews were accustomed to "sit Shivah" for a son who had become a convert to another religion. This custom arose out of a misunderstanding of an act of Gershom ben Judah of Mayence. The latter's son had been forcibly converted to Christianity, and remained a Christian until his death, whereupon Gershom mourned for him just as if he had been a Jew. This was later misinterpreted to mean that Gershom's mourning had been for his son's baptism.

3. In Modern Times. The customs mentioned above as prevailing during the Middle Ages are still observed all over the world by strictly pious Jews. However, in many countries, particularly in the West, there have been considerable modifications in the extent of these practices. Thus, among Jews who are only partially Orthodox, the rending of the garments is much reduced or omitted, while Reform Jews dispense with it entirely. The week of mourning is often shortened, a period of three days being of frequent occurrence; many Jews do not observe the customs of "sitting low" or of not wearing shoes during the mourning week, or of

not listening to music during the entire first year. Mourning is still generally worn, though to a lesser degree that conforms to the customs of the general population. The meal of consolation is generally not observed by liberal Jews, though relatives and friends frequently send presents of fruit or other edibles to the mourners. Some Jews have Minyan service only for three days, while others have a service only on first returning home, or at the cemetery after the funeral. On the other hand, the custom has arisen of having the mourners cast flowers into the grave before it is closed, and the recitation of the Kaddish has been extended to include not only parents, but all near relatives.

SIMON COHEN.

Lit.: The Bible dictionaries and encyclopedias; *Shulhan Aruch, Yoreh Deah* 340 to 403; Bennett, W. H., in Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 4 (1922) 497-500; Ascher, B. H., *The Book of Life* (6th ed., 1914).

MOUTET, MARIUS, French socialist leader and barrister, b. Carpentras, 1876. He studied law at Lyons, and was admitted to practice at the court of appeals at Paris. He joined the French Socialist Party (SFIO), and was chosen its general councillor at Lyons in 1905. In 1914 Moutet was elected to the Chamber of Deputies, representing the Rhône department from 1914 to 1928, and the Drôme department until 1940.

In 1920 Moutet defended former prime minister Caillaux before the supreme court of France. As a deputy he was especially active in the defense of aliens in France and of natives in the colonies. He combatted anti-Semitism on every occasion. During the first World War Moutet induced the president of the French republic to order the French high command to accord Jewish soldiers every possible opportunity to attend divine service on Jewish holy days. When Léon Blum became head of the French government in 1936, he appointed Moutet minister for the colonies. Moutet endeavored to apply the program of the Front populaire to the French colonies. He protected the native workers, granted rural credits to French Indo-China, and admitted natives of Algeria to competitive examination for posts in the French army.

To allay the deep unrest of the population of Algeria, Moutet applied to that country the French laws controlling wheat prices and the wheat trade. When after the outbreak of the second World War (1939), German refugees, mostly Jews, were interned in concentration camps, Moutet was the first French deputy to protest against that measure, and he condemned the unsanitary conditions prevailing in the camps. Although Moutet was a firm socialist, he refrained from demagoguery, and was esteemed even by most of his political adversaries.

MOZA, *see* COLONIES, AGRICULTURAL.

MUHAMMAD, *see* MOHAMMED.

MUHLFELD, LUCIEN, author, b. Paris, 1870; d. Paris, 1902. He was educated at the Lycée Condorcet, Paris, studied at the Sorbonne, and won his degrees in law and literature at the same university. From 1890 to 1895 Muhlfeld was assistant librarian at the Sainte-Geneviève, library of the university of Paris, and he devoted all of his time to literature. He contributed to the *Revue d'art dramatique* and the *Revue blanche.*

In 1898 Muhlfeld published the novel *Le mauvais désir,* showing a paradoxical sentimentalism, in 1900 *La carrière d'André Tourette,* an interesting picture of manners of the *fin du siècle,* and in 1902 *L'Associée,* a penetrating study of character. Muhlfeld impressed his contemporaries by his spiritual and urbane manner of writing, by his conscientious observations and gentle irony. Many of his critical essays are collected in *La fin d'une art* (1890) and *Le monde où l'on imprime* (1897). He was highly esteemed as a dramatic critic. He considered his critical activity as preparation to a dramatic career which, however, was thwarted by his premature death. Together with Pierre Veber, Muhlfeld wrote *Dix ans après,* a play which was successfully presented at the Odéon Theatre, Paris.

Lit.: Régnier, Henri de, *Portraits et souvenirs,* 1913.

MÜHLHAUSEN, YOMTOB LIPMANN, *see* LIPMANN-MÜHLHAUSEN, YOMTOB.

MÜHLMANN, ADOLF, singer and music teacher, b. Schiriwa, Russia, 1866. The son of pious Orthodox parents, he studied theology as well as music. He made his musical debut at Rotterdam in 1890; thereafter he sang in opera and concert in Germany, Austria, Russia, England and the United States. In St. Petersburg he gave a recital for the Czar's family; and in London, where he was engaged at Covent Garden for eight seasons, he sang for Queen Victoria on her eightieth birthday anniversary, in 1899.

For thirteen years (1898 to 1901), he was leading baritone of the Metropolitan Opera Company of New York, most famous for his Wagnerian interpretations. In 1912 he settled in Chicago as voice instructor and director of a music school of the opera. His autobiography, *A Grobber Koll,* was published in 1932.

Lit.: Mühlmann, A., *A Grobber Koll* (1932).

MUHR, ABRAHAM, educator, b. Berlin, 1781; d. Breslau, 1847. An advocate of Jewish rights in Prussia and particularly in Upper Silesia, where he had settled permanently in 1805, he was often referred to as "the Jewish king of Upper Silesia." In his *Jerubaal, oder über die religiöse Reform der Juden in preussischen Staaten* (1812), he opposed the radical reform ideas of David Friedländer and urged adoption of a consistorial system of administration and the establishment of seminaries for rabbis and Jewish teachers. Originally a conservative, Muhr turned more radical under the influence of Abraham Geiger. He advocated that religious services be held primarily in the German language, though he wished to retain certain portions in Hebrew. Noteworthy is his plan to establish a Jewish agricultural colony in Upper Silesia. His brother Joseph, for many years a leader of the Jewish community, was one of the founders of the Jewish reform congregation in Berlin.

MUHR, JULIUS, painter (son of Abraham), b. Pless, Silesia, 1819; d. Munich, 1865. He studied at the academies of Berlin and Munich. His painting *The Finding of Moses* attracted the attention of Wilhelm von Kaulbach, who entrusted him with the painting of the murals of the New Museum in Berlin, on which he labored from 1847-53; he painted also the outside frescoes of the New Pinakothek (Pinacotheca). Afterwards he went to Italy, where he remained, mostly in Rome, until 1858, when he returned to Munich. His

work includes also the paintings *Job and His Friends, Benedictine Monks, Siesta of Italian Monks, A Gipsy Family, A Struggle with Gipsies, Mass in the Sistine Chapel,* his father's portrait, and those of Overbeck, Schlick, Lichnowsky and Ludwig II of Bavaria. Some of his paintings were exhibited in the National Gallery of Berlin.

Lit.: *Allgemeine Deutsche Biographie,* vol. 22, p. 484; *Bryan's Dictionary of Painters and Engravers,* vol. 3, p. 378.

MUHR, SIMON, merchant and philanthropist, b. Hürben, Bavaria, 1845; d. Philadelphia, 1895. He was brought to Philadelphia at the age of eight, and after an education in the public schools of the city, he joined his father in the jewelry trade. Subsequently the Muhr firm became one of the outstanding establishments of its kind in Philadelphia.

Muhr was active in general as well as Jewish philanthropies. When the heavy immigration of Russian Jews began in the 1880's, he was among the first to foresee the necessity of systematic settlement. For this purpose he founded and was first president (1891) of the Jewish Alliance of America, which was intended to aid in settling Jewish immigrants throughout the United States. Although this organization did not survive long, Muhr was later treasurer of the Association of Jewish Immigrants. He was also vice-president of the Jewish Hospital Association and a manager of the Jewish Foster Home and Orphan Asylum. Among his general activities was his representation of Pennsylvania at the Chicago World's Fair of 1891. Muhr left a large share of his estate to Jewish and non-Jewish charities, for scholarships to deserving high-school graduates and for the improvement of the Philadelphia public school system.

Lit.: Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895); Morais, H. S., *The Jews of Philadelphia* (1894).

MÜHSAM, ERICH, German poet, dramatist, and political writer, b. Berlin 1878; d. in a concentration camp at Oranienburg, 1934. He spent his youth in Lübeck, began as a pharmacist, but from 1901 on he was a free lance writer. Early in life he was an active anarchist of the non-violent brand, editing periodicals such as *Der Arme Teufel* (Berlin, 1902) and *Weckruf* (Zurich, 1905). In the initial stage of his career he presented the literary Bohemian type and published striking poems which denounced the state and the bourgeoisie: "Die Wüste" (1904); "Krater" (1908); and "Wüste, Krater, Wolken" (1914). After 1909 he lived in Munich, read his poems in cabarets, wrote drama criticism and edited (1911 to 1914) the periodical *Kain, Zeitschrift für Menschlichkeit.*

Mühsam joined the Socialistischer Bund that rallied around Gustav Landauer, whom he called his teacher and with whom he participated in the Bavarian revolution (1918), and became a member of the Zentralrat der Bayerischen Räterepublik. When the army reconquered Munich he was condemned to fifteen years imprisonment in a fortress where he wrote the poem "Brennende Erde" (1920), but was pardoned in 1924. He depicted this period in "Standrecht in Bayern" (1924) and "Von Eisner bis Levine" (1928). In 1925 he published *Revolution, Kampf-, Marsch- und Spottlieder.*

Mühsam returned to Berlin and at the same time to the ideals of his youth. Here he published an anarchistic periodical, *Fanal* (1926); but also contributed to bourgeois publications. In 1931 his autobiography, *Unpolitische Erinnerungen,* appeared. When Nazism came to power, he was among the first to be put into the concentration camp Oranienburg where he was officially reported to have hanged himself on July 12, 1934. His wife charged that he was tortured to death and people who were in the same camp have stated that he was either killed by the Nazis or forced to commit suicide.

A kindly man, with wild red hair and beard, Mühsam was a dreamer and idealist more than an active revolutionary fighter. His political views were never quite clear; he called himself a disciple of Kropotkin and "a pilgrim who doesn't know his goal." He always wrote, however, against every form of state, against the bourgeoisie and social democracy, against capitalism and imperialism, fighting for universal freedom, mutual aid and justice, not only in his periodicals and political writings but in his poems and plays as well. Following the comedy *Die Hochstapler* (1906), he wrote *Die Freivermählten* ("polemisches Schauspiel," 1914), the working class tragedy *Judas* (1921), and finally a play on Sacco and Vanzetti, *Staatsräson* (1928). He collected his minor political writings in *Alarm, Manifeste aus 20 Jahren* (1925), and his poetry, spanning three decades, in *Sammlung* (1898-1928).

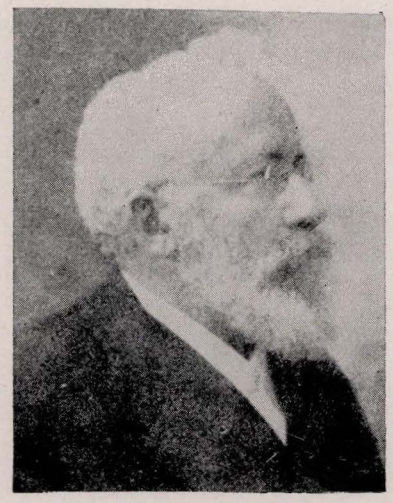
KURT PINTHUS.

MUKDONI, A. (Alexander Kappel), Yiddish author and critic, b. Lechevitch, province of Minsk, 1878. After an early Hebrew education and a period of study in the Yeshiva, he received his Ph.D. degree in law from the University of Bern, Switzerland. His literary debut was made with short stories and sketches published in *Yud, Veg, Unser Leben* and other periodicals (1907-08).

In 1909 Mukdoni was a collaborator on M. Spector's *Die Neie Velt* (Warsaw), for which he wrote journalistic articles and literary criticism, and began his work in theatrical criticism, which was to become his specialty. The following year Mukdoni became one of the most important contributors to the *Freind,* where he published many political and literary articles, as well as feuilletons and provincial sketches. Mukdoni was also editor of an anthology *Die Yiddishe Yugend.* Between 1909 and 1914 he was one of the leaders in the establishment of a Yiddish art theatre in Warsaw.

During the first World War, Mukdoni was engaged in practical welfare work among refugees, and spent several years along the Volga and in Siberia. His reminiscences of the Russian Civil War, particularly the relations of General Kolchak with the Jews, were published in *In der Tkufe fun Revolutzie* (Berlin). After leaving Russia, Mukdoni spent two years in Kovno, Lithuania, where he edited the newspaper, *Neies,* then came to the United States. He joined the staff of the *Morning Journal* in 1922, and in 1942 was still a regular collaborator on that paper.

Mukdoni's work on the *Morning Journal* included literary, political and other journalistic articles. He also wrote for the *Zukunft* and other periodicals. His most important contributions, however, have been in the field of theatre criticism and history of the theatre:



David Heinrich von Müller

these appeared in collected forms as *Dr. Mukdoni's Theater* (1927). His reminiscences as a theatre critic were published by the *Archiv fun Yiddishen Theater* (Vilna, 1930). In 1932, following a visit to Palestine, Mukdoni published a series of studies of the Hebrew theatre, and in the *Allgemeine Enzyklopedie in Yiddish* he wrote the article on the Yiddish theatre (Paris, 1939). Mukdoni also translated into Yiddish plays by Tolstoi and Ossip Dymov.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930), cols. 360-364; *Yubel Zamelbuch Lekoved 50 Yor fun Dr. Mukdoni* (1927).

MULDER, SAMUEL ISRAEL, Dutch educator and author, b. Amsterdam, 1792; d. Amsterdam, 1862. Mulder's early education was thoroughly Jewish, and in his twentieth year he entered the services of the Jewish community of Amsterdam as a Sabbath-school teacher. Later his functions in the community increased in importance and he combined civic posts with his primary interests, becoming, for instance, inspector of religious schools (1835). Mulder was made director of the Jewish theological seminary in Amsterdam, Saadat Bahurim, in 1826, and eventually was made regent-secretary of the institution for life.

In 1824 Mulder's translation into Dutch of the Pentateuch, Psalms and the Proverbs appeared; this constituted the first translation from Hebrew into Dutch and became a classic. Among his works was a Dutch-Hebrew dictionary, various other books on the study of Hebrew and the *Bijbel voor de Israelietische Jeugd,* in 17 volumes (1854). The last-named work was translated into English. Mulder received various honors and decorations, and was awarded the Order of the Netherlands Lion in 1860.

MÜLLER, DAVID HEINRICH VON, Orientalist, b. Buczacz, Galicia, 1846; d. Vienna, 1912. He studied at the Jewish schools of his native city and in 1867 went to Breslau to prepare himself for the rabbinate at Zacharias Frankel's seminary. Believing himself unfit for the rabbinate, he pursued historical and Germanic studies at Vienna University (1869), and later devoted himself exclusively to Oriental languages. He also attended the universities of Leipzig and Strasbourg. After earning his Ph.D. degree in Vienna (1875) he was appointed instructor (1876) and associate professor of Semitic languages (1885), which post he retained until his death. In 1889 he was made a member of the Imperial and Royal Academy of Sciences and headed the philosophical faculty of the University of Vienna in 1900-1901. Müller was a director of the Oriental Institute, received the title of court counselor and many honorary orders, Austrian and foreign. Shortly before his death he was ennobled. He once remarked caustically that he, the Bahur of a Galician Beth Hamidrash, had been fortunate enough, since his abilities rather than his creed had been taken into consideration on the occasion of his appointments.

Müller, who had been familiar with Hebrew and Aramaic from infancy, was the leading Semitic scholar of his time. He began his scholarly work with a critical review of Salomon Buber's *Pesikta* (1871) and other Hebrew articles that appeared in Perez Smolenskin's periodical, *Hashahar.* In 1878 he entered his major field by publishing the findings of a journey to Constantinople, *Bericht über die Ergebnisse einer Reise nach Konstantinopel,* where he had copied old South Arabian inscriptions at the museum. Other works of Müller, dealing with ancient Arabian culture and epigraphs, are: *Die Burgen und Schlösser Südarabiens* (2 vol., 1879-1881); *Sabäische Denkmäler* (1882); *Palmyrenische Grabinschriften* (1886); *Rezensionen und Versionen des Eldad had-Dani* (a study of texts, 1892) and *Die altsemitischen Inschriften von Sendschirli* (1893).

In 1898 and 1899 Müller headed the archeological expedition of the Vienna academy of sciences to Southern Arabia and the island of Socotra, the scholarly fruits of which were his three volumes on *Die Mehri- und Socotrisprache* (1902-1907), the first exhaustive study of virtually unknown languages. They contain also a collection of folklore, of tales, fables and songs of these primitive Arab tribes, and a study of the wandering of saga motives. Müller also edited the posthumous writings of Siegfried Langer (assassinated 1882) and Eduard Glaser (d. 1908), two Jewish explorers of Arabia.

In addition to his Arabic studies Müller devoted himself to the explanation of certain problems in the Scriptures. In 1896 he published *Die Propheten in ihrer ursprünglichen Form* in which he intended to show the original meter of the Prophets, establishing the theory that the same metrical laws are essential for all Semitic poetry, including the post-Biblical writings and the Gospels, thus attempting to reconstruct the original texts of Jesus as well. Moreover, he demonstrated that the influence of Semitic poetry is noticeable even in the choruses of the Greek tragedy. Of equally revolutionary character is Müller's study, *Die Gesetze Hammurabis und die mosaische Gesetzgebung* (1903). Therein he shows that, contrary to prevalent opinion, Mosaic legislation is not borrowed from the Babylonian code of Hammurabi, but that both of them are derived from much older Semitic law. The Mosaic law, however, Müller emphasized, is much more humane than the Hammurabi code, as may be gathered from the latter's cruel legislation on slavery. The study of this code also helped Müller to prove the historicity of certain facts of the Bible which previously had been declared fables. He sought to show the influence exerted by Semitic law upon Greek law and the Roman XII tables law.

From 1893 on Müller was professor of Hebrew and religious philosophy at the Vienna Israelitisch-Theologische Lehranstalt. In collaboration with Julius von Schlosser he published the famous illustrated Haggadah of Sarajevo (1898). He was editor of the *Wiener Zeitschrift für die Kunde des Morgenlandes.*

ALFRED WERNER.

Lit.: Rosemann, G., *Jahrbuch für jüdische Geschichte und Literatur,* vol. 17, 1914.

MÜLLER, ERNST, scholar, b. Misslitz, Moravia, 1880. He studied mathematics and philosophy at the University of Vienna. In 1907 he went to Jaffa, Palestine, where he taught at the agricultural school Kirjath Sepher. In 1909 he returned to Vienna, and in 1911 entered the service of the library of the Vienna Jewish community, where he was active until the destruction of the library by the Nazis in 1938. Müller was living in London in 1942.

He wrote articles on mathematical and philosophical problems, but devoted his main interest to the study of the Cabala. His chief works in this field are *Der Sohar und seine Lehre* (1920) and *Der Sohar, Das heilige Buch der Kabbala* (1932). He also translated Abraham ibn Ezra's *Sefer Haehad* (1920). Other translations of his are *Bialik's Gedichte, Übertragung aus dem Neuhebräischen* (3rd ed., 1932) and Ahad Haam's *Am Scheidewege* (with Hugo Knopfmacher; 1924). In 1932 he translated and adapted for the stage Plato's *Symposion.*

MÜLLER, ERNST LOTHAR, *see* LOTHAR, ERNST.

MULLER, HANS, novelist and playwright, b. Brünn, Czechoslovakia, 1882. Originally a writer of verse (*Der Garten des Lebens,* a Biblical poem, 1904), he later wrote novels, including *Träume und Schäume* (1911) and finally successful plays, such as *Gesinnung* (1912); *Könige* (1916), *Die Flamme* (1920); and *Die goldene Galeere* (1926), the hero of which is a young Zionist. In recent years he wrote comedies (*Kleiner Walzer in A Moll,* 1935) and the librettos for several musical plays. He also produced many scenarios for motion pictures. In 1942 he was living in Switzerland.

MULLER, HERMANN JOSEPH, geneticist, b. New York, 1890. Since 1911 he has been engaged in original research in genetics, carrying out and publishing studies on mutations and evolution, theory of the gene, artificial transmutation of the gene by X-rays, and the like. After teaching at various institutions he was appointed professor of zoology at the University of Texas in 1925. From 1933 to 1937 he was senior geneticist at the Institute of Genetics in Moscow, U.S.S.R., as well as staff member of the Medicobiological Institute there. Then he went to Scotland to continue his work at the Institute of Animal Genetics at the University of Edinburgh.

He was co-author of *Mechanism of Mendelian Heredity* (1915; 1922) and he published *Out of the Night: Biologist's View of the Future* (1935), in which he asserts that for the continuance of biological progress in man, economic and social reconstruction on a cooperative basis of society must first take place.

Lit.: Muller, H. J., *Out of the Night,* 1935.

MÜLLER, JOEL, rabbi and Talmudist, b. Mährisch-Ostrau, Moravia, 1827; d. Berlin, 1895. He studied Talmud, then completed his education in Vienna, and became rabbi of Mährisch-Ostrau after his father's death. Then he went to Leipa, Bohemia, and next to Vienna, where he wrote his most important work, the critical edition of the tractate *Soferim* (Leipzig, 1878). Some of his other publications are *Hilluf Minhagim* (Vienna, 1878), *Teshuboth,* responsa of the French rabbis of the 11th and 12th centuries (Vienna, 1881), *Responsen der Lehrer des Ostens und Westens* (Pressburg, 1888), *Mafteah,* an introduction to the responsa of Babylonian Geonim—a field in which Müller achieved most notably (1891), *Teshuboth Geone Mizrah Umarab* (1888) and *Halachoth Pesukoth Min Hageonim* (Cracow, 1893).

From Vienna Müller went (1884) as instructor to the Hochschule für die Wissenschaft des Judentums in Berlin, where he became professor of Talmud. He published many other studies in the scientific supplements of the yearly reports of the school. His edition of Saadia's Halachic writings appeared posthumously as volume 9 of the *Oeuvres complètes de R. Saadia ben Josef al Fayyoumi.*

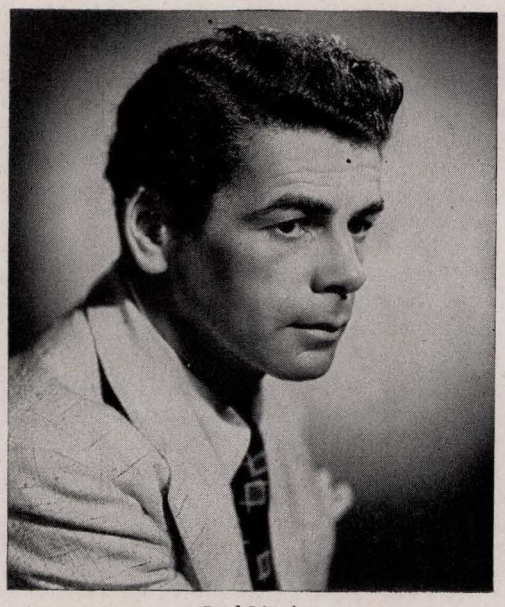
Lit.: Schreiner, M., "Gedächtnisrede," *Seminar-Bericht des Akademischen Vereins für Jüdische Geschichte und Literatur* (1896); Die Lehranstalt für die Wissenschaft des Judentums in Berlin, *Rückblick* (1897) pp. 32 ff.; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 4, p. 467.

MÜLLER-COHEN, ANITA, communal worker, b. Vienna, 1890. She was the daughter of a well-to-do merchant. In her early youth she showed more than a casual interest in child welfare. When war broke out in 1914, she was already married and mother of a daughter. Nevertheless, she went immediately to the front lines to help Jewish war victims in the districts of Galicia and Bukovina. She raised the necessary money from private sources to found maternity hospitals, day nurseries, child hospitals, homes for the aged and the like. In 1918 she directed the great relief committee in Austria which sought to readjust returning soldiers to normal life.

In the years of inflation and starvation, Frau Müller-Cohen founded hundreds of milk stations all over Austria and transferred undernourished children from the East to Holland, Switzerland, Denmark, France, Yugoslavia and Italy. She was only thirty when she became a member of Vienna's City Council. In 1920 she initiated—in the United States, Canada, Argentina and other American countries—a great movement for adoption of victims of the Russian pogroms. The Jewish Congress in Chicago was opened by her in 1925.

Throughout her career she has been active in the Zionist movement. Shortly before the Nazis came to power she went to Luxembourg and thence to Palestine (1936-37) which she had visited twice before. She settled with her children in Tel Aviv and engaged actively in many fields of social service, especially in child welfare.

MULT ÉS JÖVŐ (Past and Future), a monthly magazine in the Hungarian language devoted to Jewish literature and the arts. It was founded at Budapest in 1911 by József Patai, and it was still being published late in 1941. One of the first journals of its kind in Hungary, it sought to counteract strong tendencies of isolation among Hungarian Jewry by conveying the message of Jews abroad through their finest achievements in creative art. It also extended encouragement and publicity to those authors inside Hungary who had



Paul Muni

retained their Jewish consciousness as regards art.

As an effective exponent of the Zionist ideal in Hungary, Mult és Jövő also gave impetus to the physical and cultural rehabilitation of Palestine.

From 1919 to 1923, in a period of severe curtailment of the rights of the Jews in Hungary, it also published a political weekly. Special editions for Hungarian Jews living in the succession states were published at Pressburg (Pozsony-Bratislava), Czechoslovakia, and Kolozsvár (Cluj), Roumania.

MUMAR, *see* APOSTATES.

MUNACH, MUNAH, *see* CANTILLATION.

MUNDLAK, REGINA, painter and etcher, b. Koleskach, government of Lomza, Poland, 1887. She went to Berlin, where she attracted the attention of Max Liebermann, who financed her artistic studies. Her drawings, exhibited at Berlin in 1906, were noted for their originality. She drew exceptionally true likenesses of heads, figures, and genre scenes, notable for sureness and strength of line; pen and ink was her favorite medium. Her subjects, chosen mainly from Jewish life in Poland, found their way into the art collection of Berlin's pre-Nazi Jewish community, notably: *Talmud Study, Jew at Prayer, Polish Jewish Youth, Melamed,* and *Aged Jew.*

During the twenty years preceding Poland's conquest by the Nazis, Regina Mundlak became the outstanding Jewish woman painter in Poland. She specialized in Jewish folklore types. Her paintings were exhibited at Munich, Paris, Berlin and, in 1938, by the association of the friends of Jewish arts (Jacob Apensflak, president), Warsaw. In 1942 she was known to be living in the Warsaw ghetto, where she continued painting, especially incidents in the life of Jews in the Polish ghettos under occupation.

MUNI, PAUL (real name **Muni Weisenfreund**), stage and cinema actor, b. Lemberg, Austria, 1895.

Muni's parents brought him to New York in 1902, and with them he played in Yiddish vaudeville from 1908 to 1913. From 1918 to 1925 he was a distinguished member of the Yiddish Art Theatre, touring the United States and England, in plays by Andreyev, Gogal, Sholom Aleichem, Rolland, and other classics. In 1926 came his first chance on Broadway as old Morris Levine in the play *We Americans,* produced at the Eltinge Theatre. His success was immediate and the following year he played the role of young Benny Horowitz in *Four Walls.* He then was lured into motion pictures, and was hailed as a new star for his performance in *The Valiants* (1929). He returned to New York in 1931 to appear in the leading role of Elmer Rice's *Counsellor-at-Law* (1931-33). From then on his reputation was firmly established.

In 1932 Muni enhanced his renown by appearing as the principal in the great success, *Scarface,* one of the first of the classic gangster pictures. He followed with the leading role in *I am a Fugitive From a Chain Gang* (1932). Further notable successes were *Black Fury* (1935); *The Good Earth* (1937); *The Story of Louis Pasteur* (1935); *The Life of Émile Zola* (1937); *Juarez* (1939), and *We Are Not Alone* (1939). His characterizations of Zola and Pasteur won him universal acclaim; for the latter he received the annual award of the Motion Picture Academy of Arts and Sciences in 1936.

In the forefront among figures on the American stage and screen, Muni has been known as "the man of a thousand faces," and is especially famed for his minutely studied interpretations of an absorbing variety of characters in history and fiction.

Muni severed his long-term contract with Warner Brothers, under whom he did much of his notable work, and became a free-lance. In Hollywood Muni was one of the few actors with the privilege of a decisive voice in his own vehicles. At various times he has expressed opposition to the "star system."

Retiring temporarily to travel abroad, Muni visited Palestine in 1938 to investigate the accomplishments of the Jewish homeland. He was widely feted and appeared in a benefit performance there, re-enacting a scene from *The Life of Émile Zola.*

In 1940, after an absence of seven years, he returned to the New York stage in Maxwell Anderson's *Key Largo.* He was back in New York again in 1942, appearing in the character role of an old actor in the Theatre Guild's production of *Yesterday's Magic.* Several months later he returned to Hollywood, after a screen absence of two years, to star in an anti-Nazi screen drama *The Commandos Come at Dawn* (1942).

Lit.: Smith, F. J., "How To Be a Hollywood Tradition," *American Theatre Magazine,* March, 1940, pp. 18-20.

MUNICH, capital of Bavaria. There is evidence to prove that it was in 1229, after the founding of the city in the year 1158, that Jews for the first time resided at Munich, in which year a certain Abraham of Munich appeared as witness in a legal transaction at Regensburg. Contrary to data left by older historians, there is no evidence that prior to this period any Jews were living in Munich. According to the *Nürnberg Memorbuch,* a blood accusation in 1285 resulted in the death of 180 Jews who were burned in their synagogue; the number indicates that the Jewish community had con-

siderably increased during the 13th cent. The community, apparently wholly destroyed in that tragic year, was rebuilt and obtained permission from Duke Louis the Stern (1287) to erect a new synagogue. But the legal status of the Jews of Munich remained unsafe and unfavorable in the 14th cent., their rights being restricted in 1315 and again in 1347.

At the time of the Black Death, the community was again destroyed, though only for a short period. Already in 1375 Jews were again in Munich; they were included in the privilege granted by Duke Frederick to the Jews of Upper Bavaria to pay taxes similar to those imposed upon non-Jews. Towards the end of the 14th cent. they planned the establishment of a synagogue, a home for the poor and a hospital, but lacked means to do so, which shows that the community was not very large. In 1413 a new persecution of the Jews of Munich took place for alleged host desecration.

The cancellations of debts due the Jews under King Wenzel (1383 and 1390) affected also the Jews of Munich and deprived them of their means, so that when Duke Albrecht III, in 1432, approached them for a contribution of special revenues in order to free himself from the debts of the Hussite war, the yield was very small. The clergy, however, continued its agitation against the impoverished Jews with the result that, in 1442, they were driven from Upper Bavaria and from Munich. The Munich synagogue on that occasion was converted into a church.

The Jews found temporary shelter in the lower part of Bavaria, but were expelled from there in 1450. After that, for almost three centuries, the Jews stayed away from Bavaria. In the latter half of the 18th cent., changed economic conditions as well as the influence of the friendly policy of the neighboring Austria toward the Jews made it possible for Jews to settle at Munich again, even though subject to many cumbersome rules and regulations. Their situation improved only slowly; not before the end of the 18th cent. did they obtain permission for the celebration of the Feast of Tabernacles or for the confinement of their wives in the city itself, for which they had to go, previously, to Kriegshaber, near Augsburg, where the Jews of Munich, until 1816, also had to bury their dead.

The Jews of Munich participated in the struggle for civil rights for the Jews of Bavaria which in that country was unusually protracted (1800 to 1872). A conference of Jewish notables held at Munich (1819) decided upon a petition for the granting of full equality to the Jews. The community was still very small at the beginning of the 19th cent., yet soon grew quickly and in 1818 was extended the privilege of plotting a cemetery. A new synagogue was built in 1824. The 19th cent. was propitious to a considerable development and increase in numbers of the community, chiefly by immigration of smaller congregations from Swabia and Franconia until, with the development of the German Reich (1871), it became a large community with model establishments and took an active part in nation-wide Jewish movements. The rapid increase in population is shown in these figures: twenty Jews in the year 1750; 220 in 1798; 592 in 1824; 2067 in 1867; 8739 in 1900 and 10,068 in 1925.

Rabbis of the Munich congregation were: Hesekiel Hessel (1802-24); Hirsch Aub (1825-71); Joseph Perles (1871-94); Cossmann Werner (1895-1918); Leo Baerwald (1918-40) and Bruno Finkelscherer (from 1940 on). Cantor Emanuel Kirschner (1881-1931) was a distinguished composer of synagogue music; Alfred Neumeyer, president of the congregation (1920-41), organized the Union of Bavarian Jewish Congregations. Other noted men in this congregation were the scholars Leo Graetz and Richard Willstätter; the author Lion Feuchtwanger and the conductor Hermann Levi; the latter subsequently disassociated himself from the Jewish faith. Outstanding positions in business life were held by such Munich families as Bernheimer, Drey and Heinemann (art dealers), Aufhäuser (bankers) and Schülein (brewers).



Exterior of the synagogue at Munich, destroyed by the Nazis

Political and economic developments after the first World War seriously affected the congregation. The Jews were repeatedly exposed to grave dangers, especially after the fall of Kurt Eisner, for whose administration they were held partly responsible. Anti-Semitic agitation arose also in consequence of inflation and political unrest. National Socialism (Nazism), which grew to maturity between 1920 and 1933, directed the main impact of its attack upon the Jewish community of the "capital of the movement" (Hauptstadt der Bewegung) and seriously imperilled the lives, property and honor of its members. In June, 1938, the large and magnificent synagogue, erected on Herzog Max Strasse in 1887, was demolished by special order of the Nazi rulers while the synagogues of the Orthodox and Polish congregations were set on fire during the general destruction of synagogues in Germany in November, 1938.

From 1933 on the Jewish population of Munich rapidly decreased through emigration. In 1941 the community numbered only about 3,000 persons, approximately half of whom were deported to Poland in November, 1941. The attendance of the Jewish public school at that time declined to about fifty pupils. The Jews remaining at Munich were for the greater part relegated to special "Jewish houses" in the city, as well as to barracks and a monastery in the suburbs.

GEORG HERLITZ and LEO BAERWALD.

Lit.: Aretin, *Geschichte der Juden in Bayern* (1803); Taussig, *Geschichte der Juden in Bayern* (1874); Baerwald, Leo, and Feuchtwanger, Ludwig, *Festgabe, 50 Jahre Hauptsynagoge München 1887-1937* (1937); Cahnman, Werner J., "The Decline of the Munich Jewish Community, 1933-38," *Jewish Social Studies,* vol. 3 (1941) 285-300.

MUNK, ADOLF (Abraham Meir), Hebrew author, b. Nyitra, Hungary, 1830; d. 1907. A great-grandson of Rabbi Josef Lerner of Lichtenstadt, he studied at the rabbinical schools of Lakompak, Nyitra and Galgóc. He served as principal of the Jewish school of Nagyszombat for two years and followed (1853) his former master, Rabbi Isaac Aaron Landsberger of Galgóc, to Nagyvárad (Grosswardein). There he became one of a small but enthusiastic group of Maskilim. Munk was noted for the beauty and purity of the Hebrew language which he employed in letters written to his uncle, Adolf Felsenburg. Engaged successively in tutoring and in business, he went on studying and writing Hebrew.

Among Munk's literary remains, comprising material for five volumes, there are Hebrew poems, short stories (some of which were published in Magyar translations), articles on social problems and important events, necrologies and letters of public interest. The story of his life is valuable as a source of Jewish life and education in north-eastern Hungary in the first half of the 19th cent. He published: *Matzebath Rahel Hayethomah* (1895), a poetical presentation of *sippurim,* folk tales, as they were told among the Jews of Bohemia.

The philologist BERNÁT MUNKÁCSI was his son; ERNÖ MUNKÁCSI, jurist, his grandson.

MUNK, EZRA, rabbi, b. Altona, Germany, 1867; d. Jerusalem, 1941. He was a nephew and pupil of Israel Hildesheimer, became his successor as rabbi of the Orthodox Congregation Adass Jisroel in Berlin in 1900, and remained in that position until he emigrated to Palestine after the Nazis' rise to power.

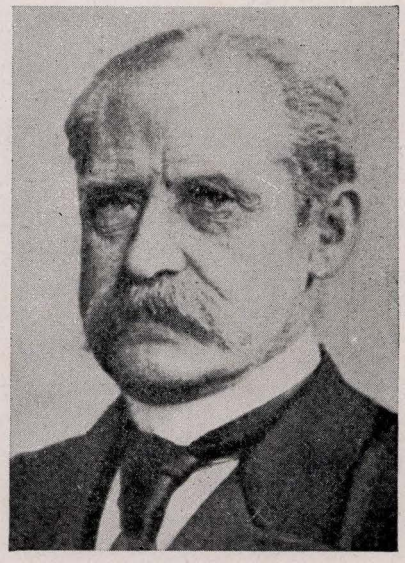
Munk was, during all this time, one of the leading figures of Orthodox Jewry in Germany. As governmental adviser on religious questions in the Prussian ministry of culture and public education he exercised great influence, especially during the years 1930 to 1933, when the problem of Shehitah (ritual slaughtering of animals) became very pressing. At that time he published numerous articles dealing with this problem. He was a member of the executive committee of the Vereinigung Gesetzestreuer Rabbiner in Deutschland, also of the Agudath Israel.

Munk's works include: *Welche Stellung soll der jüdische Religionsunterricht zu den jüngsten Ereignissen der Wissenschaft nehmen?* (Berlin, 1895); *Die Erscheinungszeiten des Palolowurmes und der jüdische Schaltzyklus* (Königsberg, 1899); *Die Entwicklung der Verhältnisse der preussischen Religionsgemeinden* (Berlin, 1931); *Gefälschte Talmudzitate* (Berlin, 1924).

Three of Munk's sons were rabbis, two in London and one in Palestine.

MUNK, HERMANN, physiologist, b. Posen, 1839; d. Berlin, 1912. He became instructor at the University of Berlin (1862), assistant professor (1869), and professor of physiology at the veterinary academy in Berlin (1876). In 1880 he was made a member of the Prussian academy of sciences. After the death of Du Bois-Reymonds in 1897, by whom he was greatly influenced, he was the first choice of the Berlin faculty for the professorship in physiology, but did not obtain the sanction of the government because of his Jewish faith.

Munk was one of the pioneers and investigators successful in the field of cerebral physiology, and conducted important researches in general and special nervous physiology, of motion, on the thyroid gland and the mechanism of its function, and on ovulation, spermatization, and fertilization of the nematode worms. His most important works are: *Über die Funktionen der Grosshirnrinde* (1881; 2nd ed., 1890) and *Untersuchungen über das Wesen der Nervenerregung* (1868).



Hermann Munk

MUNK, IMMANUEL, physiologist, b. Posen, 1852; d. Berlin, 1903. He was the brother of the physiologist Hermann Munk. In 1883 he became instructor and in 1895 departmental superintendent at the physiological institute of the University of Berlin, and assistant professor in 1899. His main field was the physiology of nutrition and metabolism, in which he conducted numerous experiments.

Munk did important research on the function of the kidneys and on irritability of the peripheral nerves. His textbook, *Physiologie der Menschen und der Säugetiere* (1882), became popular, and was reprinted many times. Other works of his were *Die Ernährung des gesunden und kranken Menschen* (1887) and *Einzelernährung und Massenernährung* (1893). He was editor of the *Zentralblatt für Physiologie.*

MUNK, SALOMON, orientalist, b. Glogau, Germany, 1803; d. Paris, 1867. He studied Bible and Talmud under Rabbi Jacob Joseph Öttinger at Glogau, and received his secular education at a Gymnasium in Berlin and at the Universities of Berlin and Bonn. There he studied classical philology and specialized in oriental subjects under Freytag, Lassen and Schlegel; he also continued the study of Talmud and the Hebrew literature of the Middle Ages. As a Jew he could not expect a teaching appointment in Prussia; therefore, without taking his degree, he left Germany for Paris (1828). Passing through Weimar, he called on Goethe, who recorded this visit in his diary. In Paris he was assisted by Michael Beer, brother of Giacomo Meyerbeer, and was a tutor, among others, to Alphonse and Gustave de Rothschild, while assiduously studying Arabic, Sanscrit and Persian.

Munk contributed to the fourth volume to S. Cahen's

French Bible (1831-51) an article under the title of "Réflexions sur le culte des anciens Hébreux." In 1840 he was made custodian of oriental manuscripts at the national library, Paris. While cataloguing and describing Hebrew, Aramaic, Syrian and Arabic manuscripts, he discovered, among the latter, valuable sources for the history of the Jews in Moorish Spain. From a trip to Egypt, taken in the company of Moses Montefiore and Adolphe Crémieux, he brought back a number of Arabic manuscripts, principally from the older literature of the Karaites. Having lost his eyesight through continuous application to these exacting pursuits, he resigned his post at the national library in 1852.

Thus handicapped, he published his main work, *Guide des Égarés,* the first printed edition of the original Arabic text of Maimonides' *Guide to the Perplexed* (in Hebrew, *Moreh Nebuchim*), with a translation and commentaries in French (vol. 1, 1856; vol. 2, 1861; vol. 3, 1866). For this work Munk had compared texts which he had found at the national library with others at Oxford; he had also studied the works of Aristotle in order to interpret the Maimonidean philosophy which he intended to present as a system, together with the life of Maimonides, in a fourth volume of his work; however, his death prevented this.

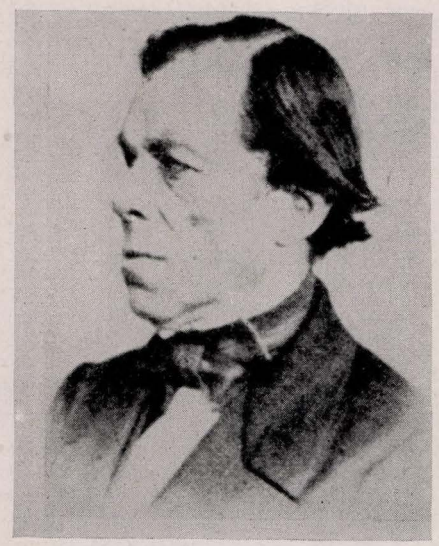
Upon publication of the first volume he was elected to the Académie des Inscriptions et Belles-Lettres and, in 1865, he was named professor of Hebrew and Syrian literature as successor to Ernest Renan at the Collège de France, in Paris. He was also secretary of the Consistoire Central des Israélites de France.

Munk's most important scientific works include: *Notice sur Rabbi Saadia Gaon . . .* (1838); *Notice sur Joseph ben Jehouda* (1842); *Commentaire de Rabbi Tan'houm de Jérusalem sur le livre de Habakkouk* (1843); *"L'Inscription phénicienne de "Marseille"* (in *Journal asiatique,* 1847); "Notice sur Abou'l-Walid Merwan Ibn-Djanah" (in *Journal asiatique,* 1850); *Palestine* (2nd ed., 1856; German version, 2 vols., 1871-72); "Essai sur l'inscription phénicienne du sarcophage d'Echmound-Ezer, roi de Sidon" (in *Revue de l'Orient,* 1856, p. 156); *Mélanges de philosophie juive et arabe* (2 vols., 1857-59; new edition, Paris, 1927).

A Hebrew version of his edition of the *Moreh Nebuchim* was published in London (1851-79). Another edition, with a preface and notes by Issachar Joel, and with the Arabic text in Hebrew characters, was published in Jerusalem under the Arabic title of *Dalalat Alhairin* (1930). Edmond Fleg edited an abbreviated French version, *Le Guide des égarés par Maimonide. Pages traduites de l'Arabe par Salomon Munk* (1930).

HEINRICH SPEYER.

Lit.: Schwab, M., *Salomon Munk, sa vie et ses oeuvres* (1900; with the complete chronological list of Munk's works, pp. 229-33); *Allgemeine Deutsche Biographie,* vol. 23, pp. 16-18; forty-four letters of Munk (with biographical notice), in Brann, M., *Jahrbuch für jüdische Geschichte und Literatur,* vol. 2 (1899) 148-203; Löw, Leopold, *Gesammelte Schriften,* vol. 2 (1890) 453-61; Grosche, Richard, "Wissenschaftliche Beiträge über die morgenländischen Juden von 1862 bis 1867," in supplement to vol. 24 of the *Zeitschrift der morgenländischen Gesellschaft* (1871) 42-44; Kohut, George A., *Salomon Munk: in appreciation . . .* (1902).



Salomon Munk

MUNKÁCS (MUKAČEVO), city in Bereg county, Hungary, with 13,000 Jewish inhabitants in a total population of 27,200 (1938). The great Hungarian lords, for whom Munkács served as a strategic center of resistance in their fight against the Hapsburg rulers, probably employed the services of Jewish bankers and suppliers from the 16th cent. on. The oldest record extant of such a business transaction is that by which Ilona Zrinyi, mother of Ferenc Rákóczi II, who defended the citadel of Munkács against the Austrians, leased the tavern of Szentmiklós and the toll of Podhering to Efraim, a Jew of Munkács. Mention is made, in 1687, of one Abraham, who supplied imported cloth for the troops at Munkács.

The Jewish community of Munkács originated in the early 18th cent. when the local landlords, the counts of Schönborn-Buchheim, encouraged the settling of the Jews in the city. The first synagogue was built in 1741 by a community of eighty families; in 1794 some members of the prosperous community—the Jews were allowed to own houses—were admitted to the city administration.

The first rabbis of Munkács were Leibish (d. 1789), Abraham Gottesman (d. 1815), and Avigdor Ashkenazi. Hasidic influence, from the neighboring Poland, has been present at Munkács since the late 18th cent. The *Tzettel Koton,* religious will of the famous Zaddik, Rabbi Elimelech ben Eleazar Lipmann of Lezaisk, was printed at Munkács (in *Derech Emeth,* by Rabbi Feibush of Zbaraz). His nephew, Zebi Elimelech Spira, served as rabbi at Munkács from 1825 to 1828. After an interval of fifty years, during which Rabbi Ezriel Grün introduced the Sephardic rite of worship, a nephew of Zebi Elimelech, Salomon Spira (1882-93), founded the Spira Zaddik dynasty which was still directing the religious life of Munkács in 1942. Hasidism became even more prevalent under Rabbi Zebi Hirsch Spira, son of Salomon (1893-1913), who did not tolerate any men in modern garb about him. He and his son, Rabbi Lazar Spira (1913-37), were the living embodiments of an ideal for hundreds of thousands of their faithful. Beyond the confines of their own community, in Sub-Carpathia and in the adjacent regions, they influenced the election of rabbis and ways of living and

thinking, more than once resorting to the weapon of excommunication against those who dared to challenge their authority. It was largely due to the influence of the Munkácser Rav that Hungarian Orthodoxy rejected the Derech Eretz, "the ways of the world," which the Agudath Israel World Organization of Orthodox Jews endeavored to combine with Torah. Rabbi Lazar Spira also found himself at odds with the Zaddik of Belz, and some members of his community, who sided with the latter, seceded in 1927. The two parties combatted one another with much violence in their respective journals, printed in Yiddish.

The rabbinate of Lazar Spira covered the years of the first World War, during which Munkács suffered from the Russian invasion, and at the end of which, under the name of Mukačevo, it was incorporated into Czechoslovakia, enjoying a twenty-year period of factual civic equality and comparative prosperity. In the absence of outside pressure, Hasidism and Zionism felt free to muster their respective forces.

Under Czech rule, the city electric light system, by agreement with the Jews and in order to permit to them the use of electric light on the Jewish Sabbath, stopped its generators before the Sabbath and supplied the current from accumulators, for otherwise the Jews would have been unwilling to use electric power produced even by non-Jewish labor on their Sabbath day.

In the fall of 1938 Munkács was returned to Hungary, Dr. Sándor Fried, erstwhile Jewish mayor of Munkács and candidate of the Magyar Party, being reelected mayor; he presented the keys of the city to the occupying Magyar troops. For some time thereafter the Magyar authorities continued to give the Jews of Munkács credit for maintaining Hungarian patriotism and Magyar minority rights in that city; but when more stringent anti-Jewish measures were adopted by Hungary (1939), the Jews of Munkács were accused of Czech loyalties.

The rabbinical collegium of Munkács, headed by a Rosh Beth Din, a person distinct from the chief rabbi, at all times consisted of eminent Talmudic scholars. Three synagogues and thirty houses of worship, nine Talmud Torahs and two Talmudic schools for adults attested the religious spirit of Munkács. The Yeshiva, founded by Rabbi Lazar Spira in 1921, was recognized by the state as an academy for the training of rabbis, and had an average attendance of 180. Scholarships, foundations and legacies for the maintenance of Beth Hamidrashim and for the support of eminent Talmudists were many. The community had a Hebrew Gymnasium (secondary school) whose graduates were admissible to the Hebrew University, Jerusalem. In addition to an illustrated theatrical magazine, four newspapers were published at Munkács in Yiddish. Charitable activities at Munkács were widespread, although only ten per cent of the community paid taxes, the rest being poor tradespeople, laborers and Talmudists. The Palestine association of Munkács aided members of the community and its district who had settled in the Holy Land.

ANNA BETTELHEIM.

MUNKÁCSI, BERNÁT, philologist and ethnologist, b. Nagyvárad (Grosswardein), Hungary, 1860; d. Budapest, 1937. He was a son of the Hebrew author Adolf Munk (Abraham Meir) and studied Ural-Altaic



Bernát Munkácsi

languages at the University of Budapest. He received his Ph.D. degree in 1885, after having published his first articles in journals of linguistics (1879) and having travelled to Moldavia (1880), where he had studied the language of the Changos. In 1885 he travelled, under the auspices of the Magyar Tudományos Akadémia (Hungarian Academy of Arts and Sciences), to the Middle Volga and Kama regions among the Votyaks and Chuvashes and from 1888 to 1889 he lived among the Voguls in their squalid huts in Western Siberia, collecting not only ample linguistic and ethnographical material but also a wealth of Votyak and Vogul folk poetry. During the first World War, from 1915 to 1918, he conducted studies among Russian prisoners of war of the Ossete tribe.

Munkácsi was editor of *Ethnographia* (1894-1910) and co-editor of *Keleti Szemle: Revue orientale des études oural-altaïques,* (1900-32). In these periodicals appeared his many essays on the etymology of the Magyar language, on the ancient history of the Magyars in Asia and on the origins of Hungarian folk customs. He was president (1893-1910) of the Magyar Néprajzi Társaság (Hungarian Ethnographical Society), a member of the Hungarian Academy from 1910 on, and an honorary member of the Finno-Ugric Society of Helsinki.

Munkácsi, who was appointed supervisor of instruction by the Jewish community of Pest in 1890, prepared a national curriculum for Jewish religious instruction (1906) and edited a series of sixteen textbooks published by the Jewish community of Pest.

His most important works include: *Votják népköltészeti hagyományok* (Traditions of Votyak Folklore, 1887); *Lexicon linguae votjacorum* (4 vols. 1888-96; winner of award of the Hungarian Academy); *A vogul nyelvjárások* (Dialects of Vogul, 1899); *Árja és kaukázusi elemek a finn-magyar nyelvekben* (Aryan and Caucasian Elements in the Finno-Magyar Languages, vol. 1, 1901); *Vogul népköltési gyüjtemény* (Collection of Vogul Folk Poetry, six vols. from 1902 on; winner of grand prize of the Hungarian academy); *Vogul-osztják hősköltészet és hösélet* (Heroic Life and Epic Poetry Among Voguls and Ostyaks, 1921).

In German he published (in addition to numerous

essays in *Keleti Szemle*) *Blüten der Ossetischen Volksdichtung* (1932). He also translated into German Votyak folk songs for Lach, *Gesänge russischer Kriegsgefangener* (published by the Austrian Academy, 1926-33). Of special Jewish interest is his "Karäisch-Tatarische Hymnen aus Polen" (Karaitic-Tatar Hymns from Poland, 1912).

ERNŐ MUNKÁCSI, jurist and scholar, b. Páncélcseh, Hungary, 1896. He was a son of Bernát Munkácsi. He studied law at the University of Budapest and, upon admission to the bar, served as secretary, from 1923 on as counselor, then chief counselor of the Jewish community of Pest. He was author of articles and books dealing with the legal status and usages of the Jewish community of Hungary. He undertook several research trips to Italy and published *Avicenna kanonjának miniatürjei* (The Miniatures of Avicenna's Canon; 1935); *Livornói régiségek* (Antiquities of Livorno; 1935); *Miniatürmüvészet Itália Könyvtaraiban, Héber kódexet* (The Art of the Miniature in the Libraries of Italy; Hebrew Codices, 1937); *Der Jude von Neapel* (1940), as well as a volume (in Hungarian, 1941) on Jean Baptiste Frey's *Corpus Inscriptionum Judaicarum*. He was a member of the national board of the congressional Jewish communities of Hungary (1941).

ANNA BETTELHEIM.

MÜNSTER, SEBASTIAN, non-Jewish Hebraist, b. Ingelheim, The Palatinate, Germany, 1489; d. Basel, Switzerland, 1552. An outstanding geographer and mathematician, he was also one of the great German humanists who paved the way for the study of Hebrew among Christians. Inspired by Johann Reuchlin, the pioneer of Hebrew studies in Germany, he studied Hebrew with the grammarian Elijah Levita, most of whose works he translated into Latin, thus carrying the knowledge of Hebrew from the synagogue into the sphere of the German universities. Münster was also the first Christian to publish a complete edition of the Hebrew Bible, accompanying it with a literal Latin translation (which strongly deviates from the Vulgate translation) and annotations (2 vols., 1534-35). For this Bible version he was praised as "the German Esdras." Besides, he translated Elijah Mizrahi's *Melecheth Hamispar* (arithmetic) into Latin. So great was his mastery of the Hebrew language—which was even acknowledged by Johann Eck, the anti-Lutheran theologian—that he could translate the gospel of *Matthew* into Hebrew. Münster was the author of several Hebrew grammars, a Chaldean grammar, a Chaldean dictionary and a *Dictionarium trilingue* (Latin, Greek and Hebrew).

Lit.: Hantzsch, Victor, *Sebastian Münster. Leben, Werk, wissenschaftliche Bedeutung* (1898); Peritz, Moritz, *Ein hebräischer Brief Elijah Levitas an Sebastian Münster* (1894); Geiger, L., *Das Studium der hebräischen Sprache in Deutschland* (1870); Perles, J., *Beiträge zur Geschichte der hebräischen und armäischen Studien* (1884).

MÜNSTERBERG, HUGO, psychologist, b. Danzig, Germany, 1863; d. Cambridge, Mass., 1916. He was the son of a wealthy lumber merchant and studied at the universities of Leipzig (Ph.D., 1885) and Heidelberg (M.D., 1887). Münsterberg, who was baptized, started as an instructor in philosophy at the University of Freiburg, Baden (1887), and was there appointed assistant professor in 1891. Meanwhile he had met in Paris at the first International Congress of Psychology (1889) the Harvard psychologist William James who, three years later, invited Münsterberg to join the staff of his faculty. Münsterberg taught at Harvard from 1892 to 1895, returned to Freiburg for two years, then returned to Cambridge where, as a professor of experimental psychology and director of the psychological laboratory, he remained until his death, except for the years 1910 and 1911 which he spent as a Harvard exchange professor in Berlin.

Münsterberg was president of the Psychological Association (1898) and of the Philosophical Association (1908), and a member of the American Academy of Arts and Sciences. He was also organizer and vice-president of the International Congress of Arts and Sciences at the St. Louis Fair (1904).

Having devoted himself first to the purely experimental field of physiological psychology, he gave special attention after 1900 to the new field of applied psychology, in particular to the application of psychology to education, medicine, law, commerce and industry. A pioneer in this field, he attempted particularly to utilize the methods of modern psychology for the development of industrial efficiency. As a theoretical thinker, he endeavored to combine Fichte's idealism with the teachings of contemporary psychology.

Highly successful as a teacher and as an administrator, he exerted influence to improve the relations between the United States and Germany. Even during the first World War he was the most eminent supporter of German policies in the United States; but he



Title page of the Sebastian Münster edition of the Bible, published at Basel in 1536



Hugo Münsterberg

also denounced many of the activities of his fellow German-Americans. He condemned the formation of an alien party within the United States as "a crime against the spirit of true Americanism" and said that its results would reach far beyond the period of the war.

He wrote a great number of scholarly and semi-popular works, including *Psychology of Life* (1899); *Basis of Psychology* (1900); *Principles of Art Education* (1905); *Science and Idealism* (1906); *Psychology of Crime* (1908); *Psychology and Industrial Efficiency* (1913); and *Psychology, General and Applied* (a systematic treatment of applied psychology, 1914). Among his political writings are *Aus Deutsch-America* (1908); *The Americans* (1904); and *The War and America* (1914). ALFRED WERNER.

Lit.: Münsterberg, Margaret, *Hugo Münsterberg, His Life and Work* (1922); Moore, G. F., "Hugo Münsterberg," *The Harvard Graduates Magazine,* vol. 15 (1916-17).

MÜNZ, BERNHARD, historian of philosophy and librarian, b. Leipnik, Moravia, 1856; d. Vienna, 1919. He studied philosophy at the Universities of Vienna and Munich, and was graduated with the Ph.D. degree in 1877. He became amanuensis in the library of the Jewish community of Vienna (1889), and three years later was appointed its director. He was author of *Die Keime der Erkenntnistheorie in der vorsocratischen Periode der griechischen Philosophie* (1880); *Die Erkenntnis- und Sensationstheorie des Protagoras* (1881); *Die vorsocratische Ethik* (1882); *Protagoras und Kein Ende* (1883).

Subsequently Münz became interested mainly in modern philosophy and literature. He wrote *Jacob Frohschammer,* a biography of the philosopher (1894), and edited his correspondence (1897); *Lebens und Weltfragen* (1894). He wrote also studies on several Austrian poets, among them *Adolf Pichler* (1899) and *Hieronymus Lorm* (1901). He was likewise author of *Moritz Lazarus* (1900); *Literarische Physiognomien* (1903); *Goethe als Erzieher* (1904); *Ibsen als Erzieher* and *Heine als Denker* (1908); *Björnstjerne Björnson* (1909); *Robert Hamerling als Philosoph* (1911); *Friedrich Hebbel als Denker* (1906 and 1913).

MÜNZ, JUDAH BEN ELIEZER, one of the most distinguished rabbis of Italy in the 15th cent., d. Padua, 1509. After the expulsion of the Jews from Mayence in 1461 he went to Italy, and settled in Padua, where he served as rabbi for forty-seven years and was head of the Yeshiva. Münz was a Talmudic scholar of the old school, and it was inevitable that he should come into conflict with Elijah Delmedigo, famous philosopher, exponent of scientific progress and of a spirit of freedom in religious matters. The result of the controversy was that Delmedigo had to leave Italy.

Primarily because of Münz's presence, Padua became the chief seat of rabbinical learning and his seminary a center for scholars from all over Europe. Almost all his writings were destroyed during the siege of Padua soon after his death (1509). Only a small part of his responsa was later found and published by Meir Katzenellenbogen (Venice, 1553). These responsa, later edited by Preschel (Munkács, 1898), are of great value for the study of the history of the Jews of Italy at that time.

ABRAHAM MÜNZ (d. Padua, about 1540) was Judah ben Eliezer Münz's son and successor. He was an opponent of the noted Polish Talmudist Jacob Polak, whom he combatted bitterly, although some sources attribute this conflict also to the elder Münz. Responsa by Abraham Münz were published in Venice in 1515 to 1519.

Lit.: Literaturblatt des Orients, vol. 7, p. 520; Nepi, G., and Ghirondi, M., *Toledoth Gedole Yisrael* (1853) 122-23; Fünn, S. J., *Keneseth Yisrael,* 412.

MÜNZ (MINZ), MOSES, rabbi, b. province of Podolia, Poland, about 1750; d. Óbuda (Altofen), Hungary, 1831. He was rabbi at Brody, Galicia, where he headed a famous Yeshiva. In 1790 he was called to Óbuda, Hungary, where he restored ancient traditions of austere morality in the community. His reputation reached far beyond the borders of Hungary; Rabbis Ezekiel Landau and Moses Sofer mentioned him in their responsa. He entered into controversy with Mordecai Benét, chief rabbi of Bohemia, on the permissibility of phylacteries with double leather straps, and his decision appeared to be in consonance with that rendered earlier by Elijah Vilna.

Münz also disagreed with Mordecai Benét in the latter's condemnation of the *Emek Hashaveh* (1803) by Aaron Chorin, chief rabbi of Arad. Called upon by the Arad community to give his opinion on the work, Münz was content with censuring certain statements without agreeing with Benét in his charges of heresy. Eventually he had to yield to the wishes of the Orthodox majority in summoning Chorin before a rabbinical tribunal, but demonstrated against the sentence rendered by his colleagues by not taking part in the sessions. However, he strongly opposed reform, and when Chorin, in his *Kinath Haemeth* (1818), identified himself with the Hamburg Reform Temple, he caused him to retract his statements by threatening the rabbi of Arad with deposition.

Münz' *Responsa* were printed at Prague (1827). He published and wrote commentaries on the notes of Jacob ben Moses, *Peri Yaakob* (1930). His *Derashah,* a sermon delivered on the occasion when peace was declared by Emperor Francis I (1814) was published with the German translation of Mordecai Rechnitz.

MÜNZ, MOSES BEN ISAAC HALEVI, rabbi, d. presumably about 1482. During the sack of Mayence (1455) he lost his property, most of his books and part of his collection of responsa. Later on he carefully revised and prepared these for publication; they were printed finally in Cracow, 1617. Münz was rabbi in Mayence, Bamberg (1469), Posen (from 1474 on), and presumably also in Landau, Würzburg, Frankfort, Nuremberg and Ulm. His manuscripts of matrimonial codes were still extant in the 20th cent. It is uncertain whether he carried out his plan to emigrate to Palestine since, according to some sources, he is said to have died in Posen, "the last prominent representative of the Talmudic learning of the German rabbis in the Middle Ages."

Lit.: Brüll, N., *Jahrbücher für jüdische Geschichte und Literatur,* vol. 7, pp. 31, 188; Güdemann, M., *Geschichte des Erziehungswesens,* vol. 3 (1888) 21-22.

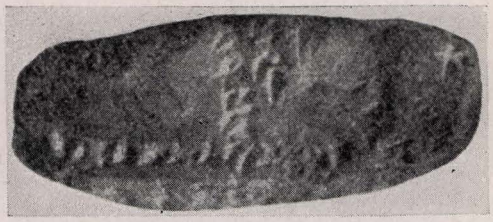
MÜNZ, SIGMUND, author and journalist, brother of Bernhard, b. Leipnik, Moravia, 1859; d. Budapest, 1934. He lived for many years in Italy as a correspondent of German and Austrian newspapers, and wrote many books on Italy, such as *Studien aus dem modernen Italien* (1889) and *Italienische Reminiscencen und Profile* (1900). He translated into German Marco Minghetti's biography of Raphael Sanzio. From 1892 until his death he was a regular contributor to the *Neue Freie Presse,* Vienna, writing chiefly on foreign affairs. Other books of his are pen-sketches of contemporary statesmen, such as *Modern Staatsmänner* (1901); *Balkanherrscher* (1912) and *Fürst Bülow* (1930); as well as *Appell an den Präsidenten Masaryk in zwölfter Stunde* and *Weltkongress und Weltgericht,* both published in 1919.

MÜNZ, WILHELM, rabbi and philosopher, b. Tarnów, Poland, 1856; d. 1917. He was rabbi of Gleiwitz, Silesia, and active in Jewish welfare work. In 1890 he founded the sanitorium for Jewish children in Königsdorff-Jastrzemb, and was its chairman until his death. Münz wrote: *Die Grundlagen der Kant'schen Erkenntnistheorie* (2nd ed., 1885); *Einsames Land* (2nd ed., 1911), a collection of stories and scenes; *Ritualmord und Eid* (4th ed., 1902), an open letter to the Reichstag deputy Liebermann von Sonnenberg; *Es werde Licht* (1903); *Die Judenmetzelei in Russland* (1906).

MURALS, *see* FRESCOES AND MURALS.

MURASHU TEXTS. The excavations at Nippur in central Babylonia in 1893, conducted by the University of Pennsylvania, brought to light about 730 cuneiform tablets, which proved to be the archives of a prominent mercantile house. This firm, known as Murashu and Sons, continued for several generations during the reigns of the Persian kings, Artaxerxes I (464-424) and Darius II (424-405 B.C.E.). The texts deal with transactions in real estate and in provisions, and include leases and other types of contracts.

The Murashu tablets are of especial interest because they mention numerous names of Jewish patrons of the house. These Jews are evidently the descendants of the Palestinian exiles of 586 B.C.E. The Murashu texts give almost the only information as to the financial status of the Jews in Babylonia in the 5th cent. C.E.; they show that some Jews, at least, had by then attained



One of the tablets bearing Murashu text, excavated (1893) in Nippur, Central Babylonia

wealth and position, enabling them to take an active part in the commercial life of the empire.

Lit.: Clay, Albert T., "Business Documents of Murashu Sons of Nippur, Dated in the Reign of Darius II," *University of Pennsylvania, Museum Publications of the Babylonia Section,* vol. 2, No. 1; Ebeling, *Aus dem Leben der jüdischen Exulanten in Babylonien* (with the texts that refer to Jews); files of the *Journal of the American Oriental Society.*

MURDER (*retzihah*). The deliberate slaying of a human being is a capital crime in Jewish law, as it is in secular law. Murder is one of the three deadly sins (the others being idolatry and incest). It is not permitted even in an emergency, though slaying in self-defense, as for instance in a case of burglary, is not considered a crime. Nor is there any suggestion in the Bible or later Jewish legal literature that the slaying of armed enemies in time of war is regarded as murder.

The Sixth Commandment of the Decalogue (*Ex.* 20:13; *Deut.* 5:17) lays down the basic principle, "Thou shalt not murder." However, the commandment against murder is found before that in the laws given to Noah, where to the original permission to kill and use animals for food, are added the words (*Gen.* 9:6), "Whoso sheddeth man's blood, by man shall his blood be shed." Since man is created in the image of God, the passage continues, he is higher than the animal; this becomes the basis for the law against murder, which applies equally to all human beings, both natives and strangers.

Biblical legislation makes a careful distinction between intentional and unintentional homicide. Thus in *Ex.* 21:12-13, the contrast is drawn between deliberate murder and the slaying that occurs by the will of God, that is, by chance. The same distinction is drawn in *Deut.* 19, which gives a typical example of unpremeditated homicide on the part of a woodchopper whose axe slips from his hand and kills his neighbor. The decisive criteria for a deliberate murder are enumerated: previous hatred and enmity, treacherous lying in wait, and the use of a weapon.

Not only murder itself, but everything that endangers human life and hence may lead to a homicide is regarded as bloodguiltiness. Accordingly laws are devised to prevent such guilt, such as those about the goring ox (*Ex.* 21:28-32), the requirement to make a parapet for the roof of a house (*Deut.* 22:8) and the ordinance requiring dogs to be chained (*B.K.* 79b). Maimonides, accordingly, treats of such laws together with those forbidding murder, and includes them under the category of preserving human life (*shemirath nefesh*), since they all derive from the principle, "Neither shalt thou stand idly by the blood of thy neighbor" (*Lev.* 19:16).

The punishment for murder is death, in accordance

with the Biblical concept of the sanctity of human life. The only atonement for murder is the death penalty; unlike any other crime, a murder can not be wiped out by a payment of money, for the land is polluted by the blood of the innocent person who is slain and can only be cleansed by the blood of the guilty (*Num.* 35:33). The usual form of capital punishment for murder was decapitation (*hereg; Sanh.* 11:1). The Bible still recognizes the right of the blood relations to try and to execute the murderer; this is a remnant of the older custom of blood revenge.

Under Talmudic law, the commission of a murder must be established by the testimony of two competent witnesses and it must be clear that the murderer knew the nature of his act. If there is only one witness, there can be no capital punishment by the law of the Bible (*Num.* 35:30; *Deut.* 19:15); in such cases the murderer was condemned to imprisonment (*Sanh.* 9:5).

The Talmudic law is very careful to define murder in the narrowest possible limits. The act of murder must have been such that death must inevitably ensue from it. If the weapon or instrument used would not ordinarily inflict death, or if the person killed were of such feeble strength that it is not certain that the blow would have killed him if he had been robust, the crime is not one of murder, but of assault.

In order to avoid blood revenge in cases where the killing was purely accidental, Biblical law provided for cities of refuge (*Num.* 35:19; *Deut.* 19:4) which protected the accidental homicide from blood relations, but did not shield the deliberate murderer. Talmudic law deals at length with the difference between premeditated homicide and cases which were due to negligence or accident. It defines negligence as cases where the slayer or the one responsible for the homicide did not take ordinary precautions, and even deals with cases where negligence borders on premeditation. The tendency on the whole is to term a homicide murder only when it is clearly an act of premeditation, planned and deliberately carried out with suitable weapons—what modern law practice would call murder in the first degree. MARCUS COHN.

Lit.: Maimonides, *Hilchoth Rotzeah, Hilchoth Shemirath Nefesh;* Sulzberger, M., "The Ancient Hebrew Law of Homicide," *Jewish Quarterly Review,* vol. 5, p. 127 et seq.; Pool, David de Sola, *Capital Punishment Among the Jews* (1916).

MUSAF, *see* ADDITIONAL SERVICE.

MUSAR MOVEMENT (from Hebrew *musar,* "morals"). The Musar, or Moralist Movement in Judaism, in the narrower sense, is the movement created in the middle of the 19th cent. by Israel Lipkin, who preached the doctrine of ethical studies and a certain asceticism to his followers. The Musarnikes, as they were called, spent hours in meditation in the evening in order to purify their souls. The chief center was the Slobodka Yeshiva, and its chief proponent, after Lipkin, was Isaac Blaser, head of the Yeshiva. Except at Kovno, the movement disappeared by the 20th cent.

The tendency back of the movement, however, is one that has long been present in Judaism. The ethical and moral element has always been strong in the Jewish religion; at all times there have been teachers who have stressed the importance of right conduct in contrast to mere ritual observance. Again and again there arose, particularly in times of persecution, when a sense of sin increased, groups of a more or less ascetic character who preached asceticism, study of morality and acts of penitence. In this sense there is a Musar movement all through the post-Biblical period, creating a type of literature that generally goes under the name of Musar literature.

The literature produced by the moralist writers is generally written in simple, homely style, intended for the masses. It deals with such subjects as education, family life, purity, relations with Jews and non-Jews, treatment of animals and care of health. Although derived for the most part from Jewish sources, it borrows freely from the sayings of Greek philosophers, the fables of the Hindus, and the literature of the Arabs.

Such late Talmudic writings as *Derech Eretz Rabbah, Derech Eretz Zuta* and *Margenitha de Rabbi Meir* fall into this category. Later, three definite periods of Musar literature can be clearly distinguished; beginning in the 11th cent., perhaps under the influence of similar Christian movements, and greatly stimulated by the misfortunes of the period of the Crusades and immediately after; the 16th to 18th centuries, times of great persecution and Messianic movements; the 19th cent., stimulated by Israel Lipkin.

The independent works of the first period include: the *Orehoth Hayim* of Eliezer ben Isaac the Great (middle of the 11th cent.; Lublin, 1572); the *Sefer Hasidim* (13th cent.), ascribed to Judah Hehasid of Regensburg, but also coming from his father Samuel ben Kalonymus and amplified by his pupil Eleazar ben Judah of Worms; the *Sefer Harokeah* of Eleazar ben Judah; the *Hanhagah* of Asher ben Jehiel (d. 1327); his son Judah's *Iggereth Hatochahah* (published by Schechter in *Beth Talmud,* vol. 4, p. 327); the wills of Eleazar ben Samuel Halevi, Maimonides and Judah ibn Tibbon, which furnished the patterns for the ethical wills of later centuries.

Other Musar literature of this period is in the form of commentaries on *Aboth,* or has been preserved in manuscript, such as the *Inyane Hateshubah* of Eleazar ben Jacob of Speyer and the *Beer Mayim Hayim* of Meir of Rothenburg. Bahya's *Hoboth Halebaboth* was translated into Hebrew as early as 1161 and became very popular, as was the *Sefer Hayirah* of Jonah Gerondi.

In Italy the *Sefer Hasidim* appeared frequently in the form of revisions. The ethical book of Jehiel ben Jekuthiel ben Benjamin Anav of Rome (1278; published as *Beth Middoth,* Constantinople, 1511, and as *Beth Maaloth Hamiddoth,* Cremona, 1556) was directed against the immorality of the Roman Jews.

The *Matzref* of Berechiah ben Natronai Hanakdan, who lived in Burgundy in the 13th cent., has been preserved in manuscript, but his *Mishle Shualim,* which falls under the heading of Musar literature, has been frequently printed (1st ed., Mantua, 1557; Latin trans., 1661). Other works in this class are: *Sefer Hamusar* of Moses Galatz; *Menorath Hamaor* of Isaac Aboab, written about 1300 (1st ed., Constantinople, 1514); *Sefer Hayashar* of Zerahiah Hayevani (Constantinople, 1520); *Eben Bohan,* completed in 1323 in Catalonia by Kalonymus; *Iggereth Tochahah Vehaemunah,* written by Solomon Alami of Portugal in 1415 (Venice, 1712).

Toward the end of the Middle Ages there appeared a rhymed ethical work, the *Hadrachah* of Johanan Lu-

ria, which was often printed (1st ed., Prague, 1597) with the Hebrew translation of the *Sefer Hagan* of Isaac ben Eliezer (about 1460-80); 1st Yiddish ed., Cracow, 1571). Another work of the same time which comes from Germany in the 15th cent. is the anonymous *Sefer Hamiddoth,* which appeared first in Yiddish (Isny, 1542) and later in Hebrew, under the title *Orehoth Tzaddikim* (Prague, 1581). It makes considerable use of Bahya's *Hoboth Halebaboth.*

This use of translations into Yiddish marks the transition to the second period of Musar literature. It was felt necessary to make the literature accessible to the Jewish people as a whole. Hence works were either written in Yiddish or translated from Hebrew into Yiddish soon after their appearance. This was especially noticeable in the 17th cent., when the older ethical literature, such as *Hoboth Halebaboth, Sefer Hasidim, Sefer Hayirah, Menorath Hamaor* and others, appeared either with or in the form of a Yiddish translation.

The steady deterioration in the political and economic status of the Jews, the increased taxation, resulting in a multiplying of disputes within the communities, the decline in scholarship, as well as the ever-growing influence of the outer world, resulting in a laxity of morals on the one hand and an increase in asceticism and Messianic delusions on the other, produced a flood of small books, some extracts from larger works, some independent compositions. In these productions of the period can be found interesting facts about the state of culture and social and economic life of the Jews, especially in those originally written in Yiddish.

The larger writings of this epoch include: *Sam Hayim* of Abraham Ashkenazi of Ludomir (Hebrew and Yiddish, Prague, 1590); the *Brantspiegel* of Moses Henochs, a book for women and dealing mainly with the life and the ritual purifications of women (Basel, 1602); the *Zuchtspiegel* of Ulma Seligman (*Marah Hamusar,* Prague, 1610); *Leb Tob,* by Isaac ben Eliakim of Posen (Prague, 1620); *Simhath Hanefesh,* by Elhanan Henneli Kirchhan (part 1, Frankfort, 1707; part 2, Fürth, 1727); *Kab Hayosher,* compiled by Zebi Hirsch Kaidanover (1st Hebrew ed., Frankfort, 1705; 1st ed. with Yiddish, Frankfort, 1709; in Yiddish alone, Sulzbach, 1724), but borrowed for the most part from the *Yesod Yosef* of Joseph of Dubno (published posthumously, Shklov, 1785).

With the rise of the Musar movement of the middle of the 19th cent. editions were made of the older ethical writings such as the *Mesillath Yesharim* of Moses Hayim Luzzatto, the *Tikkun Middoth Hanefesh* of Solomon ibn Gabirol, and the *Heshbon Hanefesh* of Mendel Levin Satanower. In addition, there appeared works which contained the doctrines of the new movement, and which differed from the previous Musar literature in containing entire sermons and discussions. The chief of these are: the writings of Israel Lipkin Salanter, the founder of the movement (*Imre Binah,* 1878; to some extent, *Etz Peri,* 1880, and *Eben Yisrael,* 1883); the *Or Yisrael* of Isaac Blaser (1900); the writings of Hafetz Hayim (Israel Meir Kahan of Radin), such as *Shemirath Halashon, Mahaneh Yisrael* and *Mishnah Berurah;* the published dialogues of Josel Hurwitz of Novarodok, such as *Madregath Haadam Bithekufath Haolam* (Poltava, 1916).

Friedberg assembled a list of Musar literature up to 1900 in his *Beth Eked Hasefarim,* pp. 718-19, 729, but this contains inaccuracies and omissions.

BERNHARD WEINRYB.

Lit.: Zunz, L., *Zur Geschichte und Literatur* (section revised by Ismar Elbogen, 1927); Güdemann, M., *Geschichte des Erziehungswesens;* idem, *Quellenschriften* (1891); Waxman, M., *A History of Jewish Literature.*

MUSCH (MOSHE) and CHATSCHIM (CHAYIM), 14th cent. financiers. They were the sons of Scheblein (Shabtai) and were money lenders to the high clergy, nobility and burghers of the county of Cilli, Styria. Business partners at first, they parted later, Musch living at Marburg on the Drau, and Chatschim at Cilli. According to a document dated Pozsony (Pressburg), July 3, 1362, Prince Rudolf of Austria renounced sovereignty over these Jews in favor of Ulrich I and Hermann I, counts of Cilli, which implied also the right of taxing them. Evidently they were desirable subjects for taxation. However, according to a document dated Vienna, June 16, 1367, Princes Albert III and Leopold III, joint rulers of Austria, claimed 2,000 gulden (24,000 gulden in 20th cent. value) from these Jews and made Baruch, the Judenmeister (rabbi) of Vienna, and other Jews of standing guarantee for them, with permission that the guarantors satisfy themselves from the brothers' possessions in Styria. The latter preferred to escape to Hungary where (in Pozsony) on November 2, 1368, they bought for 120 pound hellers from Paul, son of Jakob, the mayor of Pozsony, a house referred to as "Judenhof," probably a former Jewish possession which had passed into the hands of the mayor's son when the Jews were expelled from Hungary in 1360.

On June 24, 1370, Musch and Chatschim were back in Styria again, and appeared before a tribunal consisting of two Jewish judges, with Count Hermann I of Cilli as president, to settle a dispute which had arisen between the two of them. Decision on the matter was rendered on June 6, 1372, by Count Hermann and by Isserl, the Jew of Klosterneuburg.

Lit.: Mandl, Bernát, in *Magyar Zsidó Szemle* (1918) 58.

MUSEUMS. The collecting and exhibiting of objects of Jewish art and archeology started about 1863, when Félicien de Saulcy brought over to the Louvre sarcophagi discovered in Jerusalem. Since the excavations in Palestine and on other sites of archeological interest were conducted by expeditions from many countries, Jewish excavation finds found their way into various museums all over the world, such as the British Museum, the Museum in Constantinople, the Staatliche Museen in Berlin, the Asiatic Museum in Leningrad, the Museo delle Terme in Rome, the collections of the Oriental Institute of the University of Chicago, Harvard University, the Pennsylvania Museum, the Gallery of Fine Arts in New Haven, the Museum at Damascus, and, in Jerusalem, the Palestine Museum, the Museum of Jewish Antiquities, the collections of the Jewish Palestine Exploration Society and various other institutions.

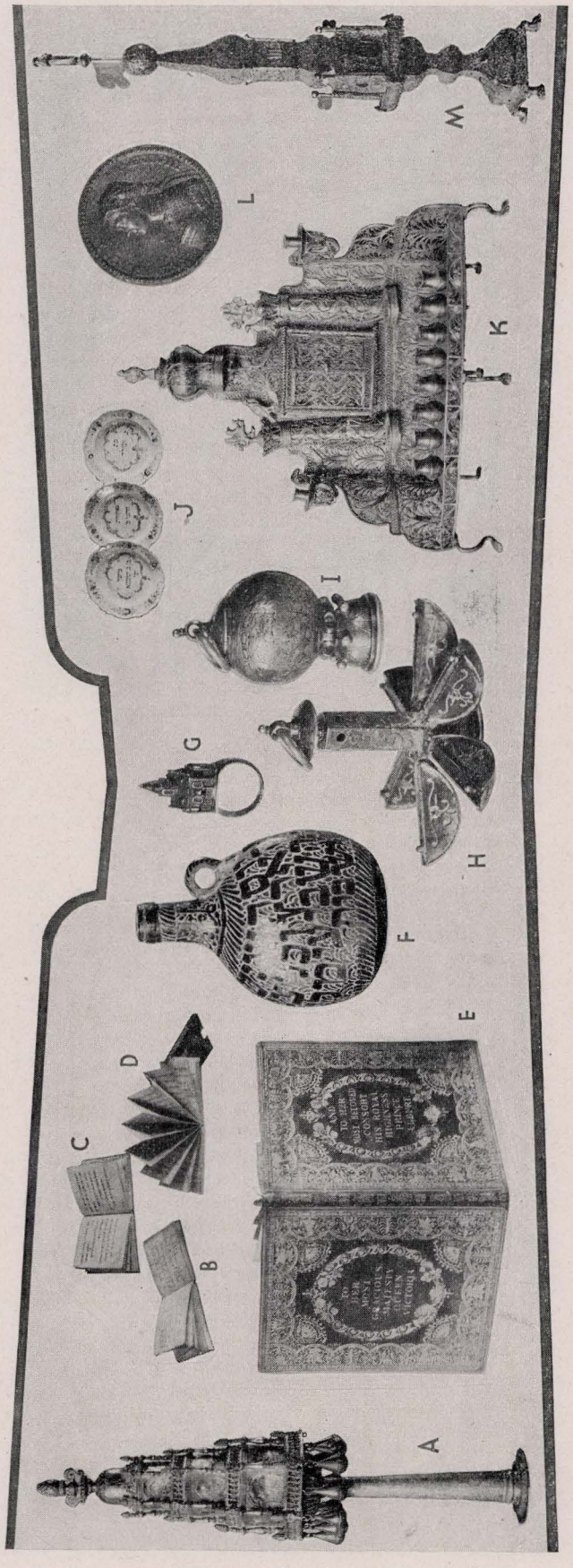
Collections of Jewish ceremonial objects in public museums owe their origin to private collecting. Thus the exhibits in room 18 of the Musée de Cluny, in Paris, are for the most part pieces of the collection of J. Strauss shown in 1878 at the Exposition Universelle. The ceremonial objects in the section of Historic Religious Ceremonials in the United States National Museum in Washington (Smithsonian Institution), described in the catalogue *Biblical Antiquities,* was but a small selection substantially enlarged by the loan of the H. E. Benguiat collection exhibited in 1892 to 1893 at

the World Columbia Exposition in Chicago. The murals of the synagogue at Kirchheim were moved in 1912 to the Luitpold Museum in Würzburg with the aid of Reiss, and the wall paintings of the synagogue at Horb were transferred to the Städtische Gemäldegalerie in Bamberg in 1914 owing to the initiative and generosity of Max Gutmann. The Jewish section in the Hessisches Landesmuseum in Cassel, founded in 1928, consisted mostly of loans which, when the Nazis assumed control, were turned back to the owners. This fine collection was of a regional type. Most of the pieces were published and described by Rudolf Hallo. Occasional ceremonial articles are to be found in the Metropolitan Museum in New York city, and in many other museums.

The Jewish museums run by the Jewish communities originated through private initiative, and were frequently supported by local committees of friends of the venture. The Jewish Museum of the Warsaw community was a bequest of M. Berson (d. 1908). The Museum of the Danzig community was a foundation established in 1903 by Lesser Gieldzinski (later transferred to the Jewish Theological Seminary of America, in New York). The nucleus of the Jewish Museum in Berlin was a bequest of Albert Wolf (d. 1907) to the community. This museum had an ancient and modern section, and a photograph and a lantern slide collection. The museum opened in 1917 was confiscated in November, 1938. The numerous exhibitions arranged by the museum were described in catalogues by M. Stern, Karl Schwarz, Rachel Wischnitzer, Franz Landsberger and others. The Museum of Mayence, founded in 1926, was of regional interest. Its special feature was shrine curtains of the 18th and early 19th centuries. The museum was supported by the Verein zur Pflege Jüdischer Altertümer in Mayence and by the community. The Jewish Museum in Frankfort was established by the Gesellschaft zur Erforschung Jüdischer Kunstdenkmäler about 1901, and was systematically built up from the outset. A large part of its exhibits was dealt with in the publications of the society by H. Frauberger, E. Toeplitz, Ida Posen, H. Gundersheimer and G. Schönberger. The museum was destroyed in 1938. The Jewish Museum in Breslau, started by the Verein Jüdisches Museum Breslau, was founded in 1929. The pieces of the museum at one time on exhibition in the Silesian Museum for Arts and Crafts were described in the exhibition catalogue. In Munich there was a center for collecting Jewish art documents in the Bavarian region, conducted by T. Harburger under the auspices of the Verband Bayerischer Israelitischer Gemeinden.

The Jewish Museum in Vienna was founded by the Gesellschaft für Sammlung und Conservierung von Kunst- und historischen Denkmälern des Judentums in 1897. The Jewish Museum of the community in Budapest is the only European Jewish museum (besides the Berlin community museum, which was closed) with a modern art section. The Jewish Museum in Prague, founded on the initiative of S. H. Lieben in 1912, is particularly rich in Bohemian glass ceremonial objects and synagogue furnishings.

The Joodsch Historisch Museum in Amsterdam, located in the old Waagebouw since 1931, owns, in addition to many interesting documents, historic dresses



Museum objects at the Hebrew Union College, Cincinnati



Three shelf cases from the Museum of Jewish Ceremonial Objects at the Jewish Theological Seminary of America

of Sephardic provenance. The Jewish Museum in London, founded in 1933, made a hopeful start with its publication on Anglo-Jewish portraits by Rubens. An interesting venture was the Jewish Museum in Eisenstadt, initiated by Sandor Wolff. In Nikolsburg there was started, in 1936, a Jewish museum intended to centralize the collecting activities in Moravia and Silesia.

The collection of Jewish ceremonial objects gathered by Anski on his expedition to the Russian Pale of Settlement and to eastern Galicia during the first World War was on exhibition at Leningrad in 1920. There was another collection established under the Soviets in Kiev. In Vilna there was a museum attached to the Jewish Scientific Institute.

The Museum of Jewish Antiquities in Jerusalem was, in 1942, connected with the Hebrew University, and the Bezalel Museum in Jerusalem, founded by Boris Schatz, was attached to the Bezalel School of Arts and Crafts. The Museum in Tel-Aviv, founded by Meir Dizengoff in 1932 was the first Jewish museum devoted to Jewish and non-Jewish art. It specialized in the art of the modern period.

In the United States there was, in 1942, a Jewish museum connected with the Hebrew Union College, in Cincinnati, which owns the collection of Sally Kirschstein, purchased in 1926. The Museum of Ceremonial Objects of the Jewish Theological Seminary of America, in New York city, installed in its present (1942) premises in 1931, was formed by the Benguiat collection, formerly in Washington, and by various gifts and loans, among others that of H. G. Friedmann, loaned in 1939. It owned some fine pieces of old synagogue furnishings, a notable collection of Hanukah lamps, and many other objects.

A convention of Jewish art historians, collectors and museum curators was held at Mayence in January, 1931, with the object of unifying the methods of presentation of exhibits, cataloguing and photographing.

RACHEL BERNSTEIN WISCHNITZER.

Lit.: Dussaud, R., *Les monuments palestiniens et judaïques. Musée du Louvre* (1912); Adler, Cyrus, and Casanowicz, J. M., *Biblical Antiquities. A Description of the Exhibit at the Cotton States International Exposition, Atlanta* (1898); idem, *Descriptive Catalogue of a Collection of Objects of Jewish Ceremonial Deposited in the United States National Museum by Hadji Ephraim Benguiat* (1901; enlarged ed., 1908); Freimann, Aron, *Führer durch das städtische Historische Museum* (1900); Hallo, Rudolf, "Jüdische Kult-und Kunstdenkmäler im hessischen Landesmuseum zu Kassel," *Der Morgen,* 1928, No. 1; idem, in *Judaica* (1932); *Sammlung jüdischer Kunstgegenstände der Synagogengemeinde zu Danzig* (1933; compiled by Max Freudenthal; 1st ed., 1904); Wischnitzer, Rachel, "Das Jüdische Museum (the Berlin community museum), *Jüdische Rundschau,* Jan. 27, 1933; idem, "20 Jahre Jüdisches Museum" (the Berlin community museum), *ibid.,* Feb. 12, 1937; idem, "Eine Tagung für jüdische Kunstpflege," *Israelitisches Familienblatt,* Jan. 15, 1931; Stern, Moritz, *Aus dem Berliner Jüdischen Museum* (1937); exhibition catalogues of the Jewish Museum in Berlin by Moritz Stern, Karl Schwarz, Franz Landsberger, Rachel Wischnitzer, and Albert Phiebig, the latter in *Jüdische Familienforschung,* Nov., 1936; *Mitteilungen der Gesellschaft zur Erforschung Jüdischer Kunstdenkmäler,* vols. 1 to 6; *Notizblatt der Gesellschaft zur Erforschung Jüdischer Kunstdenkmäler,* Nos. 1 to 34; Lieben, S. H., *Das Prager Jüdische Museum* (no date); *Gids voor het Joodsch Historisch Museum* (1931); Lowenthal, M., *A World Passed By* (1933); Brockman, Walter H., in *B'nai B'rith Magazine,* June, 1930; *C. V. Zeitung,* July 22, 1932, pp. 316-17; Roth, Cecil, "The Jewish Museum," *The Connoisseur* (Oct., 1933); Narkiss, M., *Catalogue of the Exhibition of Hanukah Lamps in the Bezalel National Museum, Jerusalem* (1930); Rosenbach, A. S. W., "The Seminary Museum in the Jewish Theological Seminary of America," *Semi-Centennial Volume* (1939); *The Jewish Theological Seminary of America Register,* 1933-34, 1940-41. Landsberger, Franz, "Our Art Treasures," *Menorah Journal* (1940) 263-68.

MUSIC, BIBLE IN, *see* BIBLE IN MUSIC.

MUSIC IN THE BIBLE. The Biblical passages that deal with music, scarce as they are, allow of tracing the rough outlines of a history of Jewish music.

The first period, approximately between 2000 and 1000 B.C.E., is "primitive." There were no professional musicians; the people themselves sang, played, and danced whenever enthusiastic joy needed an outlet. When Moses had led his people through the Red Sea, he and the men of Israel "sang unto the Lord," and "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances" (*Ex.* 15:1-20). When Jephthah returned home, "his daughter came out to meet him with timbrels and with dances" (*Judges* 11:34). And after David's victory over the Philistines, "the women sang one to another" (*I Sam.* 18:7). From two of these three examples it can be seen that from the earliest times the Jews used the characteristic musical forms of the Semitic Orient: *antiphonal* singing of two choruses (of men, or of women, or of men and women) against one another, and *responsorial* singing of a chorus answering the leader's solo, which is still alive in our synagogues.

Jewish music had acquired a few new traits in the

period about the year 1000 B.C.E. The sound of instruments both stirs and soothes the human mind. Saul is told that when he hears the harp, the drum, the pipe, and the lyre "the spirit of the Lord will come mightily upon thee, and thou shalt prophesy" (*I Sam.* 10:5-6). The prophet Elisha sent for a minstrel, "and it came to pass, when the minstrel played, that the hand of the Lord came upon him" (*II Kings* 3:15). Music, on the other hand, calmed the mind: "When the evil spirit from God was upon Saul, David took the lyre and played with his hand; so Saul found relief, and it was well with him, and the evil spirit departed from him" (*I Sam.* 16:23).

The musical scene was completely altered in the days of David and Solomon. Foreign instruments appeared all of a sudden, such as the harp, zither, oboe, cymbals, and sistrum, and Pharaoh's daughter whom King Solomon took for wife is said, in the Talmudic tractate *Sabbath,* to have had "a thousand kinds" of musical instruments in her dowry.

At that time, Israel began to develop professional musicians and a musical organization. David bade the head of the Levites to train musicians who were to sing and play when the Ark of the Covenant was carried up to Jerusalem. But when he made preparations for the Temple, no less than two hundred and eighty-eight Levites became students of an actual academy of ritual music and, divided into twenty-four groups, were taught by "their fathers for song in the house of the Lord, with cymbals, harps, and lyres (*I Chron.* 25:6).

These and the other instruments used in ancient Israel both in the days of the Patriarchs and the Judges and in the time of the kings, may be described in a few words.

Ugab seems to have at first denoted a vertical flute like the one used by the Arabs today, but later it might have become a general name for pipes, including shawms.

The *ḳinnor,* King David's erroneously so-called harp, was actually a lyre, similar to the *ḳithara* of the Greeks: a solidly joined box set on its side with a yoke in place of a neck, that is, two arms projecting upward, the upper ends of which were connected by a crossbar. According to a late commentary on *Daniel,* it had the shape of a Jewish candelabrum, that is, it was semicircular in outline. The strings, made of catgut, were played with a plectron when the instrument accompanied a singer; as a solo instrument, on the contrary, it was plucked with the bare fingers, as in the case of David performing before Saul.

The *tof,* exclusively struck by the bare hands of women, was a frame drum like the modern tambourine, but without tinkling disks in its hoop.

The *shofar* or *ḳeren,* the only instrument preserved in the Jewish ritual today, is a plain goat's or ram's horn without a special mouthpiece. It generally is softened in steam and then flattened. The four kinds of blasts performed on the horn are not the same throughout Jewry. In the Ashkenazic ritual, they are *teḳi'ah,* "blast," an appoggiatura on the tonic prefixed to a long blow on the fifth; *shebarim,* "breaks," a rapid alternation between tonic and fifth; *teru'ah,* "din," a quavering blow on the tonic, ending on the fifth; *teḳi'ah gedolah,* "great blast," with a longer sostenuto on the fifth, always played at the end.



An ancient Hebrew coin, showing a lyre with six strings used in Old Testament days

The *ḥatzotzerah* was a straight silver trumpet, about two feet long and ending in a bell. With its few high notes, it served both for military signals and for the ritual in the Temple. The triumphal arch of Titus in Rome depicts one among the trophies taken from the Temple.

The *nebel* was a so-called "angular harp" (like the Assyrian and the Egyptian harp) with the body rising close to the player's chest and a horizontal stick to hold the gut strings piercing the lower end of the body.

The *'asor,* meaning 'ten,' was a small ten-stringed rectangular zither (an instrument without a neck or a yoke), apparently of Phoenician origin. Two such instruments are depicted on a Phoenician ivory box in the British Museum.

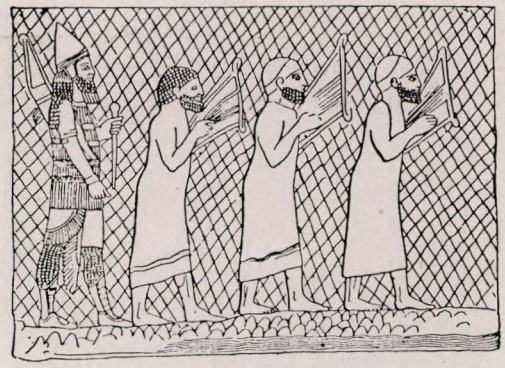
The *ḥalil* was a pair of slender oboes (not flutes), loosely held together in the mouth and blown simultaneously, one sounding a drone to accompany the melody produced by the other one. The timbre is described as "sweet."

The *menaanim,* "shaken" instruments, were evidently sistra similar to those used in Egypt to worship Isis: small bent frames in a spur of horseshoe form with three or four jingling crossbars and a handle, the whole made of metal.

Tzeltzelim and *metziltayim* were cymbals. The two kinds of "clear" and "noisy" cymbals (*Ps.* 150:5) refer to a distinction maintained throughout Asia, the first being held in a horizontal position and softly struck, the second being held in a vertical position and vigorously struck.

Shalishim, connected with the word *sheloshah,* "three," probably denotes no instrument at all.

The same is true of the terms that occur in the headings of the *Psalms:* "A Song of David's to be performed on (or in) . . ." The following word, either Neginoth, or Gittith, or Jeduthun, or whatever it is, almost certainly describes the appropriate melody, though not exactly in our modern sense; no ready-made tune invited the poet to compose some poem fitting it in meter and length—for the simple reason that the psalms were very different in length and had no meter at all. The actual meaning must be inferred from the Oriental way to compose, which consists in faithfully following



Representation of Israelite captives in Assyria, playing the lyre

one of those patterns that the Arabs call *maqamat* and the Hindu, *ragas,* in submitting its characteristic intervals and melodic turns, and even to its general mood, but in keeping the full personal freedom for its elaboration.

It would be hard to end a section on Biblical instruments without mentioning King Nebuchadnezzar's Babylonian orchestra four times described in *Daniel,* though it is Babylonian, not Jewish. The curious passages read: "And the herald cried aloud: 'To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the horn, pipe, harp, trigon, psaltery, bagpipe, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace' " (*Dan.* 3:4-6). To be exact, the first five terms should be translated: horn, pipes, lyre, (vertical and horizontal) harp. But the essential point is the sixth term: bagpipe. There was no such instrument at that time; the Aramaic word *sumponia,* that the writer of *Daniel* used, came from Greek *symphonia,* which never in antiquity meant an instrument at all, but rather the playing together of instruments. The actual meaning then would be: "As soon as you hear the individual instruments and the full orchestra with all kinds of instruments." And this is exactly how orchestras in the Middle East have played to this day: at first the leading instruments improvise in solo cadenzas after each other, and only in a second part the ensemble with drums joins in.

We do not know what the Jews or the Babylonians played on all these instruments nor what they sang. But we get a fairly accurate idea of their music from the folksongs of the present day inhabitants of the Middle East and from the melodies performed in Syrian, Coptic, Ethiopian, and even Roman Catholic churches. Their styles do not much differ, and the features that they have in common must be the heritage of the ancient Orient of which Palestine was a part and had to share the essential traits. CURT SACHS.

Lit.: Sachs, Curt, *The History of Musical Instruments* (1940) chaps. 3 and 5; Albright, W. F., *Archaeology and the Religion of Israel* (1942) 125-29, 209 et seq.

MUSIC, SYNAGOGAL. The music of the synagogue may be regarded as a commentary to the history of the Jew. In it are recorded the religious and aesthetic impulses modified by their environment in the changing scenes of the ages. Musical traditions of the synagogue have been preserved in the Oriental, Sephardic (Spanish) and Ashkenazic communities, with archaic elements held in common and with variations in melody and theoretical forms in keeping with the standards prevalent in the respective groups.

The origin of the synagogue has been placed in the Babylonian exile (i.e. after 586 B.C.E.) and the Second Commonwealth established by Ezra and Nehemiah (444 B.C.E.) continued this unique institution with its prayers and songs as a parallel to the ritual of the Temple. From Talmudic sources we learn that there was a close bond between the music of the Temple and that of the synagogue (*Sukkah* 53a). Historical researches of Ackermann, Saalschütz, Francis L. Cohen and A. Z. Idelsohn reveal that the cantillations and prayer motives are of ancient origin. The melodic phrases and their underlying tonalities (i.e. scale formations) have had a profound influence on the later development of Ḥazanuth (cantor's singing), out of which have come the improvisations of cantors based upon fixed chants, traditional modes, known as "Steiger," "Skarbova," or the like.

1. Temple Origins. The reading of the Scriptures in the synagogue is intoned in a system known as the Neginoth or cantillation. The Hebrew accents invented by the Masorites, or the scribes, served a double purpose; they marked the syntactical relations of words in the text, like punctuation marks, and they served as mnemonic signs to aid the reader in remembering the melodic phrases in which the text is to be chanted. While the cantillations indicated by the Neginoth (similar to the "neumes" of the Greeks in many respects) remain an oral tradition, the "signs" over the vocalized Hebrew text serve an indispensable purpose. These phrases must be memorized from the vocalized Hebrew text since the Torah scroll is without such markings.

Books of the Hebrew scriptures used in the synagogue for public reading are intoned in a given cantillation. The Pentateuch, the Prophets, the books of *Esther* and *Lamentations* have each a distinct melody with a given mode and tonality, varying according to the musical theory preserved in the respective communities. The Oriental tradition, for instance, uses a scale in which the intervals are divided into quarter tones while the European communities have adapted the Greek modes or have modified their older non-diatonic scales to the octave with its twelve instead of twenty-four steps or intervals. From its Palestinian origin, synagogal music has retained certain characteristics which belong to Semitic-Oriental music.

2. Modality. (a) A mode (in Arabic and Persian: *maḳam* or *naghana*) consists of several motives (i.e. short musical phrases) within a certain scale. (b) Ornament is the free embelishment of a given phrase. (c) Unrhythmical character (Arabic *tartil*) resembles somewhat the recitative in opera or oratorio. The rhythmical song (Arabic, *aŭshada*) is used for dancing and is regarded as inferior to the recitative. (d) The tonality depends upon the intervals in the scale. The Oriental scale consists of quarter-tone intervals.

The Modes and scales used in Synagogal Music are the following:

I. D 3/4-E 3/4-F 4/4-G 4/4-A 3/4-B 3/4-C

4/4–D (Greek Phrygian and the Medieval Dorian, with intervals modified by the half and whole tone intervals).
II. E 3/4–F 3/4–G 4/4–A 3/4–B 3/4–C 4/4–D 3/4–E (Greek Dorian, Medieval Phrygian).
III. F 4/4–G 4/4–A 2/4–E♭ 4/4–C 4/4–D 3/4–E 3/4–F
IV. D 2/4–E♭ 6/4–F♯ 2/4–G 4/4–A 3/4–B 3/4–C 4/4–D

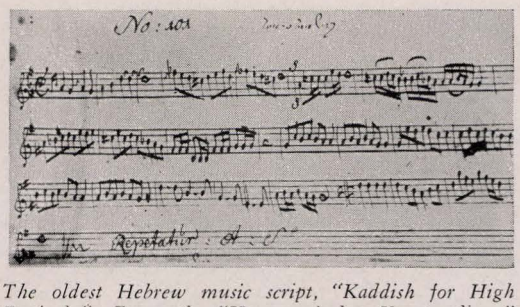
These "modes" changed to one starting note, with half tone and whole tone intervals may be represented by the following:

1. d-e-f-g-a-b-c-d (Greek Phrygian, Medieval Dorian)
2. d-e♭-f-g-a-b♭-c-d (Greek Dorian, Medieval Phrygian)
3. d-e-f♯-g-a-b-c♯-d (Greek Lydian)
4. d-e♭-f♯-g-a-b-c-d (*Ahabah Rabbah;* retains the augmented second between the second and third steps of the scale as in the Aulos tetrachord). These cantillations stem from the Palestinian Jewish folk song, representing the Jewish branch of the Semitic-Oriental song.

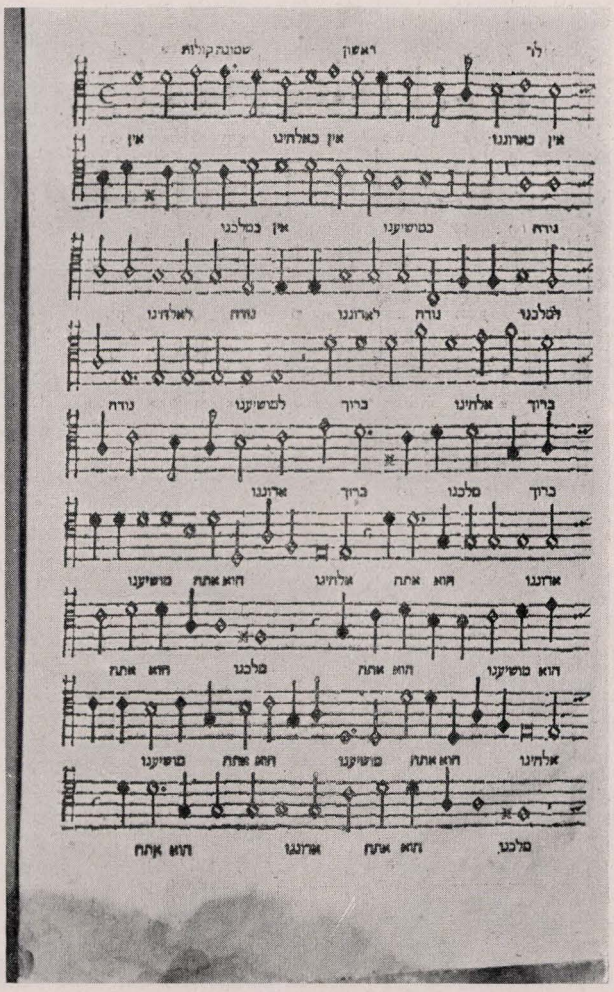
Two systems were used; one for twenty one books and the second for *Psalms, Proverbs,* and *Job.* The first has thirty accents, the second twelve. Aaron ben Asher of Tiberias (10th cent.) completed the accents. Ben Naphtali (9th cent.) prepared another code. The Tiberian system has much in common with Greek *prosodia* originating in the 2nd cent. C.E., later developing into the "neumes" of the Byzantines and Armenians in the 9th cent. Both systems are divided into conjunctive and disjunctive accents. The church took over the Byzantine system, which was later perfected into a notation of intervals by Guido of Arezzo (995-1050). The Hebrew system remained in the 9th cent. form.
(A. B. C. D. illustration insert.)

3. Prayer Modes. Jewish prayers are designated by terms implying laudation, adoration and supplication. From the Temple days there is the "Hear O Israel" (*Shema; Deut.* 6), the Song of the Sea (*Ex.* 15) and the priestly benediction (*Num.* 6:24-27). Other benedictions were based on the Hagiographa and *Psalms.* Special prayers for feasts and fasts were composed by notables in the academies. These were classified as *Tefillah* (prayer), *Hallel* (laudation), *Teḥinnah* or *Taḥanun* (petition), *Seliḥah* (intercession for pardon), *Viddui* (confession), *Kinah* (lamentation) and *Zemiroth* (hymns). Biblical modes were utilized for various prayer motives in the Synagogue.
(E insert illustration.)

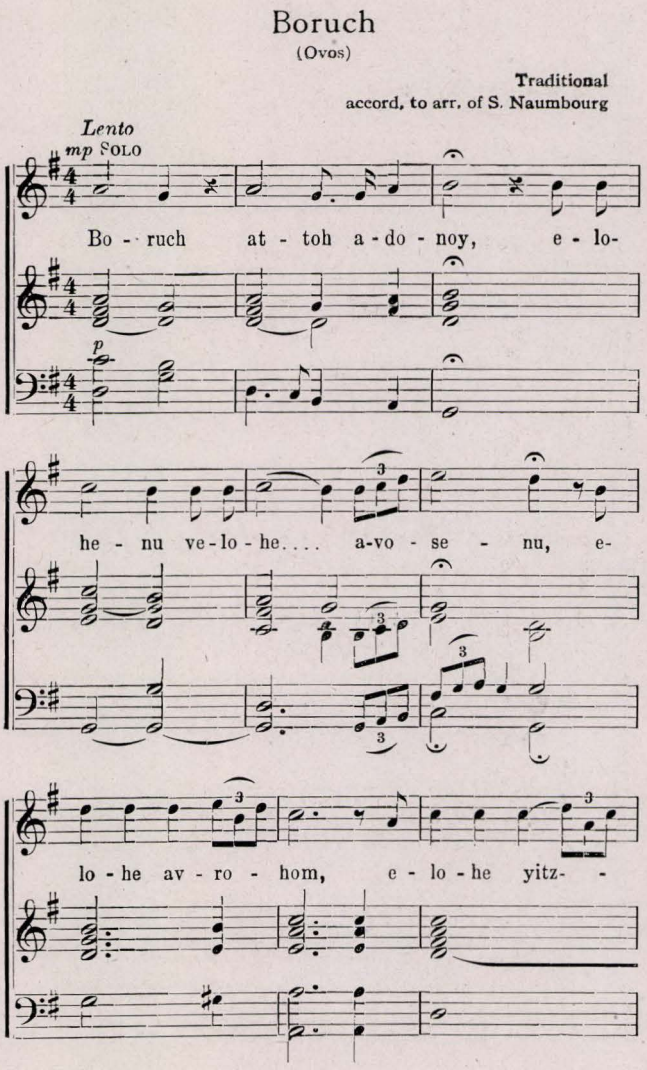
4. Ḥazanim (Precentors). The banning of instrumental music after the destruction of the Temple by the Romans in 70 C.E. was necessitated by the puritanical restrictions of the religious authorities who desired to prohibit what was reminiscent of the former Temple glory. As in the Babylonian Exile, the harps and trumpets and cymbals were muted and religious music was reduced to a vocal minimum. Political misfortunes favored such ascetic regulations. Vocal music remained and this sacred art was encouraged. Indeed, some held that to read the Scriptures without melody is to show ingratitude for God's word (*Meg.* 32a). Still the artistic impulse expressed in poetry and music was always strong and whenever a favorable occasion arose, this innate quest came into its own in Jewish life. Under the influence of Arabic poetry and music a group of religious bards arose under the name of Payetanim, who wrote new poems and often composed their own melodies for them as well. To cope with the more exacting requirements of a difficult art, the Hazanim assume leadership in public worship by the eighth century. The *Sheliaḥ Tzibbur* ("messenger of the congregation") was a title bestowed upon the reader for his musical and moral qualifications. Originally the Hazan was an "overseer" or beadle, but later

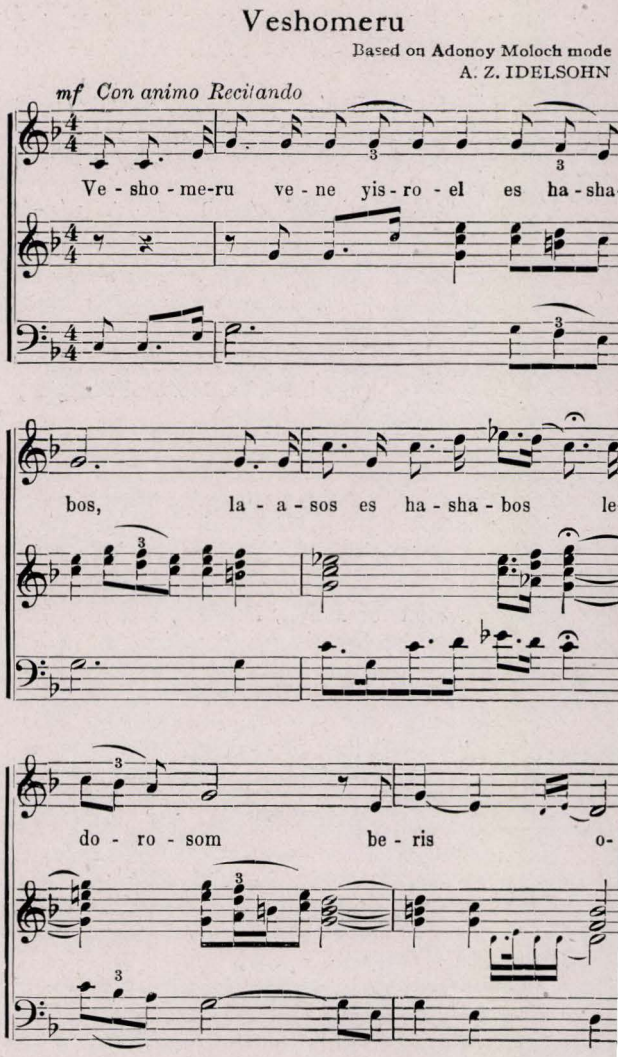


The oldest Hebrew music script, "Kaddish for High Festivals." From the "Hannover'sches Kompendium." Reproduction by courtesy of H. S. Sonnenfeld



The first printed synagogal music. Illustrations on this and on pp. 50-53 reproduced by courtesy of the Union of American Hebrew Congregations





he assumed the musical functions of the cantor. Utilizing ancient modes and tonalities largely of Biblical origin, the cantor intoned the prayers with a highly embellished chant, out of which have come such classical fixed melodies as the *Kol Nidre,* the *Abodah,* the *Geshem* and *Tal* prayers, and the several settings of the *Kaddish.*

5. Rhythmical Song. The Northern peoples, in contrast with the Mediterraneans, have a tendency to stress rhythm even in the Gregorian elements taken over from the Jews and the Levantines. Idelsohn is of the opinion that rhythmical song hampers the spontaneity of improvisation of the modal forms. "Therefore the recitative is the beginning and the end of all genuine song, from the Psalmody of the Hebrew to the Gregorian chant, and from the Greeks to Richard Wagner." While this may be true in a song reserved to the specialist or virtuoso, the popular tune designed for group rendition calls for rhythmic forms. By the 10th cent. Arabic meter with Arabic melodies were utilized in the poetry of the synagogue, notably in Babylonia, in Syria, in Morocco and in Spain. The more isolated group of Yemenite Jews shows slight traces of this practice. Eleazar Kalir of Palestine introduced meter into Hebrew poetry in the 8th or 9th centuries, and this was imitated in Italy and in Germany. With the help of these borrowed melodies both for the set prayers and for the newer hymn texts, the general appeal of the liturgy grew apace. Especially were the prayers for the Sabbath and the festivals enhanced by new musical settings. We must not overlook the influence of the Arabic singers, the French Troubadors and the German Minnesingers who flourished at this time. By the 13th cent. the musical renderings were so prominent as to arouse protests from the rabbis, who felt the rivalry of sacred song to piety and devotion. Religious poetry reached a high level of excellence in the works of Solomon ibn Gabirol, Judah Halevi, Moses and Abraham ibn Ezra (in the 11th and 12th centuries in Spain) and in the mystics of Palestine during the 16th century in Isaac Luria, Solomon Alkabetz and Israel Nadjara. The religious ecstasy of the mystics has ever favored the creative work of both poet and musician. Nadjara borrowed Arabic, Turkish and Spanish tunes for his poems. Among the hymn-tunes of this period there are several examples of troubador and other medieval minstrelsy.

The great bulk of synagogal music is a medieval

Hodu

(for Succos) Traditional

Andante

Ho - du la - do - noy
yo - mar noh

ki tov, ki lə-o-
yis - - ro - - el ki le-o-

lom— chas - do. yo - mar noh
lom— chas - do. yom - ru noh yir-

ves a - ha - ron ki le - o - lom chas - do.
e a - do - noy ki le - o - lom chas - do.

Onnoh

(during the procession)

Moderato Based on traditional mode

UNISON OR CHOIR

1. O - noh a - do - noy ho - shi - oh noh, o - noh a-
2. Elo - he ho - ru - chos ho - shi - oh noh, bo - chen le-
3. Zach ve-yo - shor ho - shi - oh noh cho - mel
4. Yode ah macha sho vos ho - shi - oh noh ka - bir ve-

do - noy hatz - li - choh noh, o - noh a - do-
vo - vos hatz - li - choh noh, go - el cho-
da - lim hatz - li - choh noh, tov u - me-
no - or hatz - li - choh noh, lo - vesh tze - do-

noy a - ne - nu ve - yom kor - e - nu.
zok a - ne - nu ve - yom kor - e - nu.
tiv a - ne - nu ve - yom kor - e - nu.
kos a - ne - nu ve - yom kor - e - nu.

product with many archaic elements originating in Palestinian music. A study of Oriental (particularly the Perso-Arab song), and European folk-songs reveals striking parallels. We find traces of the old tetrachordal phrases and the pentatonic scale. The Oriental traditions reveal the non-diatonic modes which were rejected by the Western Church. Parallels between the readings of the Koran as well as the Gregorian Modes and the Neginoth (cantillations) and prayer motives of the synagogue indicate a common source or a similar Semitic-Oriental origin. The approximate age of each can be determined by a theoretical analysis of each form and by comparative studies in church music and the folk song of Europe and the Near East. Melodic and modal elements of Palestinian origin are found in the *Ashirah* and the *Shema;* in the cantillation systems paralleled by the plain song (cantus planus) in the Catholic, the Byzantine and the Armenian churches. Other phrases are reminiscent of the Perso-Arab system.

From western Asia this style spread to Moorish Spain and Dravidian India. Because of choral participation the song of the Church lost its florid character. In the Ghetto isolation of northern Europe the Hazan (cantor) and the Meshorerim (singers) endeavored to satisfy the esthetic needs of the Jewish congregation by simulating the higher range of the women's voices in the cantor's falsetto and, in some cases, the singers would imitate the clarinet, trumpet and other instruments. Rabbinical authorities often protested against these sacred concerts in the synagogue (*Shulḥan Aruch, Oraḥ Ḥayim* 53:11). The "Zopf" or rococo style of European music found its echo in this decadent art of the ghetto.

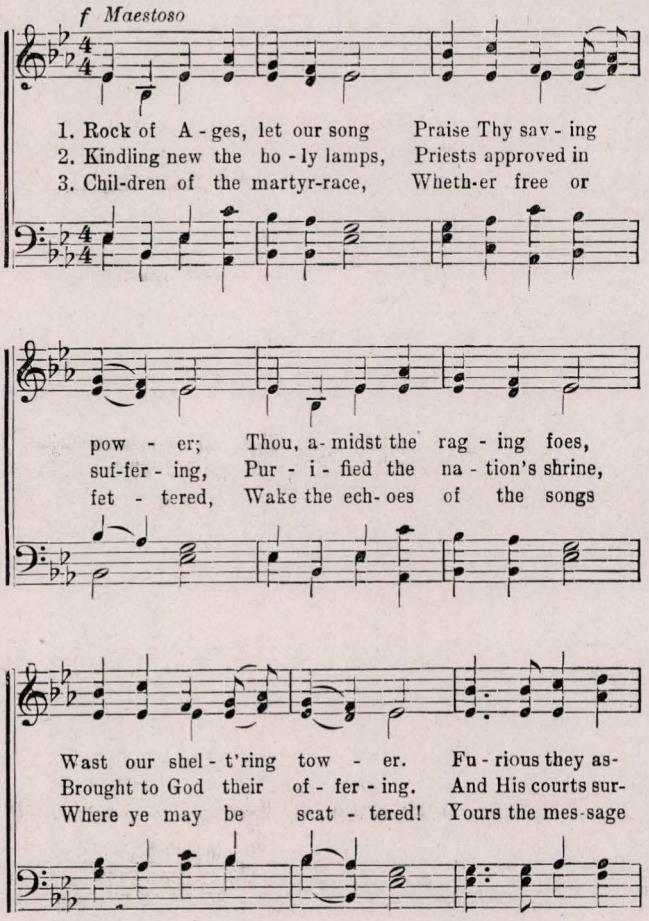
In the Sephardic (Spanish) communities the plain song of the Mozarabian Christians, who flourished until the 13th cent., had its influence on Jewish song. Again short melodic phrases of the Sephardim (Morisco) resemble motives found in the Perso-Arab system. We find these examples in the tunes for *Adonai Beḳol Shofar, Eth Shaare Ratzon* and in the *Lechah Dodi.* In modality the cantillation has much in common with the Western European system which flourished between the 8th to the 13th centuries. Nother Balbulus of St. Gall in the 10th cent. notes sequences resembling our cantillations. In the Neilah, or concluding Day of

Rock of Ages

Chanukah Hymn

Translated from the German of Leopold Stein by M. Jastrow and G. Gottheil

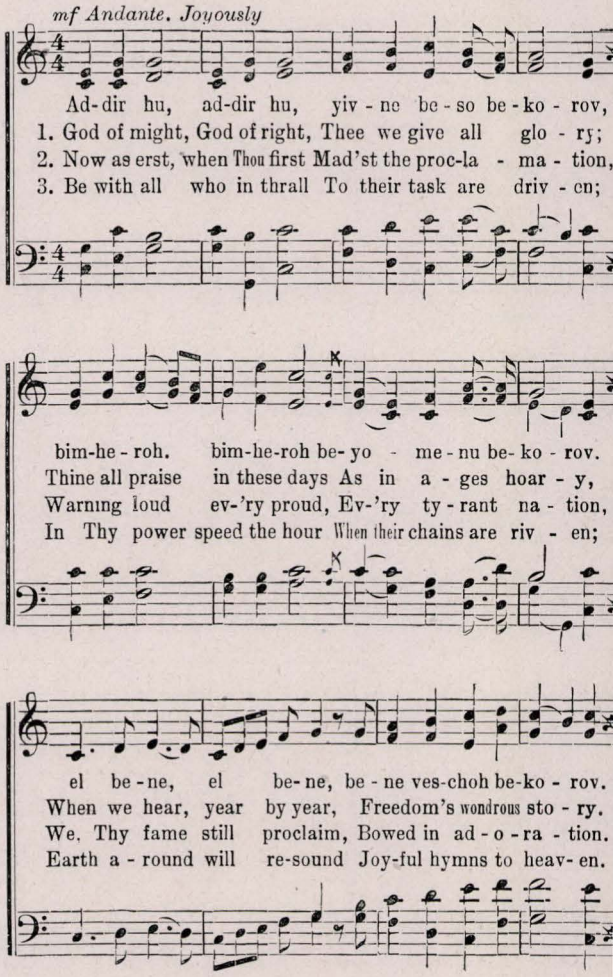
Traditional



Addir hu—God of Might

English by G. Gottheil

Traditional



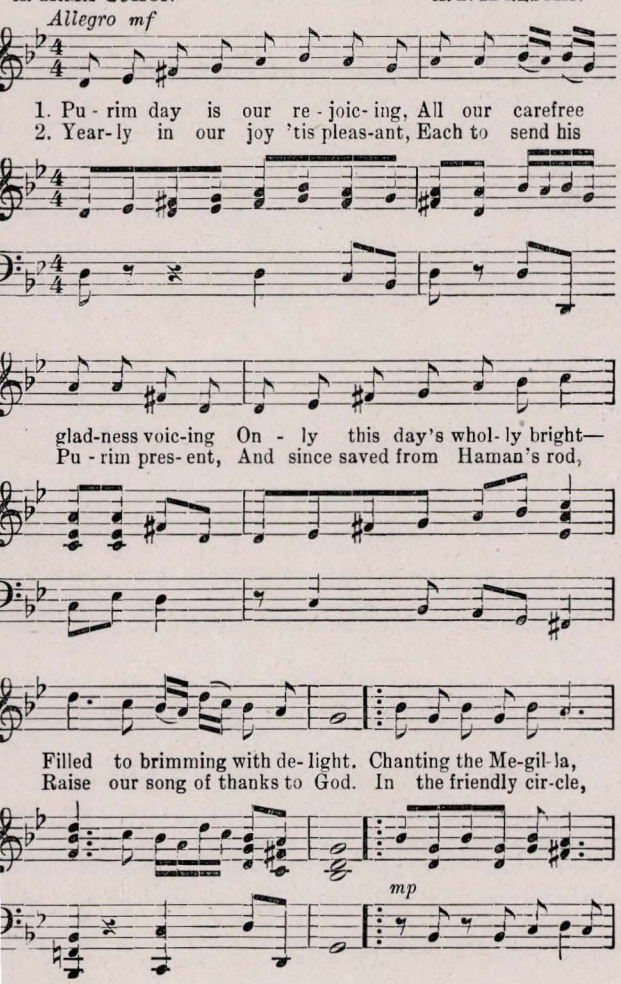
Atonement service, we find parallels to the metrical sequence *Missus Gabriel de Coelis* by Adam of St. Victor (about 1150) as it appears in the *Graduale Romanum* of Sarum. The service for the penitential days contains a tune similar to the second mode *Vesperale Ratisbon.* The Selihoth or penitential prayers offer similar comparisons. The joyous note of the festivals of Passover, Pentecost and Tabernacles is found in the third tone, the third ending of the Gregorian psalmody in the Hallel and is reminiscent of the *Tonus Peregrinus.* The noted Rabbi Jacob ben Moses Mölln (1365-1427) of Mayence indicates the musical traditions in his *Sefer Hamaḥaril* or *Minhagim* and frowns upon departures from traditional melodies. He is said to have composed most of the synagogal hymns and his *Minhagim* actually contain references to the use of certain melodies.

6. Fixed Melodies and Chants. Out of the inspiration of the Hazanim (cantors) have come melodies based upon ancient modes which were incorporated in the traditional songs of the Synagogue. These traditions were handed down orally and each Minhag ("custom") was preserved in the respective communities. Some of the noted tunes are in the setting for the *Alenu* (Adoration) for the High Holidays, the *Hamelech* ("The King"), the *Aboth,* the first benediction of the Amidah, relating to the merit of the fathers, the *Kaddish* (Sanctification), *Vehaḳohanim* in the *Abodah* (service of the High Priest at the Temple in Jerusalem) in the afternoon service of Yom Kippur to commemorate the ancient Temple Service in Jerusalem, and the *Kol Nidre,* recited as early as the 11th cent. While the main outline and modality of these chants was fixed, their elaboration was left to the fancy and vocal skill of the individual cantor who was permitted latitude in the embellishment of these tunes.

More rigid were the hymn tunes written for the metrical verses of the liturgical poets. The *Addir Hu* ("Glorious is He") for the Passover Seder, *Maoz Tzur,* the Hanukah hymn, the elegy *Eli Tziyon* and several forms of the *En Kelohenu* ("None is like our God") are borrowed from German folk songs with similar adaptations in the music of the church. The same practice is to be found in the use of the popular tune, for instance *L'homme armé,* used by the Sephardim for the *Mizmor Shir*—a psalm tune. The *cantus firmus* is based on this melody. Occasionally the adaptations are quite arbitrary and often in poor taste. Isaak's *Innsbruck, I must Leave Thee* (1440) became *O World,*

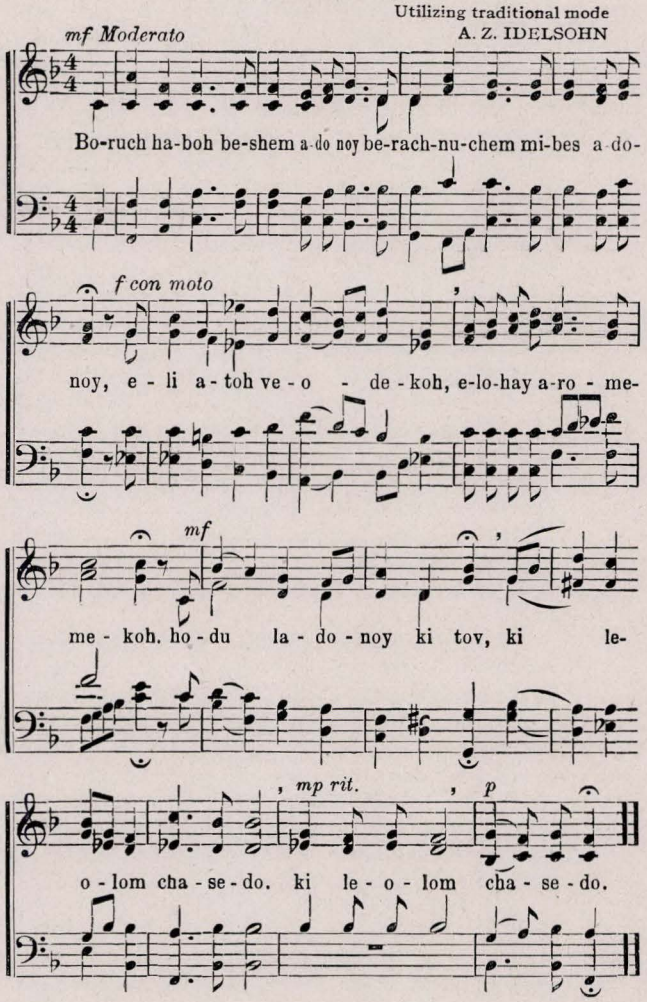
Purim Song

Based on Chassidic Motives
A. IRMA COHON A. Z. IDELSOHN



Boruch haboh

(For confirmation)
Utilizing traditional mode
A. Z. IDELSOHN



I soon must Leave Thee. For the Sabbath Hymn *Lechah Dodi* ("Come, my beloved") we find a Moorish (10th cent.), a Polish (16th cent.) and a German (17th cent.) melody. This practice was more common for the "Zemiroth," or songs used in the home. One of the Psalms of Ascent or Pilgrim Psalms (*Ps.* 121 to 134) is sung to a melody from *Fra Diavolo.* The German, and especially the south German tradition abounds in such borrowed airs. On the other hand the church in England and in the United States makes use of the *Yigdal* melody, which is set to the hymn-text: *The God of Abraham, Praise,* marked "Leoni," after Meir Leon, the singer in the Duke's Place Synagogue in London. This hymn tune was published by Thomas Olivers, a Welshman (1725-1799). The "tune" however is found in Slavic, Spanish and Polish folk-songs. It is used by Smetana in the symphony *Moravia,* and the *Hatikvah* ("hope"), the Zionist hymn, and the (German) *Dort wo die Zeder* likewise employ this melody.

7. **Decadence.** With the beginning of the 16th cent. there was a gradual shifting of the Jews to Slavic lands. This change of habitat also influenced the character of their music. It is at this period that the Polish Hazanuth begins to develop and grow supreme. The decline in artistic form is due to the general cultural status of their neighbors. The earlier song was overlaid with inartistic flourishes and runs. Still, one must remember that the norms derived from non-Jewish music may not altogether have suited the taste and the emotions of the Ghetto dwellers. Jewish studies likewise suffered from cultural isolation, so that the Yeshivas (academies) of Eastern Europe could no longer produce the great luminaries of the Arabic-Spanish period. Nevertheless, such isolation drove the creative spirit inward, so that the intensity of Jewish song made up for its universal appeal.

Under the influence of the Hasidim, beginning with the latter part of the 18th cent. in Eastern Europe, there was a revival of the mystic inwardness which brought new faith and hope to a saddened people. With this movement a new impetus was given to song which inspired many noted compositions, such as Engel's music for the *Dybbuk* and Bloch's *Baal Shem Suite.* The artistic potentialities of these chants come to light when exploited by gifted composers. Bruch's setting of the *Kol Nidre,* Bloch's arrangement of the *Vehakohanim* chant, and Ravel's notable adaptation of the *Kaddish* for the High Holidays are examples of

great compositions based on traditional Jewish music.

8. Reform; Harmony and Polyphony. With the dawn of a new era, a change in the song of the synagogue became imperative. Under the influence of the Renaissance in Italy the need for a more artistic form in synagogal music made itself felt. Progress in polyphony had advanced sufficiently to make the love for the new art acceptable in Jewish circles that enjoyed cultural contacts with their neighbors. Solomon de Rossi published a collection bearing the title *Hashirim Asher Lishelomo* (The Songs of Solomon) in 1622. This work received the moral support of Leon de Modena and of other rabbis. Owing to political conditions these innovations had but a local significance. This work was re-edited by S. Naumbourg and the secular music of this composer was published by Vincent d'Indy. That Jews were actively engaged in the musical progress of their day has been demonstrated by E. Birnbaum's study *Jüdische Musiker am Hofe von Mantua, 1542-1628*. Part song in synagogal music was an innovation of great promise thwarted by the expulsion of the Jews in 1800 by Emperor Ferdinand II and Rossi's music was forgotten. The traditions of Italian Jewry were perpetuated in the works of Bendetto Marcello and Federigo Consolo (1841-1906) in Ancona and in Florence.

In Germany and adjacent lands musical reforms were introduced in the beginning of the 19th cent. In the large centers such as Vienna, Berlin, Paris and London the changed outlook brought about by the emancipation made musical reforms in the service imperative, even in Orthodox congregations where changes in the ritual were denied. Vienna, the home of Haydn, Beethoven, Mozart and Schubert, was the logical community for the innovations of Salomon Sulzer, the noted cantor and composer. While instrumental music was not permitted by religious law to be used on the Sabbath and the holidays, nevertheless we hear of a portable organ in the Altneuschul in Prague, in Fürth, Offenbach and elsewhere, and of other musical instruments used for weddings, for sacred concerts, similar to the "cantata" of the Protestant Church, and for other non-liturgical occasions. The organ was introduced in the Reform Temple in Berlin by Israel Jacobson in 1815. Reform congregations are still differentiated from the orthodox and conservative synagogues by the use of the organ and the mixed quartet.

Solomon Sulzer (Vienna, 1804-1890) is regarded as the leading exponent of musical reforms in the Synagogue. In his magnum opus, *Schir Zion* (Song of Zion) he had the aid of Schubert, Seyfried, Fishof and other non-Jewish musicians. He enhanced the liturgy with his brief responses, dignified melody, harmony and style, and established the four-part song (male) in the service. Samuel Naumbourg (Paris, 1815-1880) wrote his *Zemiroth Yisroel* (Hymns of Israel) and the *Agudoth Schirim* (Collection of Songs). Maier Kohn (1802-1875) and Hirsch Weintraub (1811-1882) deserve special mention. The most prominent composer of this period is Louis Lewandowski (Berlin, 1821-1894). He had been awarded a prize at the Sing-Akademie in Berlin for composition at the age of sixteen. As a choir master and composer, not a cantor, he occupies a unique position in the synagogue. It was Cantor Lichtenstein who interested Max Bruch in Jewish music with the result of the *Kol Nidre* setting for violin, cello and viola soli. Lewandowski's *Kol Rinnah* (1871) was epoch-making. This was followed by his *Todah W'simrah* (2 vols., Berlin, 1876-82). Lewandowski's musical ability was recognized by the German government and by musical organizations.

The cantors of Eastern Europe were less favored in educational opportunities but they were not lacking in native talent or zeal. Names of cantors were preserved as marks of tribute to their talents by their contemporaries. Dovid Brod Strelishov (1783-1848), Shulsinger (Odessa), Sender Palatschik (Minsk), Joseph Altschul (Slonim, 1840-1890), Joel David Levinsohn and "Nisi Belzer" are some of these notables. Among the cantors who were equipped with a modern musical education are to be found such names as Nissen Blumenthal (Odessa, 1840), David Nowakowsky (Kiev, 1848), Wolf Shestapol (Odessa, 1832), Elieser Gerovitsch (a master of counterpoint) and Boruch Leib Rosowsky (Riga, 1841) who studied in the Conservatory in St. Petersburg. In England synagogal music was promoted by the works of Samuel Alman, Israel L. Mombach (1840-1870) and Marcus Hart (1841-1920), all of London.

The advanced forms of synagogal music were introduced into the United States by men who had been trained abroad and who enriched our liturgical collections with their own work. The prominent cantors are Alois Kaiser (1840-1908) of Baltimore, Samuel Welsh (1835-1865) of New York, Moritz Goldstein (1835-1906) of Mobile and Edward Stark (1863-1918) of San Francisco. Wald, Grauman, Spicker and Sparger of New York are worthy composers for the synagogue. In the 20th cent. a number of musicians have undertaken the task of promoting synagogal music with the aim of maintaining its uniqueness and meeting the esthetic needs of the times. JACOB SINGER.

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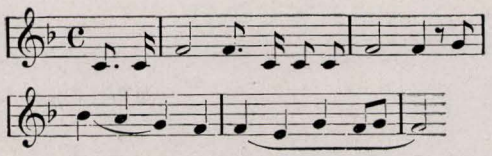

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Weintraub, H., *Shire Beth Adonai* (3 vols., Leipzig, 1859; the third volume is by the composer's father, the world-famous cantor, Kashtan).

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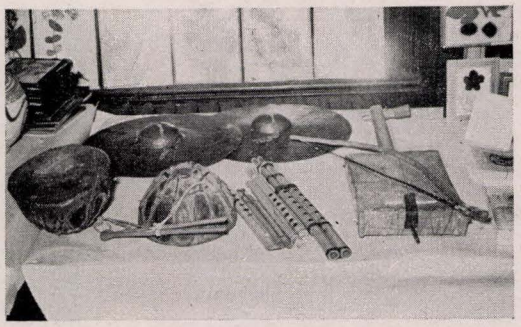
MAX WOHLBERG.

MUSICAL INSTRUMENTS. During their history the Jews have for the most part employed the same musical instruments as were favorites with other peoples. The simpler forms of the harp and pipe and drum, prevalent in the period before David, were gradually supplemented by more elaborate and complicated forms borrowed from Egyptians, Phoenicians, Babylonians and Persians. In course of time the rites at the Temple were accompanied by elaborate Levitical orchestras which formed a feature of the worship. The feasts of the wealthy were made melodious by the "harp and the psaltery, the tabret and the pipe" (*Isa.* 5:12); while the dancing at weddings and agricultural festivals was undoubtedly to the sound of musical instruments. The pilgrims who bore the first fruits to the Temple marched to the sound of the flute (*Bik.* 3:3-4).

With the destruction of the Temple in 70 C.E. and the subsequent misfortunes that befell the Jews, the use of musical instruments in worship almost completely disappeared. The playing of the organ was forbidden in the synagogue as a sign of mourning. No Talmudic rabbi is mentioned as a musician, but musical instruments were still in use; the tractate *Kelim* makes mention of metal double flutes, pipes and horns (11:5-6), harps and drums (15:6) and the like. The Jews were fond of dancing, and this must evidently have been carried on to the sound of musical instruments. There were incessant musical performances during wedding feasts in the Middle Ages, and even Christian musicians were welcomed. In the 16th cent. and after Jews soon learned to play the new musical instruments that were developed and the profession of musicians became widespread among the Jews of Central Europe.

Toward the end of the Middle Ages a special form of instrumental music developed among the Jews of Eastern Europe, known as Klezmer (a corruption of the Hebrew *kelē zemir,* "instruments of song"). This consisted of a sort of ensemble that played at family festivals, and even in the synagogue on Hanukah or Hoshana Rabbah when a new scroll of the Torah was



Musical instruments used in Palestine, as they have been for centuries. From the collection of Frank Henry and Barbara M. Bowen

dedicated and used for the first time in the worship. The players were always Jews and some were true artists, some of whom came from dynasties of Klezmer players. The ensemble consisted at least of a violin, flute, bass-viol and cymbal; in more elaborate organizations there would be as many as eight players. In addition to playing for Jewish festal occasions, the Klezmer, who enjoyed a fine reputation as musicians, often played for the feasts of non-Jews, especially the Polish nobility.

In modern times, the Reform Movement restored the use of the organ in the synagogue services; a violin or violoncello sometimes plays on such occasions as a memorial service or a congregational celebration. The violin is today the most popular instrument among Jewish musicians; the piano is far less in vogue, and there are almost no Jewish organists. Nearly all other musical instruments have a fair proportion of Jewish performers.

See also: MUSIC IN THE BIBLE; MUSICIANS, JEWISH; ORGAN.

SIMON COHEN.

MUSICAL ORGANIZATIONS AND JEWS.

The history of music-making is the history of world-famous musical organizations. In this history the Jew has played an all-important role.

1. Chamber Music. It was only after chamber music had graduated from the private home, the salon, and the palace into the concert hall (19th cent.) that Jewish influences became felt. While there is on record some excellent Jewish salon quartets (such as the one led by Ferdinand David for Baron von Liphardt at Dorpat, in 1829), it was not until chamber music developed into an important branch of professional music-making that there were major Jewish influences.

GERMANY. Ferdinand David was responsible for one of the earliest successful string quartets; it performed regularly in Leipzig after 1836. Twenty years later, Ferdinand Laub organized his own quartet, which gave concerts of historic importance in Berlin: the first public hearings of the much-neglected last quartets of Beethoven. W. W. Cobbett speaks of the Laub Quartet as the most important pioneer group to pave the way for the golden age of quartet-playing in Germany. This golden age was achieved with the Joseph Joachim Quartet, unquestionably one of the great chamber ensembles of all time. Organized by the great violinist in 1869, it performed extensively not only in Germany but throughout all of Europe, setting a standard for ensemble playing which every chamber music group has since striven to equal. It should be mentioned that, beside Joachim, the quartet included another Jewish representative, Eduard Rappoldi, its violinist from 1871 to 1877.

The golden age of quartet playing in Germany boasted of other reputable ensembles besides that of Joachim. Principal among these were the Cologne and Professorien quartets, both of which were organized and led by Gustav Holländer. Gustav Holländer was responsible also for remarkable trio performances in an ensemble that included Heinrich Grünfeld (who was Jewish) and Xavier Scharwenka (who was not). In Leipzig, Adolf Brodsky, later to become a leading chamber music figure in England, organized a string quartet in 1885, which toured the country successfully for several years. Other notable ensembles of Jewish importance in Germany included the Hekking Trio (Artur Schnabel and, subsequently, Clarence Adler, pianists); the Hugo Becker Trio (Carl Flesch and Artur Schnabel); and the Henri Marteau Quartet.

AUSTRIA. There was in Vienna the great Hellmesberger Quartet, of which Adolf Brodsky was a violinist in 1863. Its successor was the Arnold Rosé Quartet, founded in 1882 by Arnold Rosé. For more than fifty years it gave concerts of major importance, serving the cause of music nobly by drawing attention to the music of younger, radical composers in Europe. In 1927 another quartet of Jewish composition was created in Austria, the Kolisch Quartet, which was later to tour the United States with great success.

ENGLAND. Chamber music concerts by the Brodsky String Quartet (organized in Manchester, 1895) dominated the musical scene in England for two decades. After 1909 the Hambourg Trio, composed of three brothers, performed extensively in England, giving in one season often as many as a hundred performances. Significant sonata recitals were contributed by such Jewish artists as Joseph Szigeti and Harriet Cohen, while a great Jewish artist like Myra Hess was a collaborator in many trio and sonata concerts.

FRANCE. One of the great pioneers of chamber music in France was Edouard Colonne, who inaugurated a series of concerts in Paris in 1867 which created a genuine vogue for this type of music. This vogue can be said to have created the great Capet Quartet, of which Louis Hasselmans was an important member from 1893 to 1909. Chamber music in France was enriched from 1930 to 1938 by trio concerts given by the world-famous violinist Yehudi Menuhin together with his sister, Hephzibah, and the Jewish cellist, Maurice Eisenberg (all three French residents at the time).

RUSSIA. Chamber music in Russia received considerable impetus with the founding of the Imperial Russian Society in Moscow and St. Petersburg by Anton and Nikolai Rubinstein. The labors of the Rubinstein brothers gave force and direction to chamber music performances in both cities. An admirable string quartet was founded in Russia by Ferdinand Laub (1866). Soon afterwards, Henri Wieniawski founded and directed the St. Petersburg Quartet which achieved international fame. In 1892 the Moscow Trio was organized by David Schor; in the thirty years of its existence it included such Jewish members as Alexander Krein, Julius Ehrlich and Modest Altschuler. Mention should

be made also of distinguished sonata recitals by Leopold Auer (with Mme. Essipov, who was not Jewish). Other distinguished chamber music ensembles of Jewish interest included the Moscow Quintet, formed by Simeon Bellison in 1902, and the Cherniavsky Trio, composed of three brothers, organized in 1903.

HUNGARY. The major string quartet in Hungary was the one organized by Jenö Hubay. His ensemble included two eminent Jewish musicians, Victor von Herzfeld, violinist, and David Popper, cellist. Another great Hungarian ensemble was the Budapest String Quartet, organized in 1921 by the Hungarian-Jewish musician, Emil Hauser, who subsequently did much for music in Palestine. Under Hauser's direction (for ten years) the Quartet became one of the great ensembles of the world.

In the UNITED STATES Jewish participation in chamber music performances has been particularly rich. One of the earliest chamber music ensembles to tour America and to create a consciousness for good music was the Mendelssohn Quintet, of which Sam Franko was a moving spirit. Leopold Lichtenberg formed the celebrated Margulies Trio in 1890, for twenty years a major organization of its kind; Adele Margulies, the pianist of this group, also was Jewish. In 1893 Sam Franko founded a series of chamber music concerts at the Aschenbrödel Club in New York city, which was the leading musical activity in the city over a period of a decade. The first two great string quartets of American origin were the Kneisel and Flonzaley quartets. Jewish influence was felt in both these ensembles: Samuel Gardner was a violinist in the Kneisel Quartet for a period; Clarence Adler officiated in all performances requiring the services of a pianist by the Flonzaleys.

Other early chamber music ensembles in America with Jews included the following: the David Mannes Quartet, formed by David Mannes in 1902; the Alexander Saslavsky Quartet, organized by Saslavsky in 1907; the Malkin Trio, composed of three brothers, originating in 1914; the Eluscho Trio (1916), of which Richard Epstein was pianist, and Samuel Gardner violinist; the Letz Quartet (also 1916), which included Sándor Harmati and Edward Kreiner; the New York Trio (1919), created by Clarence Adler; the Cleveland String Quartet, formed in 1919 by Nikolai Sokoloff, with Hermann Kolodkin and Louis Edlin as its other Jewish members (in 1926 Sokoloff was succeeded by another Jewish violinist, Joseph Fuchs).

After the first World War, chamber music assumed a position of major importance in the concert activity of the United States. It can be said that this position was acquired largely as a result of Jewish contributions. Principal ensembles in 1942 included the following: the Compinsky Trio, composed of three brothers (1920); the Gordon String Quartet, organized by Jacques Gordon in 1921, and including such Jewish artists as David Sackson and Naôum Benditzky (in 1938 Jacques Gordon won the Elizabeth Sprague Coolidge medal for distinguished services to chamber music); the Mischa Elman Quartet (1924); the Lenox String Quartet, with Sándor Harmati as first violinist (1922); the Stringwood Ensemble, organized by Simeon Bellison in 1925; the Musical Art Quartet, created by Sascha Jacobsen in 1926; the Stradivarius Quartet



The Roth quartet

(1929), of which Felix M. Warburg was the sponsor; the Perolé Quartet (1930), with its exclusively Jewish membership of Joseph Coleman, David Mankovitz, Lillian Fuchs, and Ernst Silberstein; the Coolidge String Quartet (1936), the first violinist of which was William Kroll; the Philharmonic Symphony String Quartet (1939), with Mishel Piastro and Joseph Schuster; the reorganized Roth Quartet (1939), which now included R. Weinstock, Julius Shaier and Oliver Edel.

It is essential to call attention to a number of organizations created by Jews for the purpose of spreading the gospel of chamber music. In 1916 Louis Persinger formed the Chamber Music Society of San Francisco, which existed for twelve years, bringing chamber music to the West Coast. In 1918 Harold Bauer formed the famous Beethoven Society of New York, which for twenty years gave annual series of distinctive chamber music concerts by the world's foremost artists. Eddy Brown was founder and director of the Chamber Music Society of America (1932), which over a period of several years organized more than 500 chamber music concerts throughout the country. In 1939 I. A. Hirschmann created the New Friends of Music in New York, a non-profit-making organization presenting distinguished concerts of chamber music on late Sunday afternoons; one of the artistic directors of this venture in 1942 was Hortense Monath, the pianist, in private life Mrs. I. A. Hirschmann.

2. Choruses. GERMANY. One of the pioneer figures in the early history of choral performances in Germany was Felix Mendelssohn. In 1829 he was responsible for the first performance of Bach's *Passion According to St. Matthew,* which restored the great work of art to the world after its long lapse into obscurity. In 1833 Mendelssohn became conductor of the Berlin Singakademie (the first important secular chorus in Europe). It was because of his admirable work with this organization that Frederick William II invited Mendelssohn to Berlin to organize the Cathedral Choir (1841), soon to achieve a place of unique importance among the choral organizations of Europe.

Jews were responsible for the formation and development of other celebrated German choral organizations. In 1836 Ferdinand Hiller conducted the Cäcilien Verein in Frankfort, helping to establish it on a permanent basis. In 1843 Julius Stern was called to Berlin to direct the Deutscher Gesangverein, which he did for three years. In 1847 Stern founded his own choral

group, the Sterns Gesangverein, which he conducted until 1874. In 1897 another Jew, Gernsheim, became the conductor of the Stern chorus and held this post until 1904; from 1904 to 1910 Oskar Fried was its director. Thus Jewish genius played a decisive role in the history of one of the great choral bodies of the world.

Meanwhile Jews were responsible for organizing other distinguished choral institutions. In 1891 Robert Kahn created the Ladies' Choral Union in Leipzig, which played a role of no small significance in the musical activity of that city. Shortly after this Siegfried Ochs organized the Philharmonic Choir in Berlin, which, under his scrupulous direction, achieved world fame. In 1920 Ochs' choir was merged with that of the Hochschule, but Ochs continued as conductor of this combined group until 1928. His successor was another famous Jewish musician, Alexander Zemlinsky. In 1917 Margarete Dessoff created an admirable woman's choral group in Frankfort, which she directed for several years.

AUSTRIA. The two great choral institutions of Austria knew Jewish leadership. The historic chorus of the Gesellschaft der Musikfreunde was, at one period of its long and rich career, under the direction of Anton Rubinstein. The equally famous Singakademie had for its conductors Felix Otto Dessoff, Bruno Walter and Siegfried Ochs.

HOLLAND. A distinguished Dutch choral group was created in 1914 by Sem Dresden in Amsterdam. It was called the Haarlemsche Moteten Madrigaal Vereeigning, and was for many years the leading choral organization in Holland.

ENGLAND. The world-famous Bach Choir of London owed its origin to Otto Goldschmidt, who, after organizing it in 1875, directed it with outstanding success for ten years.

UNITED STATES. With choral music playing so major a part of the musical activity for many years, the Damrosch family was a significant force. Leopold Damrosch came to the United States in 1871 to become director of the Men's Arion Chorus in New York. In 1873 Leopold Damrosch organized his own chorus, the famous Oratorio Society of New York, which was subsequently led by his sons, Frank and Walter. Frank Damrosch also originated a chorus of his own, the Musical Art Society, which he directed in New York from 1893 to 1920. Besides this, Frank Damrosch created the Peoples' Choral Union (1894), which helped to popularize choral singing among amateurs, and he directed the splendid Mendelssohn Glee Club from 1904 to 1909.

Another great American choral organization owes its origin to a Jew. In 1909 Kurt Schindler founded the Macdowell Chorus in New York, which one year later changed its name to the Schola Cantorum. Until 1927 Schindler was the conductor of this famous organization, bringing it to a position of first importance among the choral groups of the world. The Dessoff Choir, which in 1942 was functioning successfully in New York, was created twenty years earlier by Margarete Dessoff, and was directed by her for more than a decade.

Other choral organizations in the United States profiting from Jewish direction included the Friends of Music, which Artur Bodanzky created in New York in 1916 and directed in unusual choral music until 1931; the Madrigal Singers, organized by Lehman Engel in 1936 and conducted by him until its dissolution in 1939; and the Cantata Society of New York, organized by Arthur Mendel in 1939.

3. Conservatories. GERMANY. Several leading conservatories owed their origin to Jews. Principal among these were the Leipzig Conservatory, founded by Felix Mendelssohn in 1843; the Stern Conservatory of Berlin, founded in 1850 by Julius Stern and A. B. Marx, both Jews; the Cologne Conservatory, organized by Ferdinand Hiller in 1850; the Stuttgart Conservatory, created by Siegmund Lebert in 1856; and the Hochschule für Musik, the creation of Joseph Joachim (1869).

Jews were of major importance in bringing the Leipzig Conservatory to its well-deserved fame. Besides its founder, who served also as head of the piano department, Jews played many vital roles in its history. Mendelssohn brought Ferdinand David to Leipzig to head the violin department. It was because of David that the Leipzig Conservatory became the world center for violin instruction, the finishing school to which every violinist aspired. When Mendelssohn resigned from his post as head of the piano department in 1846, he was succeeded by another Jew, Ignaz Moscheles, one of the truly great piano pedagogues of all time. In 1871 Solomon Jadassohn became professor of harmony and theory, a post which he held for many years with almost unparalleled distinction. From 1883 to 1891 Adolf Brodsky was professor of the violin at the Conservatory.

Besides its founder Julius Stern, the Stern Conservatory profited by the directorial hand of another Jew, Gustav Holländer, who guided this famous school from 1895 to 1915. Famous Jewish members of the Stern Conservatory faculty included Ferdinand Laub, Sam Franko, and Alexander Schmüller (violin), Friedrich Gernsheim (composition), Felix Robert Mendelssohn (cello), Bruno Eisner (piano), Arnold Schönberg (harmony), Leo Portnoff (free composition). In the Cologne Conservatory, Gernsheim was a teacher of composition beginning with 1865, receiving the title of professor in 1872. Gustav Holländer taught the violin there, and Arnold Mendelssohn, composition from 1885 to 1890. More recently, Carl Friedberg was head of the piano department for a ten-year period, and Emanuel Feuermann professor of the cello.

Joseph Joachim, of course, dominated the musical activity of the Berlin Hochschule in its early years. He was head of the string department, and after 1895 became full director of the institution. The importance of the violin department under Joachim was such that the center of importance for violin instruction shifted from Leipzig to Berlin because of the Hochschule. In 1908 Henri Marteau succeeded Joachim, retaining his position until 1914. Meanwhile, Joachim had been ably assisted by another Jew, Eduard Rappoldi. In 1893 Robert Kahn taught the piano there, receiving his professorship in 1903. For a brief period, shortly before the first World War, Wanda Landowska held a professorial chair in harpsichord playing (a post which had been created expressly for her). Siegfried Ochs was professor of the oratorio classes for eight years; Carl Flesch was professor of the violin for two different

periods, the latter culminating in 1933; Artur Schnabel was professor of the piano from 1925 to 1933; Georg Szell taught conducting there up to 1933. Other famous Jewish musicians who brought prestige to the Hochschule included Emanuel Feuermann, Oskar Bie and Stefan Frenkel. It should be pointed out also that a reorganization of the system of music education at the Hochschule, which took place in the early part of the 20th cent., was effected through a Jew, Leo Kestenberg, in his capacity as chairman of the music department of the Prussian ministry of art.

Other important German music schools owing a debt to Jewish musicians include the Munich Conservatory, the Hoch Conservatory of Frankfort, and the Klindworth-Scharwenka Conservatory of Berlin. At the Hoch Conservatory, Bernhard Sekles (first the professor of theory, then from 1924 to 1933 its director), Karl Heymann, Carl Friedberg, Arnold Mendelssohn, and Edwin Lendvai were particularly prominent. Franz Hauser was the director of the Munich Conservatory from 1846 to 1865, and was to a large degree responsible for its early prestige. Hugo Goldschmidt was director of the Klindworth-Scharwenka Conservatory, and was succeeded in 1899 by another Jew, Gustav Lazarus. The distinguished faculty of the Klindworth-Scharwenka Conservatory included Edwin Lendvai, Max Julius Loewengard, Stefan Frenkel and Hugo Leichtentritt.

Austria. The historic Vienna Conservatory also enjoyed important Jewish collaboration, beginning with 1813, when Jacob Fischof became professor of the piano. Julius and Richard Epstein (father and son) carried on the traditions of the piano department up to 1904. From 1877 to 1909 Jacob Grün was professor of the violin; he was succeeded by another Jew, Arnold Rosé, who remained in the Conservatory until 1924. After 1884, for several years, Robert Hirschfeld was a lecturer on esthetics.

At the Vienna State Academy, Erich Wolfgang Korngold was professor of theory and conducting in 1927; Bronislaw Huberman held a master class in violin playing from 1934 to 1936; and Max Graf lectured on the history of music until 1937.

France. The world-famous Paris Conservatory owed not a little of its lustrous fame to Jews. Jacques Halévy played an important role there, first as professor of harmony (1827), then as professor of counterpoint and fugue (1833), finally as professor of advanced composition (1840). Other Jewish professors at the Paris Conservatory included Jules Émile David Cohen, distinguished instructor of ensemble singing; Jean Lasalle, the world-famous professor of solo singing; Émile Jonas, professor of solfeggio for more than two decades; the great composer, Paul Dukas, in charge of the orchestration classes from 1910 to 1912, and after 1927 until his death professor of composition; finally, André Gédalge, the leading French professor of counterpoint and fugue for twenty-one years.

At the École Normale, Dukas was professor of composition for several years. Maurice Eisenberg succeeded Pablo Casals (not Jewish) as head of the cello department. At the Schola Cantorum, Wanda Landowska was head of the departments of harpsichord and piano playing for many years. The Conservatory at Fontainebleau, for American music students, owed its origin to a Jew. In 1918 Walter Damrosch organized a school for bandmasters which became the basis and nucleus for the later Fontainebleau Conservatory.

England. The two major conservatories in London, the Royal College of Music and the Royal Academy of Music, also experienced important Jewish participation. Adolph Pollitzer was professor of the violin at the R. A. M. in 1861, and in 1890 he became principal. He was preceded by Otto Goldschmidt, vice-principal from 1863 on. Famous instructors at the R. A. M. included Fritz Hartvigson, Sydney Rosenbloom and Harold Samuel. At the R. C. M., George Henschel was professor of singing, and Arthur Friedheim, Fritz Hartvigson, and Harold Samuel members of the piano department.

Sir Landon Ronald was principal of the Guildhall School of Music from 1910 to 1937 (London). Adolf Brodsky was principal of the Royal College of Music in Manchester until 1929.

Russia. The two great conservatories of Russia were created by Jews. In 1862 Anton Rubinstein organized the St. Petersburg Conservatory. Four years after this his brother, Nikolai, founded the Moscow Conservatory. From 1862 to 1867 and again from 1887 to 1890 Anton Rubinstein was director of the St. Petersburg Conservatory. Among the great Jewish musicians who brought prestige to this splendid institution was Henri Wieniawski, the world-famous violinist, who was professor of his instrument from 1862 to 1867. Henri Wieniawski was succeeded by Leopold Auer, whose fifty years of service in St. Petersburg now made this city the Mecca for all young violinists, in succession to Berlin. It is now history that such prodigies at Heifetz, Elman, Zimbalist and Piastro studied with Auer at the Conservatory. In recent years, such Jewish musicians as Simeon Ginsburg and Maximilian Steinberg were important members of the Conservatory faculty.

Nikolai Rubinstein headed the Moscow Conservatory from 1866 to 1881. He brought to the Conservatory such famous Jewish artists as Ferdinand Laub, Joseph Wieniawski, Adolf Brodsky and Michael Hambourg, who helped to make its faculty one of the most progressive in the world. More recently, the Moscow Conservatory enjoyed the presence of such famous teachers as Samuel Feinberg, Michael Gniessen, Nikolai Orloff, Issai Dobrowen and Joseph Yasser.

Other European conservatories also were influenced by Jews: Switzerland. The Geneva Conservatory owed at least a part of its prestige to the presence of Henri Marteau, head of its violin department from 1900 to 1908. Joseph Szigeti assumed direction of this department in 1917, and served until 1924. Ernest Bloch was also a faculty member of this conservatory. Italy. In Florence, Alberto Franchetti was director of the Royal Conservatory Luigi Cherubini from 1926 to 1928. Holland. Sem Dresden became director of the Amsterdam Conservatory in 1929, after teaching there for more than a decade; the eight years of his direction were among the most brilliant in this organization's history. The Rotterdam Conservatory was directed by Gernsheim for a few years, while the Royal Conservatory at The Hague was directed by Sam Dresden from 1924 to 1929. Hungary. At the Budapest Conservatory Jewish musicians like Victor von Herzfeld, Leo Weiner and David Popper were major figures, while

at the Prague Academy Henri Marteau was director until 1924. Albert Rubenson was the able director of the Stockholm Conservatory from 1888 to 1901. At the Brussels Conservatory the Wieniawski brothers played major parts, Henri as professor of the violin, and Josef as professor of the piano.

PALESTINE. The Palestine Conservatory in Jerusalem was founded by Emil Hauser. Together with its branch in Tel-Aviv, it numbered in 1940 about 400 pupils and a faculty of forty teachers.

CANADA. An excellent conservatory was organized in 1911 by Michael Hambourg, and his sons Boris and Jan. After 1922 Boris Hambourg became director.

UNITED STATES. One of the most venerable music schools in America is the Chicago Musical College, founded in 1867. Maurice Rosenfeld taught piano there for more than twenty years; upon his retirement as teacher in 1911 he was appointed a member of the board of directors. In 1897 Arthur Friedheim joined the piano department as its head. Upon Friedheim's resignation in 1900, his position fell to Rudolph Ganz, who thereafter played a major role in the school's development. In 1934 Ganz became director of the College, a post which he still held in 1942. The College faculty included such Jewish musicians as Maurice Goldblatt, Leopold Auer and Louis Gruenberg, and one other Jewish director, Arnold Volpe (1925).

The National Conservatory of Music, founded in New York in 1885, was one of the progressive music schools in the United States in the 19th cent. Its faculty was preponderantly Jewish. Oscar Saenger taught voice there from 1889 to 1897. Rubin Goldmark was professor of harmony from 1891 to 1893. Adele Margulies and Rafael Joseffy were important members of the piano department for a decade. Leopold Lichtenberg was head of the violin department.

The Institute of Musical Art of New York was founded by a Jew, Frank Damrosch, in 1905. Damrosch retained his post as dean of this school until 1933, and could therefore be said to have exerted the greatest single influence upon the destiny of this institution. From 1905 to 1910 Bertha Tapper taught piano there. George Henschel, professor of singing, was also a member of the faculty when the school opened. Thereafter Jewish professors at the Institute included Leopold Auer, Samuel Gardner and Sascha Jacobsen (violin); Clarence Adler, Carl Friedberg and Harold Morris (piano); Platon G. Brounoff (opera); Georg Szell (conducting); Marion Bauer (theory).

The year 1924 was a momentous one for music education in the United States. In that year two great music schools came into being: the Juilliard Graduate School in New York, and the Curtis Institute in Philadelphia. In that year, too, the Eastman School of Music in Rochester joined the ranks of great musical conservatories.

At the Juilliard, Leopold Auer was head of the violin department, succeeded in 1930 by another Jew, Louis Persinger. Josef and Rosina Lhevinne were important members of the piano department from the opening of the school, and they were later joined by Carl Friedberg and Sascha Gorodnitzki. Rubin Goldmark was head of the composition department from 1924 to 1936, succeeded by Frederick Jacobi.

At the Curtis Institute, where a Jew (Efrem Zimbalist) was director in 1942, Jewish influence was significant. When the Curtis Institute was founded the following Jews constituted a part of its remarkable faculty: Carl Flesch (head of the violin department); Harry Kaufman (accompaniment); Lea Luboschutz (violin); David Saperton (piano). After its founding, great Jewish teachers were prominent in Curtis history, principal among them being Artur Rodzinski and Fritz Reiner (conducting); Efrem Zimbalist (violin); Abram Chasins (composition); Moritz Rosenthal, Jeanne Behrend, and Rudolf Serkin (piano); Isadore Freed (theory); and Samuel Chotzinoff (music criticism).

At the Eastman School of Music, Jewish instructors included Nicolas Slonimsky, Bernard Rogers and Emanuel Balaban.

The career of the Cleveland Institute of Music was greatly influenced by Beryl Rubinstein, who in 1921 became head of its piano department, in 1929 dean of its faculty, and in 1932 director of the school, a post which he still held in 1942. Ernest Bloch and Louis Persinger taught at the Institute.

In New York, an important music school was founded in 1916 by David Mannes, bearing his name. It was, from that time on, directed by its founder and his wife. Manfred Malkin founded another admirable music school in 1914 in New York (also bearing his name), directing it for sixteen years. In this school his brothers Jacques and Joseph were heads of the violin and cello departments, respectively. The Chatham Music School, also in New York, was, in 1942, directed by Samuel Chotzinoff.

Other music schools in the United States in which Jews were prominent included the Kansas City Conservatory, of which Arnold Volpe was director from 1922 to 1925; the Pacific Institute of Music and Fine Arts in Los Angeles, directed by Alec Compinsky from 1934; the Malkin Conservatory of Boston, founded by Joseph Malkin in 1933, and after that time directed by him; the Berkshire Music Center, created by Serge Koussevitzky in 1940 for advanced music students; finally, the San Francisco Conservatory, of which Ernest Bloch was director from 1925 to 1930.

4. Festivals. AUSTRIA. The most famous festival in Europe was that at Salzburg. Up to 1920 there had been scattered Mozart festivals at Salzburg, directed by such Jewish musicians as Felix Otto Dessoff and Gustav Mahler. But a permanent yearly artistic event at Salzburg was not realized until after the first World War. In 1920 a charity performance for the poor of the town was held at the Domplatz, in which Max Reinhardt directed Hugo von Hofmannsthal's *Everyman*. The success of this performance led a few energetic spirits to contemplate the formation of a permanent festival in which the theatre and music would play principal roles; one of the most energetic of these spirits was a Jewess, Mme. Bertha Zuckerkandel, daughter of Moritz Schepps, the famous radical editor of the *Neues Wiener Tageblatt*.

Two Jews, Max Reinhardt and Hugo von Hofmannsthal, were the nucleus for the first of the Salzburg festivals. Actually they remained the nucleus for all subsequent Salzburg festivals, since the performance of *Everyman* was a major attraction up to 1938. But other Jews were prominent in Salzburg. Among them were Bruno Walter (who became one of the artistic corner-

stones of the festival), Artur Rodzinski, Erich Leinsdorf, Alexander Kipnis, Emanuel List, Rose Pauly, Erna Sack, and Herbert Graf.

GERMANY. At the Bayreuth Festival, Hermann Levi conducted the world première of *Parsifal* in 1882. Arnold Rosé became concertmaster and assistant conductor of the Bayreuth festival orchestra in 1888. Jewish singers prominent in Bayreuth included Mme. Julius Laban, Friedrich Schorr, Emanuel List and Alexander Kipnis. At the historic Lower Rhine festivals at Cologne, Felix Mendelssohn, Ferdinand Hiller, and Otto Goldschmidt were prominent as conductors.

At the May Music Festivals in Florence, ITALY, Bruno Walter was artistic head.

The Bruckner festivals at Linz (AUSTRIA) profited by performances directed by Bruno Walter and Eugene Ormandy.

In ENGLAND, festivals at Birmingham, Cardiff and London (Handel Triennial Festival) featured outstanding performances by such conductors as Michael Costa and Frederick H. Cowen.

UNITED STATES. The major music festival in the United States in 1942 was at Tanglewood (Lenox, Mass.), the Berkshire Symphonic Festival, which many believe may well develop into the Salzburg of America. This festival was dominated by the personality of its artistic director, Serge Koussevitzky.

5. Opera. The emergence of opera from the palace of nobility into the public theatre also saw the rise of Jewish influences.

AUSTRIA. As early as 1828 a Jew enjoyed the spotlight at the Vienna Royal Opera—Franz Hauser, a baritone. But the significance of Jews at the Vienna Opera is not perceptible until the closing decades of the 19th cent. Between 1860 and 1900 many great Jewish artists enjoyed great favor in Vienna, including the lyric tenor, Angelo Neumann, and the sopranos, Paulina Lucca and Selma Kurz. This period was particularly notable for the work of Jewish conductors. Arnold Rosé became concertmaster and assistant conductor of the Vienna Opera orchestra, and his influence was strongly felt for many decades. In 1897 Gustav Mahler became the conductor and music director of the Vienna Opera. He was responsible for one of the truly great epochs in the history of opera-making in Vienna. Mahler was assisted by such Jewish conductors as Bruno Walter, Artur Bodanzky and Alexander Zemlinsky. After 1900 Jewish artists enjoying great prestige on the stage of the Vienna opera included Jadlowker, Friedrich Schorr, Emanuel List, Rose Pauly, Erich Kleiber and Bruno Walter. Bruno Walter served as "artistic advisor" of the Vienna Opera in 1936, his regime coming to an end with the entrance of the Nazis into Austria.

GERMANY. Jewish participation in operatic performances in Berlin achieved significant measure in 1842, when Meyerbeer was called to that city to become its general music director. In 1847 Meyerbeer gave the world première of Wagner's *Rienzi*.

In subsequent years Jews often enjoyed places of great honor at the Berlin Opera. Paul Kalisch was principal tenor there from 1884 to 1887; Paulina Lucca was first soprano for a few years beginning with 1860; Hermann Jadlowker was one of its most adulated figures from 1901 to 1919. But it was in the field of conducting that the Jew particularly distinguished himself in Berlin. Leo Blech was Kapellmeister in 1906, became general music director in 1913, and from 1926 to 1936 was again first conductor. Fritz Stiedry conducted from 1914 to 1923, Kleiber from 1923 to 1933, Eugen Szenkar in 1923, Georg Szell from 1924 to 1930, Paul Dessau from 1925 to 1933, Selmar Meyrowitz from 1924 to 1927, Hans Steinbach from 1926 to 1933, Otto Klemperer from 1927 to 1933. If it is true that an opera house is as important as its conductors, then it can truly be said without fear of exaggeration that the Berlin Opera owed its luminous fame to Jewish genius. Jewish singers who were notable up to 1933 included Richard Tauber, Emanuel List, Alexander Kipnis, Friedrich Schorr and Erna Sack.

In addition to those of the Berlin Opera, Jews were prominent in other German opera houses as well. Angelo Neumann was manager of the Leipzig Opera from 1876 to 1882 and was largely responsible for its early fame. Paul Bekker was director of the Cassel Opera from 1925 to 1927. In Cologne the destinies of opera were guided by Otto Klemperer (music director in 1923, after serving a six-year period as conductor), Paul Dessau, Hans Steinbach and Eugen Szenkar. At Dresden Fritz Reiner, Issai Dobrowen and Emanuel Balaban were of importance on the conductor's platform; Richard Tauber and Erna Sack enjoyed particular fame as singers. To the Frankfort Opera Eugen Szenkar, Herbert Graf and Hans Steinbach made particularly noteworthy contributions. The director of the Hamburg Opera from 1874 to 1897 was a Jew, Bernhard Pollini; Gustav Mahler, Henry Rothwell, Bruno Walter, Josef Stransky, Otto Klemperer, Erich Wolfgang Korngold, Paul Dessau and Selmar Meyrowitz added historic chapters to opera history in Hamburg. At the Mannheim Opera Artur Bodanzky, Alexander Zemlinsky and Josef Rosenstock were of importance. The influence of Jewish genius was felt at the Munich Opera as early as 1861, when Hermann Levi became its conductor; Levi assumed the all-important post of Generalmusikdirektor in Munich in 1894, a post which Bruno Walter also held from 1914 to 1922. At Wiesbaden Paul Bekker was general manager from 1927 to 1933, and Otto Klemperer was music director from 1924 to 1933. At the Berlin Charlottenburg Opera Kurt Singer was intendant for a few years, while Ignaz Waghalter and Bruno Walter were major conductors. At the Berlin Volksoper Dobrowen, Leo Blech and Fritz Stiedry held important conductorial posts. At the Paris Opéra Comique Albert Wolff was a major artistic force beginning with 1908; Louis Hasselmans was also a major conductor there.

FRANCE. Jews at the world-celebrated Paris Opéra became prominent in the middle of the 19th cent., when Ferdinand Hiller became a principal conductor there. In 1871 Jean Lasalle made his debut at the Opéra, and for twenty years he was the most famous baritone at that institution. He was succeeded by another Jew, Maurice Renaud. Jules Cohen was chorusmaster beginning with 1877. Eduard Colonne was first conductor in 1892. In the 20th cent., Jews of significance at the Paris Opéra included Paul Kalisch (who participated in the first Paris performance of *Tristan* in 1904), Rose Pauly, Pierre Monteux and Eugene Plotnikoff.

ENGLAND. As early as 1787 a Jew held a prominent post at Covent Garden. He was John Braham, one of

the most celebrated tenors of his time. Braham created the role of Huön in the world première of Weber's *Oberon* at Covent Garden. In 1832 Franz Hauser joined the Covent Garden personnel, and became one of its most popular baritones. Michael Costa was a major conductor there, and Adolph Pollitzer a prominent concertmaster. Subsequent to Costa, Jewish conductors at Covent Garden included Sir Landon Ronald, who became first conductor in 1895, and Bruno Walter; Jewish singers numbered Paulina Lucca, Selma Kurz, Rosa Raïsa, Friedrich Schorr, Emanuel List and Rose Pauly. In 1903 Henry Russell, a Jew, was the leading impresario at Covent Garden.

CZECHIA. At the famous Landestheater of Prague, Angelo Neumann was manager of German opera from 1885 to 1910. He enjoyed the artistic cooperation of such Jewish artists as Leo Blech, Josef Stransky, Artur Bodanzky and Otto Klemperer (all conductors). From 1911 to 1927 Zemlinsky was principal conductor at the Landestheater. Other Jewish conductors included Eugen Szenkar, Hans Steinbach, Georg Szell and Erich Kleiber.

RUSSIA. Opera houses in Moscow and St. Petersburg drew upon vital Jewish contributions. In St. Petersburg Nápravnik was a distinguished conductor for many years, beginning with 1869; he completely revitalized the operatic repertory. Oskar Fried and Leo Blech were significant at a later period. At Moscow Emil Cooper, Serge Koussevitzky, Vladimir Shavitch, Fritz Stiedry and Eugene Plotnikoff held important conductorial posts at the Opera at different periods of its history.

HOLLAND. Traveling swiftly through other European opera houses, one observes that Walter Rothwell was principal conductor of German opera at the Amsterdam Opera, while Hermann Levi held the first conductor's post at the Rotterdam Opera for several years.

HUNGARY. Gustav Mahler, who thoroughly reorganized the Budapest Opera in 1888, had such able successors as Fritz Reiner and Eugen Szenkar.

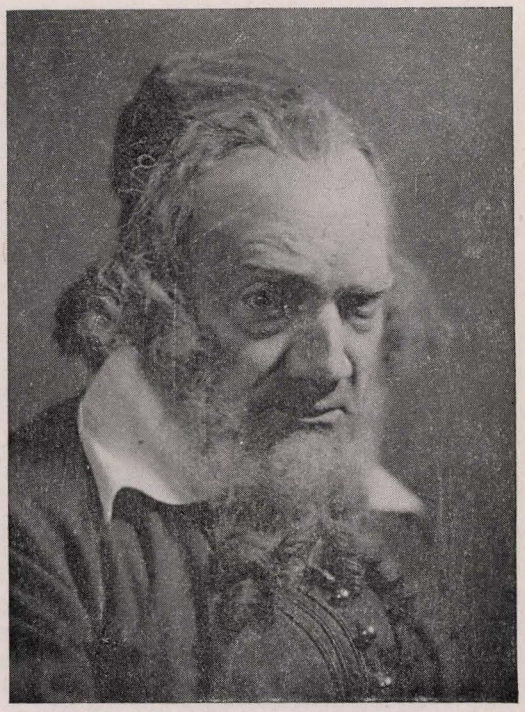
POLAND. At the Warsaw Opera, Artur Rodzinski was principal conductor for five years.

ITALY. At La Scala, in Milan, Giorgio Polacco conducted all French and Italian novelties for several decades; Erich Kleiber was also prominent at La Scala. La Scala played host to many Jewish singers, including Alexander Kipnis, Marie Rappold and Rosa Raïsa.

BULGARIA. Issai Dobrowen was head of the Bulgarian State Opera beginning with 1927.

SOUTH AMERICA. While Jews were not particularly important in the operatic history of South America, its leading opera house, the Teatro Colon in Buenos Aires, enjoyed the presence of outstanding Jews, notably Rosa Raïsa, Erich Kleiber, Giorgio Polacco, Alexander Smallens and Alexander Kipnis.

UNITED STATES. Jewish influence on American opera has been so extensive that it is possible here to touch only on the more significant aspects. The first Italian opera company to visit the United States with the first performances of Italian opera (1825) had the assistance of Lorenzo da Ponte, who was responsible for the American première of Mozart's *Don Giovanni*. In 1833 Da Ponte was responsible for the erection and direction of the first major Italian opera house in America. Da Ponte was succeeded by other pioneering Jewish impresarios. These included Moritz and Max Strakosch and Max Maretzchek. The two significant predecessors of the Metropolitan Opera House—the Astor Place Opera and the Academy of Music—were both directed by Max Maretzchek, who was of inestimable importance in the history of these institutions. Maretzchek's importance as an opera impresario can be gauged by the fact that he was responsible for the American premières of such masterpieces as *Rigoletto, Il Trovatore, La Traviata, Le Prophète, Don Pasquale, Romeo and Juliet* and *L'Africaine*. Jacques Halévy's operatic masterpiece, *La Juive,* was produced for the first time at the Paris Opéra in 1834, and was a recurrent feature of the repertory of the Metropolitan Opera.



Enrico Caruso as the father in the opera "La Juive" presented by the Metropolitan Opera company, New York

The Metropolitan Opera House knew the lavish contributions of Jewish genius. Its artistic direction was, at different eras, in the hands of such far-sighted impresarios as Leopold Damrosch (who launched its first German repertory), Maurice Grau and Heinrich Conried. Grau and Conried were largely responsible for the "golden age of opera" in the United States. The list of great Jewish conductors who brought the Metropolitan a major share of its fame included Gustav Mahler, Frederick Jacobi, Kurt Schindler, Albert Wolff, Selmar Meyrowitz, Giorgio Polacco, Pierre Monteux, Alfred Hertz, Artur Bodanzky, Frank Damrosch, Walter Damrosch, Nahan Franko, Louis Hasselmans, Max Bendix, Paul Eisler, Bruno Walter and Erich Leinsdorf. Jewish singers at the Metropolitan included: Paul Kalisch, Sophie Braslau, Paulina Lucca, Hermann Jadlowker, Alma Gluck, Maurice Renaud, Marie Rappold, Emanuel List, Friedrich Schorr, Alexander Kipnis, Rose Pauly, Max Altglass, Armand Tokatyan and Jan Peerce. Mention should be made also of the contributions of the stage director Herbert Graf.

Other opera companies in New York resulting from Jewish initiative included the Walter Damrosch Opera Company, which helped to spread the gospel of Richard Wagner; the Manhattan Opera Company (a formidable rival of the Metropolitan), created by Oscar Hammerstein; the Century Opera Company, of which Josef Pasternak was principal conductor; and the Henry Savage Opera Company, of which Max Bendix was leading conductor.

In Chicago a company organized by Max Strakosch in 1859 was the principal predecessor of the famous Chicago Opera Company. Of the latter group, Giorgio Polacco was general music director from 1918 to 1930. Jews prominent on the Chicago opera stage included Rosa Raïsa, Alexander Smallens, Louis Hasselmans, Alexander Kipnis and Emil Cooper.

A Jew first brought a permanent opera company to Boston. He was Henry Russell, founder of the Boston Opera Company in 1909—for five years one of the leading opera houses in the country. Alexander Smallens was for a period one of the conductors of this company.

6. Orchestras. Gustav Mahler once said that there were no great orchestras, only great conductors. To a lesser degree, concertmasters are also important in the artistic functions of an orchestra. In surveying the influence of the Jew on the great orchestral organizations of the world we will, therefore, frequently point out significant concertmasters as well as the important conductors.

GERMANY. The oldest orchestra in Europe is that of the Leipzig Gewandhaus. But the Gewandhaus Orchestra did not become a great orchestra until 1835, when Felix Mendelssohn became its conductor. His eleven years as director brought this orchestra to an unapproachable level of artistic importance. In this he was admirably assisted by his concertmaster and right-hand man, Ferdinand David. Ferdinand David was succeeded in his concertmaster's chair by Joseph Joachim; Mendelssohn, on the conductor's platform, by Ferdinand Hiller. A new epoch for the Leipzig Gewandhaus unfolded in 1929, when Bruno Walter became its director.

The Weimar Orchestra was also of historic importance, which it owed in large measure to such concertmasters as Joseph Joachim, Ferdinand Laub, Leopold Damrosch and Isidor Lotto. Franz Liszt, director of the Weimar Orchestra, was responsible for making it famous throughout Europe. Liszt was not Jewish. But his successor was: Eduard Lassen, conductor of the orchestra for thirty-five years.

The Berlin Philharmonic owed its origin (1882) to a Jew, Joseph Joachim, who not only founded it but was also its first conductor. Many Jewish conductors led this orchestra, including Jascha Horenstein, Frieder Weissmann and Bruno Walter. Louis Persinger and Simon Goldberg were among its concertmasters.

Other Berlin orchestras included the Berlin Symphony, which was conducted by such Jewish artists as Julius Stern, Oskar Fried and Frieder Weissmann. The Blüthner Orchestra was founded by a Jew in 1908, Oskar Fried; it was subsequently led by Josef Stransky and Selmar Meyrowitz.

Jewish contributions to other German orchestras included the following: Leopold Damrosch was a significant figure with the Breslau Philharmonic and the Breslau Orchestral Society (the latter of which he founded in 1862); Ferdinand Hiller was conductor of the famous Gürzenich concerts in Cologne; Issai Dobrowen was conductor, and Stefan Frenkel and Simon Goldberg were concertmasters, of the Dresden Philharmonic; Hans Steinbach officiated over the Museum Concerts in Frankfort.

AUSTRIA. The Vienna Philharmonic, founded in the middle of the 19th cent., was first conducted by a Jew in 1860, when Felix Otto Dessoff began his fifteen-year regime. Gustav Mahler directed it beginning with 1897, and Bruno Walter after 1900. Jews prominent in its history included David Popper (solo cellist for ten years) and Arnold Rosé, concertmaster for more than forty years.

ENGLAND. The Royal Philharmonic of London was organized in 1813. Felix Mendelssohn conducted it in 1844, Michael Costa from 1846 to 1854, and Frederick H. Cowen from 1882 to 1892, and again from 1900 to 1907. The Philharmonic was conducted for a period also by Sir Landon Ronald. In England, the world-famous Hallé Orchestra of Manchester was directed by Adolf Brodsky, successor to Hallé himself. Frederick H. Cowen, in turn, followed Brodsky. The Liverpool Philharmonic was magnificently led by Cowen for almost twenty years. The London Symphony Orchestra was organized by a Jew (Sir George Henschel) in 1885; so was the New Symphony Orchestra in London (Sir Landon Ronald). The famous Scottish Orchestra of Glasgow was founded and first directed by George Henschel in 1891. It was subsequently led by other Jewish musicians, including Sir Frederick Cowen, Georg Szell and Vladimir Golschmann.

FRANCE. One of the oldest of French orchestras was the Pasdeloup, which in recent years knew the brilliant direction of Albert Wolff. The Colonne Concerts were organized by the Jewish conductor, Eduard Colonne, in 1873. The Lamoureux Orchestra was conducted by Albert Wolff and Louis Hasselmans. Other French orchestras founded by Jews included the Paris Symphony (Pierre Monteux), the *Société des Concerts Populaires* (Monteux), the Concerts Golschmann (Vladimir Golschmann) and the Concerts Koussevitzky (Serge Koussevitzky).

RUSSIA. The early history of orchestral music in Russia is intimately associated with the Rubinstein brothers. Anton Rubinstein founded and directed the Russian Musical Society in St. Petersburg in 1859; his brother, Nikolai, organized the Imperial Music Society in Moscow in 1860. Nápravnik conducted the Society in St. Petersburg for twelve years, and one of his successors (for a brief period) was Leopold Auer.

One of the greatest of Russian orchestras was that founded by Koussevitzky in 1910 and conducted by him until 1918. It is now a part of Russian musical history how Koussevitzky traveled with his orchestra to small villages and hamlets along the Volga, bringing symphonic music to regions never before touched by any musical culture. With the rise of the Soviet state, Koussevitzky's musical importance was recognized with his appointment as director of the State Symphony Orchestra. Emil Cooper founded the Leningrad Philharmonic in 1918. From 1933 to 1937 this great organization was conducted by Fritz Stiedry.

PALESTINE. The Palestine Symphony Orchestra was the creation of Bronislaw Huberman, who wished to find a symphonic haven for German musicians escaping the Nazi terror. With Toscanini conducting its first concerts, the orchestra immediately assumed a dominant position. The orchestra was led by such conductors as Hans Steinbach, Huberman and Leo Kestenberg.

SOUTH AMERICA. The most important contribution by a Jew, Burle Marx, was the founding of the Rio de Janeiro Philharmonic, in 1931.

UNITED STATES. The oldest existing orchestra in America is the New York Philharmonic, which celebrated its centenary in 1942. Many Jewish conductors were associated with this historic organization. Leopold Damrosch conducted it in 1876, Eduard Colonne in 1904. Gustav Mahler brought it to a high artistic level from 1909 to 1911. From 1911 to 1923 Josef Stransky was its only conductor. After 1923 the Philharmonic was conducted by numerous Jewish directors, including Bruno Walter, Otto Klemperer, Erich Kleiber, Artur Rodzinski, Fritz Reiner and Issai Dobrowen. After 1938 its children's concerts were in the hands of Rudolph Ganz. Mention should be made also of such extraordinarily gifted concertmasters as Maximilian Pilzer and Mishel Piastro, who served long periods with the orchestra.

The New York Symphony Society, competitor of the Philharmonic for fifty years, was founded by Leopold Damrosch, and for more than forty years was directed by Walter Damrosch. Other Jewish conductors included Bruno Walter, Otto Klemperer, Vladimir Golschmann and Oskar Fried.

Other orchestras prominent in New York at one period or another included the Theodore Thomas Orchestra, of which Sam Franko was concertmaster from 1884 to 1891; the Russian Symphony, founded by two Jews, Modest Altschuler and Alexander Saslavsky; the Stadium Concerts Orchestra, founded by Arnold Volpe in 1918 and supported by Adolph Lewisohn, and thereafter conducted by numerous Jewish conductors, such as Fritz Reiner, Pierre Monteux, Eugene Ormandy and Artur Rodzinski; the Sam Franko Orchestra (founded by Sam Franko), which from 1900 to 1909 gave unusual concerts of old music; and the Nahan Franko Orchestra, giving public concerts in the city parks from 1907 to 1927. In recent years there were the State Symphony Orchestra, founded by Josef Stransky; the Beethoven Symphony, founded by George Zaslavsky; the Radio City Music Hall Orchestra, directed by Erno Rapee; the New Friends of Music, conducted by Fritz Stiedry and Georg Szell; and the N. B. C. Orchestra, whipped into shape by Artur Rodzinski, and led by Rodzinski, Monteux, Reiner, Szell, Steinbach and Bruno Walter.

The great Boston Symphony had a Jew for its first conductor: Sir George Henschel. Jews were prominent in this orchestra's history thereafter: Pierre Monteux conducted it from 1919 to 1924, and Serge Koussevitzky from 1924 on. Arthur Fiedler was conductor of popular concerts during the spring and summer.

While the Chicago Symphony Orchestra had not, up to 1942, known Jewish leadership, it profited greatly by its association with Jewish concertmasters, including Max Bendix, Jacques Gordon and Mischa Mischakoff.

How vital a role Jews played in the development of the American orchestra can best be gauged by the numerous directorial posts of importance which they have held. From 1922 to 1931 the Cincinnati Orchestra was under Fritz Reiner. The Cleveland Symphony was organized by Nikolai Sokoloff in 1918, and was conducted by him until 1932; he was succeeded by Artur Rodzinski. The Detroit Symphony was founded by Ossip Gabrilowitsch in 1918, and was directed by him until 1936; Victor Kolar succeeded him. The Hartford Symphony was organized by Jacques Gordon in 1936. The Indianapolis Symphony was created by Fabien Sevitzky in 1937. The Minneapolis Symphony was under the baton of Eugene Ormandy from 1931 to 1935. The Philadelphia Orchestra was conducted by Artur Rodzinski and Alexander Smallens before it was permanently taken over by Ormandy. Otto Klemperer helped to reorganize the Pittsburgh Symphony which, in 1938, came into the hands of Fritz Reiner. The Omaha Symphony was conducted by Sandor Harmati from 1925 to 1930. Nikolai Sokoloff became conductor of the Seattle Symphony in 1938. The St. Louis Symphony was organized by Rudolph Ganz in 1921, and after being directed by him until 1927 was taken over by Vladimir Golschmann. The San Francisco Symphony was conducted by Alfred Hertz from 1915 to 1930, and was reorganized in 1935, when it passed into the hands of Pierre Monteux. The Hollywood Bowl Orchestra was organized by Hertz, who directed it from 1922 to 1925. Walter H. Rothwell organized the Los Angeles Philharmonic in 1921, and directed it for six years. From 1929 to 1933 it was guided by Artur Rodzinski, and from 1933 to 1939 by Otto Klemperer.

7. Critics. AUSTRIA. Jews exerted an influence as music critics on leading newspapers and journals. In Vienna Karl Goldmark was for a period the trenchant critic of the *Österreichisch-konstitutionelle Zeitung,* where he was a force working for Wagner. The greatest of the Viennese music critics was Eduard Hanslick, who served on the *Wiener Zeitung* in 1848 and on the *Presse* from 1855 to 1864. Julius Korngold was later to become Hanslick's successor on the *Presse.* Max Graf was critic on the *Wiener Allgemeine Zeitung,* Paul Stefan on *Die Stunde,* Paul Pisk on the *Wiener Arbeitszeitung,* and Ernest Decsey on the *Neues Wiener Tageblatt.*

GERMANY. Most of the leading music critics of Germany were Jews, principal among them being Paul Bekker, Hugo Leichtentritt, Alfred Einstein, Adolf Weissman and Oskar Bie. Besides these there was Kurt Singer on the *Vorwärts,* Arno Nadel on the *Vossische Zeitung,* and Alexander Moszkowski on the *Deutsches Montagsblatt.* Elsewhere in Germany Paul Bekker was music critic on the *Frankfurter Zeitung* from 1911 to 1925, and Heinrich Porges and Alfred Einstein both served in Munich, the former with the *Neueste Nachrichten* from 1880 to 1900, and the latter on the *Münchner Post* until 1927.

SCANDINAVIA. There were two important Jewish music critics, Robert Henriques on the *Dannebrog* in Denmark, and Albert Rubenson on the *Ny Tidning für Musik* in Stockholm.

UNITED STATES. Maurice Rosenfeld was one of the venerable music critics in the United States, serving on the *Chicago Daily Examiner* from 1913 to 1917 and again from 1919 to 1921; he was also the principal

music critic of the *Chicago Daily News* until 1931. In New York city, Jewish music critics during the early part of the 20th cent. included Samuel Chotzinoff (first on the *World,* then on the *Post*), Howard Taubman (*Times*), Robert Lawrence (*Herald Tribune*), Robert A. Simon (*New Yorker*), Charles D. Isaacson (*Globe, Mail,* then *Telegraph*), and Henry Simon (*PM*).

8. Editors. Jews edited important music journals.

AUSTRIA. Max Graf was editor of the *Musikalischer Kurier,* and Paul Stefan and Paul Pisk were co-editors of the *Musikblätter des Anbruch,* both in Vienna.

GERMANY. The *Zeitschrift für Musik* was edited by Heinrich Porges; the *Berliner allgemeine musikalische Zeitung* (one of the oldest music journals in the world) was founded by A. B. Marx in 1824 and edited by him, in collaboration with Schlesinger, until 1830; *Musik für alle* (Berlin) was edited by Bogumil Zepler; the *Zeitschrift für Musikwissenschaft* was under the guidance of Alfred Einstein from 1918 to 1933.

One of the great music editions was inaugurated by a Jew: the world-famous Peters Edition, created by Dr. Max Abraham in Leipzig in 1867. Abraham became a partner in the Peters music firm in 1863, and sole proprietor in 1884. He was succeeded by his nephew, Heinrich Hinrichson, who launched the equally famous Peters Music Library in 1893.

UNITED STATES. The *Metronome* and *Musical Observer* were both edited by Gustav Saenger. Marion Bauer was New York editor of the Chicago *Musical Leader.* David Ewen was editor of *Musical Facts.*

9. Radio and Phonograph. GERMANY. Selmar Meyrowitz was the musical director of the Berlin Radio until 1933, while from 1929 to 1932 Fritz Mahler conducted important radio concerts there.

CZECHOSLOVAKIA. In Prague, Paul Nettl was music director of the radio station up to 1937.

FRANCE. In Paris Darius Milhaud was member of the Superior Council for Radio Broadcasts.

UNITED STATES. David Sarnoff was, in 1942, president of the Radio Corporation of America, which had control over the National Broadcasting Company. Walter Damrosch served as music counsel for the N. B. C. from 1927 on, and Samuel Chotzinoff as music consultant from 1939 on. Eddy Brown was music director of Station WQXR (New York) from 1936 on, one of America's leading independent stations. Donald Flamm was president of Station WMCA and was responsible for its rapid growth and influence.

In phonographic music, Nathaniel Shilkret was music director of the Victor Talking Machine Company for sixteen years. He was succeeded by Josef Pasternak, who served from 1916 to 1927.

10. Universities. Music departments of leading institutions of higher learning have been directed by Jewish scholars.

GERMANY. At the University of Berlin, A. B. Marx was appointed professor of music in 1830, and music director in 1832. Max Friedländer was Academic Music Director of the university in 1903, after serving as instructor. Erich von Hornbostel was professor of music from 1917 to 1933, and Curt Sachs professor of musicology. At the University of Bonn, Arnold Mendelssohn was instructor of music history from 1880 to 1883. Edgar Istel was instructor of music esthetics at the Humboldt Academy in Munich.

AUSTRIA. Eduard Hanslick was assistant professor of music history and esthetics at the University of Vienna in 1861. He received a full professorship in 1870, holding his post until 1895. He was succeeded at the university by another great Jewish music scholar, Guido Adler. Egon Wellesz lectured on musicology at the university from 1913 to 1930, at which time he was appointed professor, holding this chair until 1938.

CZECHOSLOVAKIA. In Prague, Paul Nettl was instructor of musicology at the German University from 1920 to 1938.

ENGLAND. Jacob Gordon was lecturer on music at the London University from 1934 on, and Manuel Compinsky taught violin at Trinity College. Egon Wellesz became professor of music of Oxford University in 1938, and Curt Sachs was appointed visiting professor of music at the Sorbonne University in Paris.

UNITED STATES. At Harvard University, Max Friedländer served as professor of music in 1911, and Hugo Leichtentritt was professor from 1933 to 1940. Harold Samuel taught a special session at Yale University in 1930. At the University of Southern California, the music faculty included Manuel Compinsky, Alex Compinsky, Ernst Toch and Arnold Schönberg. Schönberg was also professor of music at the University of Southern California at Los Angeles. Paul A. Pisk was head of the music department at Redlands University in 1942, and Darius Milhaud at Mills College, both in California.

In New York city, at New York University, the music department consisted of such scholars as Marion Bauer, Hans T. David, Curt Sachs and Felix Robert Mendelssohn. Marc Blitzstein, Aaron Copland, Hanns Eisler and Georg Szell were on the music faculty of the New School for Social Research. Karol Rathaus was head of the music department of Queens College. Nikolai Nabokov was, in 1942, head of the music department at Wells College, Aurora, N. Y.; William Schuman, at Sarah Lawrence College in Bronxville, N. Y.; Leo Ornstein, at Temple University in Philadelphia; Alfred Einstein at Smith College in Northampton, Mass. Kurt Schindler was for a long period head of the music department at Bennington College in Vermont, and at Louisiana State University Louis Hasselmans was a member of the music department from 1936 on.

11. Miscellaneous Organizations. Jews were responsible for the founding and directing of many major organizations devoted to the sponsorship of modern music. The world famous International Society of Contemporary Music (first festival in Salzburg, 1922) was founded by a group of far-sighted musicians, including Paul Stefan. The board of directors of the American section included (1942) Marion Bauer, Aaron Copland, Frederick Jacobi, Harold Morris and Alexander Smallens.

In Vienna, the Society for Private Musical Performances—furthering the cause of new music in Austria—was created by Arnold Schönberg.

The League of Composers in New York was formed in 1923 by a group including Lazare Saminsky, Mrs. Maurice Wertheim and Leo Ornstein. It included among its directors Lazare Saminsky, Frederick Jacobi, Marion Bauer and Aaron Copland.

In South America (Buenos Aires), Jacopo Ficher

organized the Grupo Renovacion for the advancement of modern music, while in Palestine a similar organization was created by Mordecai Sandberg.

Jewish musicians helped to found American organizations for the purpose of protecting and advancing the financial interests of artists. In 1925 Fanny Bloomfield-Zeisler organized the Musicians Relief Fund to help needy artists. Aaron Copland was one of the founders of the American Composers Alliance, and Jascha Heifetz one of the organizers of the American Guild of Musical Artists, which serve to protect the interests of composers and performers respectively. DAVID EWEN.

Lit.: Cobbett, W. W., *Cyclopedic Survey of Chamber Music* (1929); Ewen, David and Frederic, *Musical Vienna* (1939); Howard, John Tasker, *Our American Music* (revised ed., 1939); Thompson, Oscar, edit., *Cyclopedia of Music and Musicians* (1938).

MUSICAL TERMS, *see* MUSIC IN THE BIBLE.

MUSICIANS, JEWISH. While it is true that Jews have distinguished themselves more as interpreters than as creators, their contributions as composers have too often been minimized. It is, for example, a long accepted erroneous assumption that Jews were not productive creatively before Felix Mendelssohn-Bartholdy. Historic research does not substantiate this.

Composers. It is known that in the court of the Gonzagas in Mantua in the 16th and 17th centuries there was an entire school of Jewish musicians who frequently produced music of great historic significance. Of these composers, the most important was Salamone Rossi, a colleague of the great Monteverde, one of the truly great creative figures of his time. Rossi's contrapuntal music, of which he wrote abundantly, played a historic role in the ultimate development of the madrigal as an artistic form. But Rossi was even more important in the development of chamber music; as Paul Henry Lang points out, he was "one of the first to realize the significance of a true instrumental style, creating little masterpieces in his three-part sonatas which ushered in the new form of instrumental ensemble, the trio sonata."

There were Jewish composers, besides Rossi, at Mantua, and while their music has not survived, it has had its historic importance. Principal among these was Allegro Porto, composer of madrigals, operas and chamber music, whose versatility of style seems to have exerted a great influence in the 17th cent. There was also Abrama della Arpo Ebreo, a gifted harpist, whose instrumental writing set a standard.

Jewish composers were employed in the court of Pope Leo X and were among his most favored musicians. Principal among these were Jacopo Sansecondo and Giovanni Maria, both exceptionally gifted choral composers.

While Jews were not prominent as composers in Germany and France during the 16th and 17th centuries, there seems to have been a major role occupied by them in Prague, as discovered by the musicologist Paul Nettl. Jewish bands were prominent in that city in those centuries, and were of major musical importance. In his *Alte jüdische Musiker and Spielleute* (Prague, 1923) Nettl quotes some documents of the time which spoke of these Jewish bands as follows: "We would be glad to become acquainted with the fame of the Jews. Under whom and where and on what basic principles have they learned their music? Can they, with their grand art, pass a test in the fundamentals of music?" The fame of these bands penetrated out of Bohemia. According to a Saxonian record, "six Jewish musicians from Prague" were engaged for the Dresden carnival of 1695. For the coronation of Leopold II a "company of musicians was ordered from the city of the Jews." These bands played the music of unnamed Jewish composers, and from the records of the times it appears that this music had extraordinary inventiveness and originality.

In the classical period of music there is no indication of Jewish contributions. The first important Jewish composer after the Renaissance is Felix Mendelssohn. But from this moment on Jews appear prominently. The music of such composers as Stephen Heller, Karl Goldmark, Jacques Halévy, Gustav Mahler, Giacomo Meyerbeer, Moritz Moszkowski, Nachez, Nápravnik, Isaac Nathan, Jacques Offenbach, Anton Rubinstein and Henri Wieniawski has immeasurably enriched the existing repertoire of operatic, symphonic, instrumental and vocal music.

In the music of the 20th cent. the role of Jews assumes Gargantuan proportions. There is not a style or a trend in contemporary musical writing which has not been influenced by Jewish genius. The father of the twelve-tone system (Schönberg) is a Jew; the leader of the famous French six (Milhaud) is also Jewish. In France, besides Milhaud, there was Paul Dukas, one of the truly great creative spirits of the 20th cent. In Germany: Paul Dessau, Karol Rathaus, and Kurt Weill. In Austria: Ernst Toch, Egon Wellesz, Alexander Zemlinsky, and Korngold. In Poland: Alexander Tansman. In Italy: Mario Castelnuovo-Tedesco. In Hungary: Leo Weiner. In Czechoslovakia: Jaromir Weinberger. In England: Frederic H. Cowen, Arthur Benjamin, Sydney Rosenbloom. In the Soviet Union: Alexander Weprik, Michael Gniessen, Alexander Kreyn. In the United States: Marion Bauer, Marc Blitzstein, Ernest Bloch, Abram Chasins, Aaron Copland, David Leo Diamond, George Gershwin, Rubin Goldmark, Louis Gruenberg, Frederick Jacobi, Harold Morris, Lazare Saminsky, and William Schuman.

In studying the music of Jewish composers from Salamone Rossi to George Gershwin, a musicologist is at a loss to find definite identifying racial traits. Polemics have been written against Jewish composers, attempting to ascribe definite (and destructive) artistic traits to them. Most famous of these is Richard Wagner's *Das Judentum im Musik*, consisting of a series of syllogisms in which the premise is false, and the arguments illogical. We need quote only one of these to show the absurdity of Wagner's reasoning. The Jew, he argues, presents an absurd spectacle when he is in the heat of speech—with his exaggerated gestures and vocal mannerisms. Music, after all, is intensified speech. If the Jew is ridiculous in speech, how much more ridiculous is he, then, in music? It should be added that, although, in this volume, Wagner violently denounced such Jewish composers as Mendelssohn and Meyerbeer, he went to the other extreme, in other writings, to express his admiration for them. At one time he went so far as to confess that only Beethoven influenced him more than Meyerbeer.

Richard Eichenauer, a Nazi propagandist, attempted

to prove in *Musik und Rasse* that all Jewish composers are destructive forces because they are the arch-radicals of music. Schönberg falls into this category. But what of Meyerbeer or Karl Goldmark or Mahler or most of the modern composers who make no effort to establish a new order for music, but are satisfied with the old?

Daniel Gregory Mason ascribed certain compositorial qualities to Jewish composers, among them "speciousness, the superficial charm and persuasiveness of Hebrew art . . . violently juxtaposed extremes of passion, poignant eroticism and pessimism . . . exaggeration . . . the constant running to extremes . . . eastern expression . . . the stripping of the soul." To be sure, certain composers, such as Karl Goldmark and Gustav Mahler, may be described in these phrases and adjectives. But these same descriptive terms can apply for such non-Jewish composers as Tchaikovsky, Moussorgsky, Wagner, and even Brahms in his more sensual pages. Beyond this, it is easily possible to point out numerous Jewish composers who are cerebral rather than emotional, classical rather than romantic, tight-lipped in their reserve rather than expansive in their feelings.

The more one subjects the works of Jews to critical and unbiased analysis, the more one realizes that no single classification applies. Jews have written in every vein and in every style with equal success. They have been reactionaries; and they have been revolutionary. Any generality which might be arrived at might apply to any one group of Jewish composers, but not to all.

Violinists. In the field of musical interpretation, the fabulous position of Jews has long been commented upon. The entire history of violin playing is virtually a Jewish art, beginning with artists like Heinrich Ernst and Ferdinand David, and continuing with Joseph Joachim and Henri Wieniawski until we arrive at the 20th cent., with Fritz Kreisler, Jascha Heifetz, Joseph Szigeti, Nathan Milstein, and Yehudi Menuhin. Violin pedagogy was also a Jewish contribution: Ferdinand David created the modern school of violin teaching in Leipzig; he was succeeded by Joachim in Berlin, who in turn was succeeded by Leopold Auer in Russia. The great teachers of the violin in the 20th cent., Efrem Zimbalist, Louis Persinger, Carl Flesch, were all Jews.

Conductors. While Jews as violinists have always been accorded the fame they deserve, their role in the other interpretive fields of music is sometimes slighted. Yet it has not been less important. The history of modern orchestral conducting virtually began with Michael Costa and Felix Mendelssohn, and was given a powerful impetus by Felix Otto Dessoff, Hermann Levi and Gustav Mahler. In the 20th cent., Jews virtually dominated the field of orchestral and operatic conducting: principal among them were Issai Dobrowen, Oskar Fried, Vladimir Golschmann, Serge Koussevitzky, Erich Kleiber, Otto Klemperer, Erich Leinsdorf, Pierre Monteux, Eugene Ormandy, Giorgio Polacco, Fritz Reiner, Artur Rodzinski, and Bruno Walter.

Pianists. Great Jewish pianists included such consummate artists as Felix Mendelssohn, Stephen Heller, Anton Rubinstein, Karl Tausig and Rafael Joseffy in the past; and, in the 20th cent., Carl Friedberg, Ignaz Friedman, Ossip Gabrilowitsch, Leopold Godowsky, Myra Hess, Vladimir Horowitz, Wanda Landowska, Artur Schnabel and Rudolph Serkin.

Vocalists. Great Jewish singers dominated the stages of opera houses and concert halls from the days of Franz Hauser, John Braham, Jean La Salle, Maurice Renaud, Paulina Lucca, Selma Kurz and Hermann Jadlowker. In the 20th cent. there have been Alexander Kipnis, Friedrich Schorr, Emanuel List, Rose Pauly, Erna Sack, Rosa Raïsa, Alma Gluck, Sophie Braslau, Marie Rappold, Armand Tokatyan, Max Altglass and Jan Peerce.

Musicologists. Every aspect of musicology was enriched by the prolific researches into the past by such scholars as Guido Adler, Max Friedländer, Eduard Hanslick, Hugo Leichtentritt, Paul Nettl, Curt Sachs, Heinrich Schenker, Paul Stefan, Joseph Schillinger and Adolph Weissmann.

How Jews have helped to create and build up the leading musical organizations of the world—its chamber music ensembles, conservatories, choruses, orchestras, opera houses, publications, etc.—is discussed exhaustively in the article MUSICAL ORGANIZATIONS AND JEWS.

Influence Upon Non-Jews. There remains, in conclusion, to speak of one additional role served by Jewish musicians, never before touched upon, but which has been of decisive importance to the history of music. Jewish musicians have been of inestimable importance in furthering the careers and fame of the masters of music.

We know, for example, how important such Jews as Lorenzo da Ponte and Baron Wetzlar were in the life of Mozart. Da Ponte was Mozart's librettist for his major operas (*Don Giovanni, The Marriage of Figaro,* and *Cosi fan tutte*), and in this role played a major part in Mozart's fabulous career. Baron Wetzlar was Mozart's patron, offering him lodgings and money whenever they were needed, and at another time actually financing the writing of *The Marriage of Figaro.* Still another Jew, Wenzel Tobias Epstein, was responsible for Mozart's cantata, *Maurerfreunde,* which he sponsored for the Masonic order.

Jews in Beethoven's career include Ignaz Moscheles, who wrote the piano version of *Fidelio,* Meyerbeer and Hiller (both of whom befriended him in Vienna), and Dr. Alois Jeitteles, who wrote the words for Beethoven's superb song-cycle, *An die ferne Geliebte.* Ferdinand Laub brought the last quartets out of their obscurity, and Joseph Joachim helped to bring them to their present-day fame.

In the same manner it is possible to uncover Jewish influences in the life work of the other music masters:

JOHANN SEBASTIAN BACH: It was a Jew (Felix Mendelssohn) who restored Bach to the world and brought him out of the neglect of a full century by performing the *St. Matthew Passion.* Joachim brought Bach's solo sonatas to fame after a long period of discard. Karl Tausig brought still greater popularity to Bach through his very tasteful arrangements of his organ music.

FRANZ SCHUBERT: Max Friedländer, the musicologist, discovered more than a hundred of Schubert's songs which otherwise would have been lost. Joachim helped to popularize the last quartets of Schubert through repeated performances.

ROBERT SCHUMANN: It was for two great Jewish artists that Schumann wrote his violin and piano concertos: the violin concerto for Joachim, and the piano concerto for Ferdinand Hiller.

JOHANNES BRAHMS: It was a Jew, Julius Epstein, who first helped to bring Brahms to fame, and it was another Jew, Remenyi, who inspired him to write his *Hungarian Dances.* It is well known how influential Joachim was in the development of the Brahms *Violin Concerto.* Less known, perhaps, is the fact that the Jewish pianist, Rafael Joseffy, first helped to publicize Brahms's piano music in the United States.

RICHARD WAGNER: Wagner himself confessed that Meyerbeer was one of the great inspirations of his career. Beyond this, there have been critics like Karl Goldmark, and conductors like Leopold Damrosch and Hermann Levi, to fight the battle of Wagner at a time when antagonism to Wagner's art was severe.

PETER TCHAIKOVSKY: It was for Leopold Auer that Tchaikovsky wrote the *Romance* for violin and orchestra, and it was to Auer that the famous violin concerto was dedicated (actually it was another Jew, Adolf Brodsky, who gave the concerto its world première). Nikolai Rubinstein was responsible for bringing Tchaikovsky to the attention of his lifelong patron, Mme. von Meck, and was the inspiration for the great Tchaikovsky piano concerto.

HECTOR BERLIOZ: It was Eduard Colonne whose passionate missionary work helped to bring this composer to the fame he deserved.

JOHANN STRAUSS: Jacques Offenbach was responsible for bringing Johann Strauss to the writing of operettas, and can therefore be said to have been the spiritual godfather of such masterpieces as the *Fledermaus* and the *Gypsy Baron.* DAVID EWEN.

Lit.: Berl, Heinrich, *Das Judentum in der Musik* (1926); Ewen, David, *Hebrew Music* (1931); Nettl, Paul, *Alte jüdische Musiker und Spielleute* (1923); Saminsky, Lazare, *Music of the Ghetto and the Bible* (1934).

MUSSAFIA, ADOLFO, philologist, b. Spalato, Austria, 1834; d. Florence, Italy, 1905. The son of a rabbi, he went to Vienna in 1853 to study medicine, but in 1855 became lecturer on the Italian language at the University of Vienna. In 1860 Mussafia, baptized, was appointed professor of Romance languages and literatures at Vienna, and remained active in this post until a few months before he died. He was a member of the Upper House, and received many honorary titles and decorations. He published more than 300 studies on Romance languages and literatures. Except for the Rhaeto-Romance and the Sardinian languages, he dealt with all branches of Romance philology.

Although entirely self-taught, Mussafia manifested a rigid scientific discipline beginning with his first publication. Proceeding from literary texts, he arrived at linguistic discoveries of great importance, but left to others the task of formulating them. He only prepared the material by observation, selection and by grouping the details, because he was a radical adversary of speculation and hypothesis. Mussafia was excellently versed not only in the languages and literatures but also about the dialects of Italy, France and Spain. He possessed a unique knowledge of medieval manuscripts, and contributed considerably to the philological interpretation of Dante, Tasso, and Metastasio. His statements on the formation of Romance tenses were epoch-making.

Lit.: Meyer-Lübcke, in *Biographische Jahrbuch* (1905); *Bausteine zur romanischen Philologie. Festgabe zu Adolfo Mussafias 70. Geburtstag* (1904).

MUSSAFIA, BENJAMIN BEN IMMANUEL, physician and philologist, b. Spain, about 1606; d. Amsterdam, Holland, 1675. He practised medicine in Hamburg, where his wife died in 1634. In memory of her he wrote his first and most popular book, the *Zecher Rab* (1635), a philologically interesting account of the Creation. His work on medicine in the Bible, *Sacro-Medicae Sententiae ex Bibliis,* appeared in 1640 under the Latin pen-name of Dionysius. Three years later he was appointed court physician to King Christian IV of Denmark, to whom he had dedicated a work on the ebb and flow of the tide. After the king's death (1648) Mussafia went to Amsterdam, where he became a member of the rabbinical collegium. An enthusiastic supporter of Sabbatai Zevi, he was the first to sign a eulogy to be sent by the Portuguese community of Amsterdam to the pseudo-Messiah, who by that time had already turned Mohammedan (1666). Mussafia's main work is his supplements to the *Aruch* of Nathan ben Jehiel, under the name of *Musaf Hearuch;* it explains particularly the Greek and Latin derivates in this work.

MUSSOLINI, BENITO, Duce and dictator of Italy, b. Predappio, Italy, 1883. Son of a blacksmith who had been a disciple of Bakunin, Mussolini from his childhood inclined to revolutionary socialism. He was forced to leave Italy for Switzerland (1902) because of his violent antagonism to monarchy and Catholicism. During his Swiss exile, Mussolini was supported by socialists of various countries who were likewise refugees. Many of them, including Angelica Balabanoff, were Jews, and Mussolini formed intimate friendships with them.

Returning to Italy, Mussolini became editor-in-chief of *Avanti,* the leading newspaper of the Italian Socialist Party. He continued to represent the extreme left wing of the party, and was violently opposed to Italy's conquest of Libya in 1912. After the outbreak of the first World War (1914), Mussolini thundered against all belligerent governments. Suddenly, however, he shifted ground and advocated Italy's intervention on the side of Great Britain and France just as vehemently as he had combatted it before. He was therefore excluded from the Socialist Party, whose members were completely surprised by his change and reproached him for having betrayed those who redeemed him from moral and physical misery. Mussolini, however, had in his pocket a contract enabling him to found his own newspaper, the interventionist *Popolo d'Italia,* which thereafter remained his property. At the end of the War, Mussolini founded the Fascist Party to combat socialism and democracy, and in 1922 he became dictator of Italy.

In the early stages of his career as Fascist leader Mussolini had the assistance of several Jews. His trusted lieutenant was Aldo Finzi, a gallant airman who cooperated with Gabriele d'Annunzio in conducting the Fiume campaign advocated by Mussolini. Finzi was appointed assistant minister of the interior when Mussolini came to power. Thus Mussolini entrusted a Jew with one of the important posts in his government. Finzi was the real leader of the ministry of the interior. His office was charged with the direction of the police and the maintenance of the Fascist regime, which was not yet established definitely, while Mussolini held the ministry nominally, at the same time holding the presi-

dency of the cabinet and the ministry of foreign affairs.

Margherita Sarfatti, a Jewess of Milan, for many years Mussolini's intimate friend, edited the official paper of the Fascist Party and wrote Mussolini's official biography.

When Mussolini set up a commission of leading Italian jurists to amend the constitution of Italy according to the principles of Fascism, three Jews, Gino Arias, Barone, and Levi, were among its selected members, and Levi was entrusted with a particularly delicate part of the important task.

Thus Mussolini not only tolerated the participation of Jews in Italy's public life for many years, but also exploited their assistance for the establishment of his regime. Subsequently he appointed the Jew Guido Jung minister of finance. For reasons of collaboration with Britain Mussolini was even sympathetic with Zionism. He received Dr. Chaim Weizmann and encouraged Zionist organizations in Italy in the hope that Italian Jews would promote Italian expansion in the Mediterranean basin and in North Africa.

Meanwhile there was a radical wing of the Fascist Party (represented by Roberto Farinacci and Achille Starace) which professed anti-Semitism. Many Italian Jews began to fear that fascism, which was opposed to democracy and humanitarian ideas, would finally swing to the anti-Semitic attitude of Farinacci and Starace. Mussolini therefore, receiving Professor Angelo Sacerdoti, chief rabbi of Italy, stated publicly (1924): "Anti-Semitism is a plant which cannot strike root in Italy where the Jews are citizens with full equality of rights with other citizens." After the Concordat with the Vatican in 1929, Mussolini again said that the Jews "shall remain undisturbed, as shall remain undisturbed those of other faiths."

In 1932, he declared to the Jewish author Emil Ludwig: "Nothing will ever make me believe that biologically pure races can be shown to exist today," and after having jeered at such apostles of Teutonic racism as Joseph Arthur Gobineau and Houston Stewart Chamberlain, he continued: "No such doctrine will ever find wide acceptance here in Italy." Even after Hitler came to power, Mussolini said to Theodor Wolff, former editor of the *Berliner Tageblatt,* who had taken refuge in Italy: "Italian Fascism knows nothing of anti-Semitism which is the shibboleth and the chief sound and fury of the German organization."

Mussolini was interested in the maintenance of the Nazi regime, but personally he detested Hitler. While patronizing the Nazi Führer, he intended to maintain a balance which would allow Mussolini himself to remain the leader, with Hitler as his second.

Three months after Hitler's assumption of power in 1933, Mussolini received from Sacerdoti a petition adopted by the Union of Jewish Communities of Italy, demanding the restoration of moral relationships between the Jews of Germany and the rest of the country. It was said that Mussolini's intervention with Hitler, at this point, reduced to one day the planned three-day boycott of the Jews throughout Germany (April, 1933).

The scheme of independence was beyond Mussolini's ability. His last attempt to restrain Hitler and publicly to deprecate Teutonism was his speech at Bari (Sept., 1934). After exalting the Mediterranean coasts as the native countries of the great religions, philosophers and poets, and of the Roman Empire, he added: "Thirty centuries enable us to face with sovereign pity some of these theories professed beyond the Alps and supported by men whose ancestors ignored the art of writing which would have enabled them to give information about their very existence at the time when Caesar, Augustus and Virgil lived at Rome."

In 1936, however, Mussolini surrendered to Hitler, at the same time that German-Italian collaboration grew closer. He repeatedly denied the existence of preponderant German influence, and took pains to declare that his policy concerning the Jews would not change. But he was forced to tolerate anti-Semitic agitation in Italy, and in the fall of 1938 the Fascist Grand Council, dominated by Mussolini, inaugurated racist legislation concerning the Jews, which copied the Nuremberg laws. The slogans of Nazism were aped by official statements of the Fascist government and parroted by the Italian press in order to justify the legislation before the public, which was as much surprised by the change as were the Jews of Italy who had given credence to the previous statement of their government.

In answer to a reproach from Pope Pius XI on Italy's behavior, Mussolini now announced that "also in racial questions, Fascism will go ahead." After the outbreak of war in September, 1939, Mussolini further denounced the Jews as friends of foreign lands.

See also ITALY. HUGO BIEBER.

Lit.: Ludwig, Emil, *Talks with Mussolini* (1932); Balabanoff, Angelica, *My Life as a Rebel* (1938); *Contemporary Review* (Dec., 1938).

MYER, MORRIS, Yiddish writer and editor, b. Dermanetschi, Roumania, 1879. At the age of fourteen he went to Bucharest, where he worked as tinsmith and was honorary secretary of the local tinsmiths' organization. Myer began to write at the age of 16, in Roumanian, and contributed to several anarchist papers as well as to the Zionist *Viitozul.*

Myer's first appearance as a Yiddish writer was in 1899. His initial work was in verse, then he became editor of a Zionist weekly in Yiddish. In 1902 he went to London, where he edited, for a short period, a Yiddish anarchist weekly. The following year, in Manchester, Myer edited the anarchist *Arbeiter Freind,* meanwhile working at various trades. Even after his return to London in 1906, to become editor of *Die Neie Zeit,* he continued for a time to work as a laborer and to participate in labor movements. Before 1913, when Myer was made editor of the daily, *Die Zeit,*—a post he still held in 1942—he edited other London Yiddish papers and acted as correspondent for several New York publications. His political orientation became entirely Zionist, though *Die Zeit* itself is impartial. Myer was vice-president of the Federation of English Zionists, a member of the Board of Deputies Law and Parliamentary Committee, and a leader in various other communal activities. He was the author of *A Jewish Utopia* and *George Eliot,* both in Yiddish.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930), cols. 388-94.

MYERS, AARON HOWARD, labor economist, b. Albany, 1904. After a period spent in business, he became research associate of the New York State department of labor, from 1932 to 1933. He then went to Washington as executive director of the NRA labor

advisory board, and stayed until 1936, when he was appointed regional director of the New England National Labor Relations Board in Boston, Mass. In 1938 he was nominated a member of the faculty of Boston College School of Social Work. He still occupied this position in 1942.

Myers, a member of the American Academy of Political and Social Science, was author of *Administration of Municipal Sinking Funds* (1933). In 1935 he served as co-ordinator of a group of labor studies.

MYERS, ALFRED DE CORDOVA, solicitor, b. Kingston, Jamaica, 1879. He was a brother of Horace V. Myers. He studied at Jamaica College and was admitted as solicitor to the Jamaica Supreme Court in 1901. He was active as solicitor in the firm of Myers & de Cordova, and from 1935 on, in that of Myers & Myers. He also acted as Jamaica agent for several British insurance companies and was chairman of the Jamaica Fire Insurance Association and of the Jamaica Motor Insurance Association. He served from 1931 on as regional counsel in Jamaica for the American Trade Council of the United States.

Myers was active in many civic movements and was a prominent member of Kingston society. He was vice-president of the Jamaica College Old Boys Association, a member on the committee of the Old Kingston Citizens Association, a member of the West India Committee of London and fellow of the Royal Empire Society of London. He held several offices, including that of vice-president in the Free and Accepted Masons Society, and served on the executive committee of the Jamaica Masonic Benevolence Association. He published *Some Thoughts on Masonry* (1922).

MYERS, SIR ARTHUR, mayor and cabinet minister, b. Auckland, New Zealand, 1867; d. 1926. He was educated at Wellington College, New Zealand. He was chairman director of the Campbell and Ehrenfried Co. at Auckland and mayor of Auckland from 1905 to 1908. From 1910 to 1921 he represented Auckland City East in the New Zealand Parliament and held portfolios in two ministries, serving as minister of finance, defence and railways in the Mackenzie Ministry (1912) and as minister of customs, pensions and munitions in the National Ministry (1915-19). He was also a member of the Royal Commission on Local Government in England. He retired from the New Zealand military forces in the rank of lieutenant colonel.

He bestowed many benefactions on his native city of Auckland, among others the Myers Park and Kindergarten, and the Town Hall clock. He was knighted in recognition of distinguished public service.

MYERS, ASHER ISAAC, editor, b. London, 1848; d. London, 1902. Originally in the clothing business, he joined the staff of London's *Jewish Chronicle* in 1869, working with Michael Henry. By 1878 he was in control, and under his guidance the paper became one of the foremost Jewish publications in the world, representing various opinions and tendencies in the Jewish community of England. Myers was noted for his business ability and sound, conservative judgment.

He was active on the committee of Jews' College and interested in the Anglo-Jewish and American



Asher Isaac Myers

Jewish Historical Societies; in 1872 he founded the Jewish Workingmen's Club.

As leader of London Jewish intellectuals, he played an influential role in thought and opinion, often acting as host and advisor to Americans as well as English Jews. The group that gathered around him in London eventually became the "Maccabeans."

Lit.: *Publications of the American Jewish Historical Society,* No. 11, pp. 204-206.

MYERS, BERNARD, physician, b. 1872. He was educated at Wellington College in New Zealand, at Edinburgh (Scotland) University, and at St. Bartholomew's Hospital. He occupied many consultative posts in hospital and government work. Myers was for a time acting director of the medical services of the New Zealand Expeditionary Force and represented the New Zealand Red Cross on the Board of Governors. He was also consulting physician to the New Zealand Government in London. Myers was author of *Practical Handbook on the Diseases of Children; The Letters of A Professional Man* and *Modern Infant Feeding.* He was a lieutenant-colonel in the New Zealand Medical Corps Reserve, and for a time president of the clinical section of the Royal Society of Medicine.

MYERS, CHARLES SAMUEL, psychologist, b. London, 1873. He received his degrees (M.A., M.D., and Sc.D.) from the University of Cambridge. He was director of the Psychological Laboratory and reader in experimental psychology in the University of Cambridge, professor of psychology at King's College (1906-09), first president of the British Psychological Society and editor of the *British Journal of Psychology* (1911-24). During the first World War he served as consulting psychologist to the British armies in France and was made Commander in the Order of the British Empire (1919). He presided at the International Congress of Psychology in 1923, was Herbert Spencer lecturer at Oxford (1929) and Bradshaw lecturer at the Royal College of Physicians (1933).

In 1942 Myers was honorary scientific adviser (formerly principal) of the National Institute of Industrial

Psychology and a member of the advisory committee at the British War Office on personnel selection.

His published books, dealing mainly with industrial psychology, include *Business Rationalisation* (1932); *In the Realm of Mind* (1927); *Shell Shock in France, 1914-18* (1940; with Henry J. Welch); *Ten Years of Industrial Psychology.*

He was a fellow of the Royal Society and the recipient of many honorary degrees, including that of D.Sc. from the University of Pennsylvania.

Myers was actively interested in Jewish affairs, having been chairman of the Visitation Committee of the United Synagogue in London.

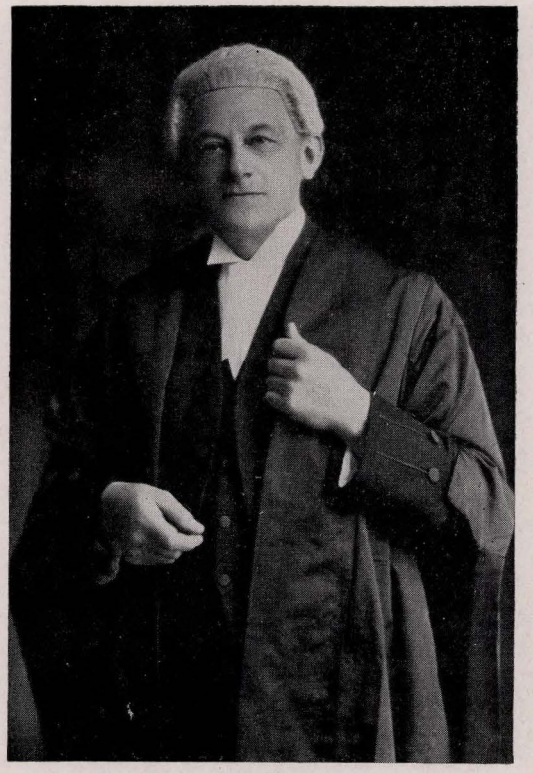
MYERS, GUSTAVUS, sociologist and historian, b. Trenton, 1872. Specializing from the start of his career in original historical research, he became famous for his thorough, impartial and brilliant analysis of certain institutions, tendencies and social movements in the United States. Thus *The History of the Great American Fortunes,* first published in three volumes in 1910, came to be recognized as a classic in that field, and has been extensively used as source material by other students. This is likewise true of *The History of Tammany Hall* (1901, 1917).

Other important studies by Myers include *History of the Supreme Court of the United States* (1912); *The History of Canadian Wealth* (1914); *The German Myth* (1918); *Ye Olden Blue Laws* (1921); *The History of American Idealism* (1925); *America Strikes Back* (1935); *The Ending of American Hereditary Fortunes* (1939). In 1910 he published *The Borderline of Life,* an investigation of the spiritualist experiments of the time. In 1941, at the age of 69, Myers was awarded a John Simon Guggenheim Memorial Foundation fellowship for his projected study on the sources of bigotry in the United States. The fellowship was renewed in 1942.

MYERS, HENRY COFFINBERRY, chemist, b. Cleveland, 1864. He went abroad to finish his studies at Göttingen and Strasbourg. In 1896 he was appointed professor of chemistry and dean of the school of pharmacy at Washington University, where he stayed until 1899. Later he worked on soil reclamation through beet sugar culture in the states of Utah and Colorado, and then, in 1904, became chief chemist for the Honolulu Plantation Company. Myers was the first to ship white sugar from the Hawaiian Islands; up to 1905 only the raw had been exported.

After leaving Hawaii, Myers was for many years engaged in mining in the states of Oregon, California and Idaho. Finally in 1925 he accepted the post of professor of chemistry at Pacific University in Oregon; here he remained until 1936. At the same time he was manager of the Argus Mining company, until 1937.

MYERS, HORACE V., philanthropist, b. Kingston, Jamaica, British West Indies, 1876. The eldest son of Frederick Louis Myers, J.P., and Fleurette Myers, he was educated at Kingston Collegiate School. After graduation he entered his father's business, Fred L. Myers and Son, and became partner of the firm at twenty-one. The firm was known throughout the world for its famous brand of Jamaica rum (Myers' Rum). He was a director of many of the island's leading companies, magistrate for Kingston and for several years president of the Jamaica Chamber of Commerce and Merchants Exchange.



Michael Myers (article on page 72)

In the first World War Myers placed his fleet of sailing vessels free of charge at the disposal of the government to bring over the Bahamas contingent to Jamaica. He was honored by the king, who appointed him a member of the Most Excellent Order of the British Empire for meritorious services rendered during the War. In 1919 the governor appointed him a nominated member of the Legislative Council, which he served until he resigned in 1927. He was one of the commissioners in 1924 to the Wembley Exhibition in London, and gave a garden party which was attended by the Prince of Wales.

For many years Myers was president of the Jamaica Jewish community, and in 1942 was senior director of the congregation. He was instrumental, together with Lewis Ashenheim, in 1910, in placing an organ in the synagogue and in having minor reforms introduced into the services. He gave large sums to Jewish and non-Jewish charities, and to the war funds, including £5,000 for a bombing plane (1940).

Lit.: Files of *The Gleaner* (1896 et seq.); *Who's Who and Why* (1934-35).

MYERS, ISIDORE, rabbi, b. Russia, 1856; d. Los Angeles, California, 1922. He was educated in Australia and occupied pulpits on that continent, subsequently in England and in the United States, where he was rabbi of Congregation Ohabei Shalome of San Francisco, until 1904, and of Congregation Beth Israel, Los Angeles, from 1905 on.

Myers was active in campaigns for woman suffrage, abolition of capital punishment, and, from its incep-

tion, in Zionism. He was also well known as a lecturer; his most famous lecture, "Who Crucified Jesus?" sought to prove to the satisfaction of Christians that the Jews had no part in the death of Jesus.

He published *Gems from the Talmud* and *Acrostic Dictionary*. His *Proverbs of Solomon or the Words of the Wise* (in verse) was published in New York, in 1912.

MYERS, SIR MICHAEL, Chief Justice of New Zealand, b. Motucka, N. Z., 1873. He was educated at Wellington College and Canterbury College, where he took his law degree in 1879. Myers was made a King's Counsel in 1922 and became Chief Justice of New Zealand in 1929. The following year he was knighted. In addition to his post as Chief Justice, which Myers still held in 1942, he was twice (in February and March, 1930 and in March and April, 1935) administrator of government in New Zealand. He was also made a member of the privy council in 1931. *(See illustration on page 71.)*

MYERS, MORDECAI, army officer and civic official, b. Newport, 1776; d. Schenectady, N.Y., 1871. Although he seems to have lived for a short time (1804) in Charleston, S.C., Myers spent most of his life in New York State. During the war of 1812 he was a captain in the 30th United States Infantry and was wounded at the battle of Chrysler's Field.

From 1831 to 1834 Myers was a representative from New York city to the New York State Assembly. Later he moved to Schenectady, and from 1851 to 1854 was mayor of that city. Myers was also active in the Masonic Order in New York State, and occupied several high posts, from 1829 to 1834; he rejected, however, his election to the post as Grand Master for the state.

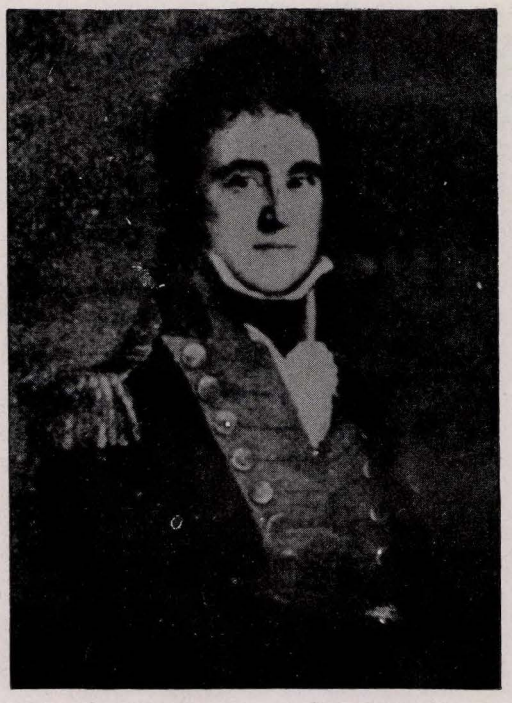
Lit.: Markens, Isaac, *The Hebrews in America (1888)* 123; Publications of the *American Jewish Historical Society,* No. 12, No. 19.

MYERS, THEODORE WALTER, banker and city official, b. New York, 1844; d. New York, 1918. He was educated in Germany and France, and entered Wall street as a clerk in 1864; he organized the banking business of Theodore W. Myers & Company (1884). In the same year, becoming interested in politics for the first time, he supported Cleveland for president. Then in 1887 he was appointed park commissioner of New York, and soon elected city comptroller. In 1891 he was re-elected to that office by both Republicans and Democrats. During his incumbency, he negotiated a $14,000,000 loan for the city at the unprecedentedly low interest rate of two and one-half percent.

Myers served as captain of the Third Regiment of Sickles' Brigade in the Civil War, and was for many years in the city guard. He was, besides, active in many Jewish benevolent and charitable societies.

Lit.: Markens, *The Hebrews in America,* pp. 194-95.

MYERSON, ABRAHAM, neurologist and psychiatrist, b. Yanova, Russia, 1881. He was brought to the United States in 1886 and was educated in Boston, receiving his medical degree from Tufts College in 1908. Myerson began the practice of medicine in Boston, but for a short time (1912-13) he was instructor in neuropathology at the St. Louis University School of Medicine and also resident neurologist at the Alexian Bros. Hospital in that city.



Mordecai Myers. From a contemporary painting by John Wesley Jarvis

Returning to Boston in 1913, Myerson became assistant physician at the Boston Psychopathic Hospital. Subsequently he held many directive and consultative posts in hospitals throughout the State of Massachusetts, among them that of director of research for the Boston State Hospital. He was made professor of neurology at the Tufts College Medical School in 1922; in 1942 he was professor emeritus at Tufts and also clinical professor of psychiatry at the Harvard University Medical School. Myerson's experimental work stressed the chemical factors in nervous and mental diseases; he disagreed with theories that made heredity an inevitable factor in almost all types of mental illness and was disposed, instead, to credit environment as a causative and preventative element.

Myerson served as consultant in mental hygiene for the United States Public Health Service and as a member of the advisory council for research and nervous and mental diseases for the Service. Among his published works are: *The Nervous Housewife* (1920); *Foundations of Personality* (1921); *Inheritance of Mental Diseases* (1926); *Psychology of Mental Disorders* (1927); *The German Jew—His Share in Modern Culture,* written with Isaac Goldberg (1933); *Social Psychology* (1934) and *Eugenical Sterilization* (1936). He was president, in 1927, of the Massachusetts Society of Psychiatry and Neurology and was also active in state research on problems of mental disease. Among Myerson's posts in Jewish communal life was his trusteeship of the Associate Jewish Philanthropies.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 183-4; 638.

MYNONA, *see* FRIEDLÄNDER, SOLOMON.

MYRRH, 1. (Hebrew *mor*), a gum resin derived from a small tree flourishing in southern Arabia and Abyssinia. It was used for the purification of women (*Esther* 2:12), for embalming (*John* 19:39), for perfumery (*Ps.* 45:9), and for incense or for anointing oil in the Temple (*Ex.* 30:23-33). Its modern use is mostly commercial, in medicine and the manufacture of incense.

2. ladanum (Hebrew *lot*), a resinous substance of various kinds of rock roses growing profusely along the coast and in the mountains of Syria and Palestine. *Lot* is mentioned twice in the Bible (*Gen.* 37:25; 43:11). It was mistakenly believed to be effective in remedying sexual disorders.

Lit.: *Encyclopaedia Britannica,* vol. 19, pp. 114-15; Cheyne, in *Encyclopedia Biblica,* vol. 3, pp. 32-46; Hastings, James, edit., *Dictionary of the Bible,* vol. 3, pp. 464-65.

MYRTLE, an evergreen shrub (Hebrew, *hadas* or *hadassah*). Although the Talmudic rabbis interpreted "boughs of thick trees" (*Lev.* 23:40) as referring to myrtle boughs, the word *hadas* does not occur in the Pentateuch, and the word *hadassah* appears only in the book of *Esther* (2:7), as the queen's Jewish name. According to old Jewish tradition, the myrtle is one of the "four species" essential for the observance of the Feast of Tabernacles. It was used also in the construction of booths for that holiday. Later it was employed as incense for the service on the conclusion of the Sabbath (Habdalah), because in the view of the rabbis it dispels the malodorous fumes escaping from Purgatory.

In ancient times the myrtle was sacred to Astarte and emblematic of love. Perhaps it is more than coincidence that it was borne by Jews while dancing during the wedding ceremony; it adorned the groom as well as the home (*Sab.* 110a; *Sotah* 5b, 49b). It was employed in ancient times also at circumcisions, in the redemption of the first-born (*Shaare Tzedek* 3:2 et seq.), and in covering a coffin (*Rashi* to *Betz.* 6a).

Some of the mystical interpretations of the myrtle are that it symbolizes God (*Pesikta* 184a), that it joins soul and spirit (*Zohar* 3; 55a), that souls grow upon it (*Shene Luhoth Haberith,* p. 139b), that it represents Jacob and Leah surrounded by their offspring as the myrtle is surrounded by its leaves, and that its three whorls symbolize might, power and glory, while the triple verticils represent the three Patriarchs or the three rows of pupils customary in the ancient academies.

Lit.: Lewysohn, *Zoologie des Talmuds,* 228 et seq.; Löw, Immanuel, *Pflanzennamen,* 50 et seq.; idem, in *Jewish Encyclopedia,* vol. 9, pp. 136-37; Tristram, H. B., *Natural History of the Bible,* 8th ed. (1889) 365; Hastings, James, edit., *Dictionary of the Bible,* vol. 3, p. 465; *Encyclopedia Biblica,* vol. 3, p. 3246.

MYSLBEK, JOSEF VACLAV, sculptor, b. Prague, 1848; d. Prague, 1922. Regarded as the greatest Czech sculptor of recent times, Myslbek was of Jewish descent on his mother's side. He studied at the Academy of Art in Prague, Vienna (1867) and Dresden (1872-73). After a brief visit in Paris, he returned to Prague, where he was influenced by French romanticism. The works of his youth were executed under the influence of classic antiquity; these include *Hygeia* (1873) and *Devotion* (showing Thorwaldsen's influence). He finally acquired his own individual style, i.e. neo-classicism.

Myslbek's principal works are: *Sandstone Group on the Palacky Bridge in Prague; Tombstone on Sladkovsky's Grave at the Prague Cemetery; Volšany; Žižka* (in Tabor); *Libuša and Přemysl;* busts of Palacky and Kolar (1885-94), *Bedřich Smetana* (1893-94); *Music* (four variations, 1892-95). His world-famous monuments include the bronze tombstone of Cardinal Friedrich, Prince of Schwarzenberg (1892-95), in the Cathedral of St. Veit, Prague, and the bronze equestrian statue of St. Wenceslaus at the Václavské Náměsti in Prague. The latter statue became a symbol and a national shrine for the Czech people. Myslbek worked on it and on the smaller figures in it for more than twenty years, and completed it in 1912.

Myslbek's work was recognized not only during his lifetime, but even more so after his death. In 1930 an organization, with its seat in Prague, was formed to do him honor: Myslbek-unification on Czech creative art.

Lit.: *Josef Vaclav Myslbek* (1936).

MYSTICISM. Mysticism derives from man's sense of inadequacy in dealing with life's problems. This lack of self-sufficiency leads man to look to external sources for strength. The eternal cry of weary man has been: "I lift up mine eyes unto the mountains, from whence shall my help come?"; and the eternal answer has been: "My help cometh from the Lord, Who made heaven and earth." For the mystic, all doubts are resolved, all difficulties wiped away in the fusion of self with divinity, in the ecstasy of the love of God pouring over the devotee in response to the love of the devotee for his God. The mystic experience is one of direct, intimate touching of the Godhead itself; the votary loses himself and achieves a sense of union with the Infinite, the En Sof; he loses individuality and gains immortality here and now.

Insofar as all religion seeks to provide the practitioner with the techniques for living, and especially insofar as these techniques relate to man's place in the world, all religion is mystical in the first instance. The Bible is permeated with the awareness of the immediacy of God; persons converse with Him, and He reveals Himself to them. The prophets are driven by the divine voice within; the Psalmist cries unto the Lord. Religion, like other human institutions, arises in answer to specific human needs; it creates complexes of behavior for its adherents, in the observance of which man may find the way to constructive and happy living. But, as in the case of other human institutions, it happens not infrequently that religion builds a structure of such intricacy that, while succeeding in solving the original problem, it creates others unforeseen. Mysticism, when confined to its proper realm of finding God, of enhancing life with the poetry of the quest for Him, achieves positive values for the believer. In his quest for God, however, man has often developed devious means for the attainment of his goal. Many mystics found the anxieties of daily life a formidable obstacle to union with God and they therefore withdrew from the tumult of the market place, turning anchorite.

The prophets and the rabbis of Israel did not permit themselves to lose touch with humanity in vague and misguided efforts at achieving closeness with divinity.

RABBI ISIDORE WOLF

It is a cardinal teaching of Judaism that the path to holiness or achieving God is the path of social justice; it is only by loving one's fellow men that one may discover the love of God. Concomitantly, Judaism has also taught that it is sinful to despise His gifts, and it has therefore, as a rule, frowned upon asceticism. On the other hand, Judaism has its fasts, its prohibitions against undue luxury; and there were many saints who, while not escaping from the hurly-burly of life, have yet found the practice of austerities helpful to the religious life.

Another vagary of which mysticism has sometimes been guilty is the not uncommon belief that one can attain divinity by the physical absorption of the Deity. There are obviously two ways of attaining unity with another: either by losing oneself in him or by making him part of oneself. The losing of self in the vast Endless has not satisfied many human minds. An occasional recluse or Hindu Buddhist may find total happiness in wishing himself into Nirvana; but the will to live, to be, to do, is by far stronger in most people than the idea of bliss attained by absorption in the Deity or His creation. A compromise was worked out in the mystery religions between union with God and the simultaneous retention of one's own personality, namely, in the rite of theophagy, whereby the worshipper absorbed the Deity rather than the reverse, a practice no doubt dating to the time when the eating of the lion's liver gave strength to the warrior. One of the motifs of the Reformation was the Protestant opposition to the doctrine of transubstantiation. Judaism, of course, was never a theophagous religion; it took its monotheism too seriously for such extravagances.

The mystical mind, ever unsatisfied in its hunger for union with the Infinite, drawing its nourishment from immediate feeling and rejecting the mediacy of reason, unrestrained by the deliverances of experience and free from the discipline imposed by the reality of the world of common sense, revels in the fantastic, in the impossible, in the illusionary and the miraculous. It creates worlds of angels and spheres, of halls and chariots, cosmogonies and theosophies. It delights in making worlds out of letter combinations and geometrical figures, out of fanciful elements and syzygies. Mysticism, in the first place a reaching out for a Friend in the universe, develops theories about this Friend and His universe; we find in mystical literature not merely the lyric of yearning and the song of longing, but also, and even overlaying and hiding such yearning, fantastic imagery weaving creation out of the spider web of sex, weaving divinity with the shuttle of space and time.

The simple and grand pronouncements of the opening words of *Genesis* become for the mystic a complex and often incomprehensible *Ma'aseh Bereshith,* a system of mystic lore which it was permissible to teach only to specially selected students; the picture of Deity departing from Jerusalem on its destruction depicted by Ezekiel under the influence of Babylonian temple art became, at the hands of the mystic, *Ma'aseh Merkabah,* a description of the throne of God, the teaching of which was even more restricted than *Ma'aseh Bereshith.*

The mystic sought short cuts in his yearning after God; and mysticism frequently deteriorated into magical rites and incantations which for many a mystic were the effective means of bringing divinity down to man. Longing for the nearness of God, for comfort and assurance that the world was not unfriendly and disinterested, the mystic wove his mystic web uniting heaven and earth; and it happened that he not infrequently found it easier to bring down the Godhead to him than to take the difficult climb upward. Theoretical mysticism (theosophy and cosmogony) gave way to practical mysticism (theurgy), the hope that by proper words and acts God would be brought to earth and one's heart's desire magically effectuated. Jewish mysticism is most intimately connected with Jewish learning and Jewish tradition. In the era of the Second Temple the Palestinian Essenes and the Egyptian Therapeutics and Philo dealt with ideas and developed doctrines which are properly designated as mystical.

II Esdras 14 tells of seventy mystical works whose mystic doctrine may not be revealed. The pseudepigraphic works are replete with allusions to mystic lore, such as stones of fire and the glassy sea, a complex system of angelology and demonology, antediluvian biography, the preexistence of souls, the efficacy of the letters of the alphabet in the creation of the world, the magical powers of numbers, the possibilities inherent in a correct knowledge of the use of the Tetragrammaton and the concept of the exorcism of demons.

Just how much of Jewish mysticism is original and how much is borrowed it is impossible to say. That it has Chaldee and Zoroastrian elements, that it was influenced by Gnosticism and in turn had a great influence on it, seems to be certain. Thus for example, such a typically medieval mystical notion of *ḳelifoth* (husks or layers of demonic impurity) is found in ancient Babylonian incantations; exorcism is both Egyptian and Babylonian. Anthropomorphism, a common and constant danger in mystical thought, is also an aspect of the Gnostic notions of the Godhead. Mysticism was an important undercurrent in Mishnaic and Talmudic times, and the danger of dabbling in its secrets is emphasized. Of four rabbis who entered Pardes or the paradise of mystical speculation, only Akiba succeeded in departing whole (*Hag.* 14b). There are many other allusions to the mystical experience in the Talmud and to the danger of entering upon it unprepared (cf. the young man whom fire consumed, *Hag.* 13a; also *Hag.* 2:1, on disclosing mystical secrets; *Meg.* 29a, on the awe of the mystical experience).

But while there is ample indication in the Hellenistic and Talmudic literature of the antiquity of mystical speculation in Jewry, its greatest growth and influence took place in the dark ages after the close of the Talmud and during medieval persecution. Mystical works are generally reported as coming from the hand of some well-known saint or hero in order to lend them the authority of hoary age; the very name for mystical literature in Hebrew, Cabala, means tradition. Thus a book on the twenty-two letters of the Hebrew alphabet is ascribed to Akiba; *Hechaloth,* a book on the prayers necessary for entrance into the celestial palace and for a vision of the divine throne, is attributed to Ishmael. The most significant of the early medieval mystical works is the Book of Formation (*Sefer Yetzirah*), composed probably in the 9th cent., but which in its last paragraph associates itself with "father

Abraham." It is at once a mystical and philosophic work. It seeks to answer the question of the how of creation; its interest is cosmological, and as such it was used by the later theologians and philosophers; however, its answer to the problem of creation is distinctly mystical and has thus become the basis for all later speculative Cabala. The *Sefer Yetzirah* represents God as having created His universe by means of the three forms of expression, Numbers, Letters and Words.

In this book, too, one finds the typical and common mystical list of seven properties and their opposites: life and death, peace and misfortune, wisdom and folly, wealth and poverty, beauty and ugliness, fruitfulness and devastation, and dominion and slavery. Other sevens (derived from the seven double letters) are the six extensions mentioned above and the Holy Palace in the middle; seven planets in the universe, seven days in the year, and seven gateways in man—two eyes, two ears, two nostrils and the mouth. By means of each of the double letters God formed a property, and from them He made a planet, a day and a "gateway" of man.

The foundations of the twelve simple letters are sight, hearing, smell, speech, taste, coition, work, movement, wrath, mirth, meditation and sleep. Each letter reigns over one of these human activities, and by means of each pair God has produced the twelve zodiacal signs in the universe, the twelve months of the year, and the twelve organs of the human body (a pair each of hands, feet and kidneys, as well as the liver, spleen, gall, stomach, colon and the bowels). Here we have a complete system of correspondence between universe, year and man; and this correspondence is metaphysical and basic rather than merely accidental. Furthermore, not only are the numbers 3, 7, 10 and 12 significant, but also the number 22 (which is the number of the letters of the Hebrew alphabet), whose significance is mystically deduced from the fact that it is the sum of 10 and 12.

There is much that is enigmatic in this book; the tendencies which derive from it are many and contradictory. Philosophers like Saadia were interested in it; anti-rationalists like Solomon ibn Adret looked upon it as sublime knowledge, revealing the very essence of true religion; and, finally and most importantly, it became for the speculative mystic another holy scripture. Commentaries were written on it by Isaac the Blind (end of the 12th cent.) and a contemporary of his, Azriel.

Later, another book which proved influential in the development of speculative mysticism appeared, *Bahir* (Brilliance). In the 13th cent. there was a quickening of practical Cabala in Abraham Abulafia, whose hunger for reality neither Talmud nor philosophy nor even Cabala, so far as it was purely theoretical, could satisfy; he employed the ineffable Tetragrammaton for magical purposes to cause the spirit of God to descend on him; he manipulated the letters of the Torah and (since the letters of the Hebrew alphabet also have numerical values) derived from their manipulation an unfolding of the secret of the date of the end of days.

All these mystical tendencies and practices were finally given definite form in a work completed in the 14th cent. and called *Zohar* (Splendor). The *Zohar* is the magnum opus of the Cabala, and the bible of mystics. Tradition ascribes it to Simeon ben Yohai of the 2nd cent. It is a compilation of many hands, the different sources often being easily discernible; the product of many centuries of feeling and thinking, in its final form it is the work of Moses de Leon. Because of the pseudepigraphical claims made for it, but more especially because of the antiquity of its ideas and method and the familiarity of its style, it quickly took its place in mystic literature; despite a natural hesitancy in accepting a work one had never heard of which purports to be ancient and which taught secret doctrine, it was widely received as authentic before a century passed. In form it is a commentary on the Pentateuch; but the text is but the key by which are opened the doors to a world neither Biblical nor current, a world of angels and saints, of divine emanations, sublime prayers and millennial calculations. It uses the Midrashic method and tells the Midrashic tale; its language is Aramaic. Its ideas are a fusion of Chaldee, Zoroastrian, and other mysticisms.

The *Zohar* inherits the ethical dualism of Parseeism; the world is an everlasting theatre of war between good and evil, light and darkness, holiness and defilement. It accepts a thought already found in Talmudic literature, that of the fifty gates of holiness and of the fifty gates of defilement; holy angels residing in the one, satanic demons in the other. It teaches also the doctrine of the *ḳelifoth* and their danger to human welfare. Souls migrate from one existence to another; when they are finally purified they will again be clothed in the garment of the light of purity. The *Zohar,* with all its vagaries, was essentially concerned with the ethical problem; every act of man here on earth affects all the higher spheres. It is man's duty to achieve perfection of self and thereby make possible the correction of other worlds (*tiḳḳun*). At the end of days, the Messiah will come to deliver all the worlds from the imperfections of evil spirits. Mingled with highly ethical aspirations, poetry of remarkable beauty and prayers which achieved the most profound expression of yearning for the Divine, the *Zohar* includes fantastic calculations for the date of the coming of the Messiah, a belief in the efficacy of charms and descriptions of the divine nature which can be represented only as curious.

In the Middle Ages both Christians and Jews conjured devils, wrote amulets and practised "magic." The great among the mystics (Isaac Luria, Hayim Vital, Moses Vital, Samuel ben Hayim Vital, and others), however, taught that the only way to achieve the efficacy of the mystical technique was to lead a pure and holy life, to practise philanthropy, to do penance for sins, and to concentrate on holy thoughts (Kavvanah). Their exercises included midnight vigils (Hatzoth) and frequent ritual bathing (Tebilah). For the Jews of that period, who had fallen on evil days, what with persecutions and misunderstandings by their neighbors, the yoke of Galuth (exile) was much lightened by the hopes and aspirations which these mystical doctrines and practices gave them. When the study of Talmud seemed arid amidst endless poverty and suffering, mysticism with its white light of nearness to God strengthened and consoled sorrowing Israel. The Hasidic movement was just such an expression

of yearning for direct communion with the Source of all things; that branch of Hasidism known as Habad emphasized the intellectual aspect, while other forms quickly fell into the so-called practical Cabala of charms and wonder-working.

The story of mysticism in Jewry is a compound of the loftiest aspirations, the highest ethical principles and the profoundest longing of the human breast for God Himself on the one hand, and a senseless manipulating with letters and numbers, strange beliefs as to the nature of the Godhead and mystifying formulas for exorcising demons, on the other. Mysticism has been the mainspring of prophetic idealism, as well as of rabbinic legalism and philosophic systematization. In a very real sense it is true that one can not achieve the highest spirituality unless he be a mystic. It is the glory of Judaism that the keenest Halachist as well as the philosophic rationalist could at the same time be a mystic devotee. Whether one be theoretician, poet, or legalist, the path to Jewish mysticism lies through the service of one's fellow men; it can not be overemphasized that to the Jew mysticism did not mean eschewing this world in the selfish concern with personal salvation. Jewish mysticism, like all other phases of Jewish tradition, is primarily oriented toward a more just world.

See also: ABULAFIA, ABRAHAM; ALPHABET IN MYSTICISM; ANTHROPOMORPHISM; ASCETICISM; AZRIEL BEN MENAHEM; BAHIR; CABALA; CARO, JOSEPH; COSMOLOGY; CREATION; EMANATION; ESSENES; EXORCISM; GNOSTICISM; GOD; IBN GABIROL, SOLOMON; ISAAC THE BLIND; JUDAISM; KAVVANAH; LURIA, ISAAC; MAGIC; MERKABAH; MESSIAH; NUMBERS IN MYSTICISM; PHILO; SEFIROTH; TETRAGRAMMATON; VITAL, HAYIM; YETZIRAH, BOOK OF ZOHAR.

SAMUEL J. B. WOLK.

Lit.: Abelson, J., *Jewish Mysticism* (1913); Hopper, V. F., *Medieval Number Symbolism* (1938); Neumark, David, *Toledoth Hafilosofiah Beyisrael,* vol. I (1921); Bension, A., *The Zohar* (1922); Farbridge, M. H., *Studies in Biblical and Semitic Symbolism* (1923); Franck, A., *The Kabbalah* (trans. I. Sossnitz, 1926).

MYTHOLOGY. All persons are concerned with the problems of life and the mystery of death, the origin of the world and the end of man. Mythology is the answer which primitive man gave to the eternal questions of how, what and why. Mythology for early man is science, philosophy, religion and ethics; it explains the universe, interprets the seasons, expounds the relations of gods and men, and illumines social custom and religious practice. Not only, however, is mythology expository and didactic, formulating the thought and mores of its day, but significantly, it is also the literature of primitive man, whose great poetic creations were the very epics of man, nature and the gods. And even as today, so in ancient times was it true that some peoples appear more gifted than others. Thus among the peoples who lived in Semitic countries, the southerners, in Arabia, showed far less insight into human nature, or imagination as to the divine nature, than did the great Sumerian and Babylonian cultures of the east and north. When one speaks of Semitic mythology one thinks of such poems as the Gilgamesh epic of the Babylonians or the poem of Tagtug and Dilmun of the non-Semitic Sumerians.

The most striking fact in the science of folklore is the universality not only of its motifs, which by the very definition of the mythos, is to be expected, but the constant recurrence of similar themes; we are not surprised to find astral and nature myths told by all men, but it is perhaps remarkable that so many of them should tell of the weeping and dying god, of man losing immortality by the eating of a certain plant or food, of the serpent intimately connected with vegetation and rejuvenation, of a flood bringing havoc and destruction, and of the jealousy which the gods bear toward men.

The question of the amount of mythology in the teaching of ancient Israel is one that has concerned many students of the Bible. Jewish tradition frankly admits that "in the beginning our fathers were votaries of a strange worship," that is, they were idolators. The first Hebrew patriarch, Abraham, left Ur of the Chaldees and traveled west. Israel was in almost continuous contact with the great northeastern civilizations of the Fertile Crescent from the days of Abraham in 2000 B.C.E. to the Persian conquest in the 6th cent. If therefore one were to seek out tales parallel to the stories of Israel one would go to the cuneiform tablets of Sumer and Accad. And one does find many cultural parallels between the Hebrews and the Babylonians; but to say that Israel told tales like the Babylonians is to gloss over the signal circumstance that the story of Israel is more unlike the Sumerian and Babylonian than alike. Although there is a clear influence of Babylonian mythology on the story of the Hebrews, the Hebrews took that mythology, analyzed its true purposes, delved into the problems which it sought to solve, purified it of its crude elements so objectionable to the advanced prophetic concept of God, and in a sublime style converted the merely intelligent Babylonian myth into the profound Hebraic tradition, permeated with an ethical monotheism.

We shall now indicate a few Biblical stories which have their counterpart in the mythologies of other peoples; the process of spiritual purification and ethicization which they underwent in the course of their adaptation into the Hebrew tradition will become quite apparent. All the mythologies (the Sumerian, the Accadian, as well as the 15th cent. classical Phoenician as discovered in the tablets found at Ras Shamra) concern themselves with the problem of creation. The Babylonian story is a solar myth, dealing with the triumph of the vernal sun and the spring equinox. The Sumerian version places emphasis on grain and floods. The Hebrew story is in two parts; the first presents a majestic description of how God by His mere word created the world and all that is therein; the second is more nearly like the Sumerian, telling how God sent rain to water the soil in order that plants might grow; these two versions are also similar in that man is here apparently made before the plants, even as in the Sumerian tale. The story of the Garden of Eden seems to be purely Hebraic; the Babylonian poems of creation do not mention it at all; the Tigris and Euphrates may probably have been taken from a Sumerian source; but the other two of the four Biblical rivers (*Gen.* 2:10-14), Pishon and Gihon, appear in no other known creation story. It is curious that the name of god in the Ras Shamra myth is Alion, comparable to the Biblical Elyon of *Gen.* 14:19.

The probable counterpart of the Biblical Adam is the Canaanitish-Babylonian Adapa of Eridu (m and p are interchangeable linguistically; it is also not impossible that "Adam" was a deliberate attempt to relate the word for "man" to *'adamah,* earth). This Adapa is famed as a sage; the god Ea gave him great understanding so that he might make all the nouns of language, naming all the concepts in the earth. The Biblical Adam gives names only to the animals and fowl (*Gen.* 2:20). Adapa is deprived of eternal life when he refrains from eating certain food set before him; it is the food of eternal life, but Ea had warned him that to eat it would mean death. In comparing this story with that in *Gen.* 3 one is struck by the moral neutrality of the Babylonian story, whereas the Biblical tale is suffused with ethical motive. The serpent is a symbol of the earth goddess, is associated with fire, connected also with trees and woman, and is symbolic of gods of vegetation in the Sumerian tale; in the Gilgamesh Epic the serpent seizes the plant of rejuvenation.

In discussing the tremendous modifications which the genius of Israel made in the myths and cults of neighboring peoples before it granted them acceptance into its own thought and practice, we cannot omit the Sabbath, even though this is not the place to treat of the Sabbath at any length. The day of the full moon was Shapattu or Shabattu for the Babylonians. A remnant of this is probably to be found in the Biblical expression "new moon or sabbath" (*II Kings* 4:23) apparently implying that sabbath was full moon. On the Shabbatu, the "shepherd of great peoples" was prohibited from eating flesh cooked on coals, from making sacrifices, or changing into clean garments. The physician was not permitted to "lay his hand on" a sick person. It was an evil day, a day uncertain for the doing of anything. If this really was the origin of the Jewish Sabbath (and scholars have not yet reached any agreement on the matter) it is most momentous and indicative of the spiritual power of Israel that it transformed a day of bad luck on which it was dangerous to attempt anything into one of the great institutions of civilized society.

Since it is one function of the myth to account for the origins of the techniques of the culture of the group, it is interesting to note that the Sumerian story has Lumha, title of Enki, as patron of singers; the Biblical Lemech has a son who invented the harp (*Gen.* 4:19 et seq.). Even as the Sumerians had ten kings in the beginning of time, so too does the Bible list ten patriarchs between Adam and Noah. The Sumerian Adam is Alulim, its Noah counterpart is Ziûsudra. As for Noah himself, many scholars hold that the name is derived from the Ethiopic *noha,* "to be of long duration," *eneha,* "cause to be far off"; Noah thus means either "he of long life" (which is the Babylonian equivalent of Zi-ud-sud-ra, "he who bears (?) life of eternal days") or "the far away" (the Babylonian equivalent of Utnapishtim of the Gilgamesh Epic). Critical writers are agreed that the Babylonian deluge story is the Biblical deluge counterpart. Some hold that the flood story represents the yearly devastation wrought by the late winter rains; others look upon it as an imaginative version of an actual flood which took place at some very early date. In either event, the flood story is connected in Semitic mythology with creation.

Granted that a tale is branded a myth, does it necessarily follow that it is entirely untrue? Thus we have a possible happening of an actual flood; and yet the so-called flood story is held by some to be mythical. In general folklorists will agree that a myth might carry within it historical elements. How much of it is legendary is frequently difficult to determine. On the other hand, when a story is repeated in various cultures, the likelihood is that it is mythical; though the mere fact of its being wide-spread, in and of itself, will of course not be a priori proof of its mythical character, though it will subject it to suspicion. To call a story myth is not necessarily to imply that it is entirely fiction, however. The essence of the myth is that it attempts to explain a natural phenomenon, the sun, the moon, the seasons, generation and decay. Because the motif of myth and its etiology lie deep in human nature it is not surprising to discover the same myth in many different cultural groups. To find a presumably historical tale duplicated even if only in a few broad strokes is enough to lead the scholar to investigate the probability of its being myth explaining some natural phenomenon. The fact that Samson's strength lies in his hair and that he undertakes twelve labors leads many writers to consider Samson a sun myth; the hair are the sunrays, the twelve labors are the twelve hours of the day, and his defeat, blindness and death caused by the cutting of the hair are the end of the sunrays and the oncoming of the dark of night. Thus Samson becomes the Jewish counterpart of Hercules; and yet this does not exclude the possibility that there may actually have been a man Samson who did free his countrymen from the oppression of the Philistines.

In other passages in the Bible, some of the details of the biographies of the characters show influences of mythological narratives. Thus the preference for the younger son over the elder (as with Jacob, Joseph and David), the frequent instances of the birth of the hero after a long period of childlessness (Isaac, Samuel), or the rescue of the hero as child from threatening peril (Isaac, Moses), all have parallels in ancient mythology. Such stories as Jacob's wrestling (*Gen.* 32:25-33), Korah's rebellion (*Num.* 16) or Jephthah's daughter (*Judges* 11) may contain mythological accretions to actual history.

Summing up, one may say that even if some of the Biblical narration be shown to retain parallels with the legend of other peoples, the Hebrew story is so far more meaningful that it can no longer be characterized as mere myth; the Hebrew narration is more preachment than tale—though the preaching has been done so well that its moral appears only indirectly, and he who reads while running does not realize that he is learning something, for all that which he reads is in truth an interesting tale. SAMUEL J. B. WOLK.

Lit.: Langdon, S. H., *Semitic Mythology* (1931; *Mythology of All Races,* vol. 5); Farbridge, M. H., *Studies in Biblical and Semitic Symbolism* (1923); Frazer, J., *Folk-Lore in the Old Testament* (1923); Ginzberg, L., *Legends of the Jews;* Jastrow, M., *The Religion of Babylonia and Assyria* (1898); idem, *Hebrew and Babylonian Traditions* (1914); Tylor, E. B., *Primitive Culture* (7th ed., 1924); Neumark, D., *The Philosophy of the Bible;* Morgenstern, J., *The Book of Genesis* (1919); Carus, P., *The Story of Samson* (1907).

N

NAAMAN ("pleasantness"), successful Syrian general of Ben-hadad II, wondrously cured of leprosy in the miracle story of the prophet Elisha, told in *II Kings* 5:1-27. Learning of the prophet's healing powers from an Israelite slave girl attached to his household, Naaman was sent by his master with a letter to the king of Israel, commanding the monarch to cure the officer of his affliction. The king (probably Jehoram, the son of Ahab), fearing the strange demand was a plot, tore his clothes in grief. Elisha intervened, asking that Naaman be sent to him to show "that there is a prophet in Israel." The prophet told Naaman to bathe seven times in the Jordan. The officer at first haughtily resented the advice and rejected it, but was finally persuaded by his servants to obey, and as a result was cured. His grateful offer of large gifts to the God of Elisha was refused; he then requested and was granted permission to take home enough of Canaan's soil to enable him to erect thereon an altar to worship the Lord. He admitted that he had to serve Him privately, as in public he had to worship Rimmon, the god of his master. Gehazi, who accepted gifts from Naaman against the wishes of Elisha, was himself stricken with leprosy. The purpose of the Naaman story is clearly to demonstrate the miraculous powers of Elisha.

Tradition explains the sentence that through Naaman God had given victory to Syria (*II Kings* 5:1) by identifying him with the archer whose arrow had mortally wounded Ahab (*I Kings* 22:34; see Josephus, *Antiquities,* book 8, chap. 15, section 5 and *Midrash Ps.* 61). His being smitten with leprosy is ascribed to the fact that he was haughty (*Midrash Num.* 7:5) or that he captured a girl and gave her to his wife as a slave (*Tanhuma, Tazria,* end). Naaman was regarded as a semi-proselyte (*ger toshab; Git.* 57b; *Midrash Deut.* 2), yet his conversion was superior to that of Jethro (*Mechilta, Yithro*). The New Testament declares that Naaman was the only leper cured by Elisha (*Luke* 4:27).

ADOLPH J. FEINBERG.

Lit.: Kittel, R., *History of the Hebrews,* vol. 2, p. 279; Hastings, J., *Dictionary of the Bible,* vol. 3, pp. 137-38; the commentaries to *II Kings.*

NAANE, *see* COLONIES, AGRICULTURAL (under HANOAR HA'OVED).

NAAR, DAVID, newspaper publisher and politician, b. St. Thomas, West Indies, 1800; d. Trenton, New Jersey, 1880. He traced his descent from an old family of Portuguese Jews whose historical record goes back to the Spanish expulsion of 1492. He started as a commission merchant in New York city but, wiped out by the fire of 1835, removed to take up farming in New Jersey.

In 1844 he was a member of the state's constitutional convention and fought for the articles on religious liberty. The same year he accompanied Buchanan on his election tour, and when the latter was secretary of state under President Polk, Naar was appointed consul to his native St. Thomas (1845-48), then an important commercial center. In 1849 he served as mayor of Elizabeth; he was clerk of the state assembly from 1851 to 1852, and in 1865 he was state treasurer.

He assumed control of the newspaper *True American,* in Trenton (in 1853), and increasingly extended its influence until his retirement in 1866.

Lit.: Appleton's Cyclopedia of American Biography, vol. 4, p. 475; Markens, Isaac, *Hebrews in America,* pp. 265-66.

NAAR, JOSEPH L., editor, b. Elizabethtown, New Jersey, 1843; d. Trenton, New Jersey, 1905. He was the son of David Naar, and began work with his father's paper, *True American,* in 1867; by 1869 he was part owner. On the death of his partners the business passed into his hands, and subsequently became a leading New Jersey organ, incorporated in 1902, and continuing as a family institution under Naar's son Henry.

Naar was active in public life. In 1873 he was secretary of the commission that revised and amended the state constitution. Several years later he served Governor Ludlow as private secretary, and in 1894 he was on the commission to revise the state's judiciary system. He was a trustee of the Trenton public library.

Lit.: National Cyclopedia of American Biography, vol. 13, p. 93.

NABAL ("fool"), a rich farmer in the neighborhood of Maon in the hills of Judah; he seems to have been a Calebite (reading *kelabi* for *kalibo* in *I Sam.* 25:3). The period was one of considerable lawlessness, and David and his group of followers had constituted themselves a sort of frontier guard against bandits. When Nabal had a sheep-shearing at Carmel, David sent an embassy to request a contribution for the support of his followers. Nabal, however, made a churlish answer to the request and repelled the followers of David, which made the latter so angry that he set out to exterminate Nabal and his family and only was dissuaded by the words of Abigail, the clever wife of Nabal. When Nabal heard what had happened, he died of fright and David married Abigail, thus strengthening his position in the tribe.

As it seems hardly likely that a family would call a child "fool" as a name, the word Nabal is probably an epithet. The verdict of Abigail upon her husband should therefore be rendered: "They call him the fool, and he is full of folly" (*I Sam.* 25:25).

NABARRO, DAVID NUNES, bacteriologist and pathologist, b. London, 1874. He received his medical degree from the University College and Hospital in London. From 1899 to 1910 Nabarro was assistant professor of pathology and bacteriology at University College and from 1912 to 1938 he was director of the pathological and bacteriological departments of the Great Ormond Street Children's Hospital, and he held many other directive and consultative posts in hospitals. Much of Nabarro's investigations had to do with sleeping sickness; he was a member of the Royal Society's Sleeping Sickness Commission to the Uganda (1903) and subsequently, with Surgeon-General Sir David Bruce and Professor A. Castellani, he was the discoverer of the cause and mode of transmission of sleeping sickness. Among Nabarro's activities in the Jewish communal life of England were his service as consulting pathologist for the London Jewish Hospital

(1912-39) and his membership on the committee of the Jewish Health Organization of Great Britain. He was the author of *The Laws of Health* (1905); the translator and editor of *Trypanosomes et Trypanosomiases,* by Laveran and Mesnil (1907) and author of the *Sleeping Sickness Commission Reports of the Royal Society* (1903-5).

NABATEANS, an Arabian tribe of unknown origin, which appeared on the outskirts of Palestine in the Persian period (6th to 4th centuries B.C.E.) and seized Mount Seir (Edom). They occupied the strong fortress of Sela (Petra) and afterwards took Rabbath Ammon (Philadelphia) in Transjordan. Their greatest power was in the years after 200 B.C.E. They at first supported the Hasmoneans in their struggle for independence from the Syrians, but when the Jewish kingdom became free and strong, the Nabateans opposed them, battling with Alexander Jannaeus (103-76 B.C.E.) for the control of the Transjordan. They ruled over Damascus for a short period (about 85 B.C.E.). In the war between the brothers Hyrcanus II and Aristobulus II (67-63 B.C.E.) King Aretas III of the Nabateans attempted to restore the former to the throne, but was persuaded by the Romans to withdraw his troops. Later, Malchus I and Obedas II fought against Herod the Great (37 to 4 B.C.E.) and Aretas IV was victorious over Herod Antipas (4 B.C.E.-39 C.E.).

The Nabateans became tributaries to Rome in 63 B.C.E., and they supported the Romans in their wars with the Jews, becoming notorious for their hatred and vandalism. In 106 C.E. the entire Nabatean kingdom was made a Roman province by Trajan. The Nabateans used Aramaic for their inscriptions and coins.

Lit.: The standard Jewish histories for the period.

NABLUS, city in central Palestine, in a pass between Mount Ebal and Gerizim, about a mile and a half northwest of Khirbet Balata, the site of ancient Shechem. After the destruction of Shechem by John Hyrcanus in 128 B.C.E. the latter sank to the level of an unimportant village. In 72 C.E. Vespasian founded a new city, Flavia Neapolis, that is, "The Flavian New City" (Flavius being his own name). Under the name Neapolis, corrupted by the Arabs to Nablus, the city has continued to flourish in a modest way ever since. The present population of the town is about 20,000, practically all Moslems. There are a few Christians and about 150 Samaritans. Its proximity to Shechem, where the Samaritan sect was first developed, and to the Samaritan holy mountain of Gerizim explain why the Samaritans remained attached to Nablus, even after their numbers had dwindled to the vanishing point.

NABOKOV, NICOLAS, composer, b. St. Petersburg, 1903. After preliminary studies in Russia, he became a pupil of Busoni. He came to the United States (1933) on a scholarship of the Barnes Foundation of Merion, Pennsylvania, settling here permanently. He first attracted attention as composer in 1928 when a "ballet oratorio" was introduced by the Diaghilev Ballet Russe. In 1930 his *Symphonie Lyrique* was performed in America by such conductors as Koussevitzky and Monteux. Other performances of his works, including the oratorio *Job,* the orchestral tone poem, *Le Fiancé,* and his Concerto for Piano and Orchestra



Relief of Tyche, discovered at the Nabatean Temple

added to his rapidly growing fame. In 1934 the Monte Carlo Ballet introduced his *Union Pacific,* written upon a commission (text by Archibald MacLeish). Nabokov is a member of the faculty of Wells College in Aurora, New York.

NABOTH ("sprouts" or "height"), a Jezreelite, who owned a vineyard on an ancestral estate in Samaria, contiguous to the palace of King Ahab of Israel. The king attempted unsuccessfully to obtain the paternal estate for a vegetable garden by purchase or exchange (*I Kings* 21). "Vexed and sullen," the king refused food. But Jezebel, his unscrupulous queen, had Naboth stoned to death on trumped-up charges of blasphemy and treason. Upon announcement of Naboth's death, Ahab proceeded to the vineyard to take possession. There he met the prophet Elijah who denounced his vile act, and pronounced a fate on Ahab and all his house similar to that meted out to Naboth and apparently also to his sons (*II Kings* 9:26). Because of Ahab's repentant mood, however, the blow did not come "until his son's days," when the king fell in battle with Syria (*I Kings* 22:34-40), and his son Jehoram and Jezebel were slain through Jehu's conspiracy (*II Kings* 9).

A later tradition held that the execution of Naboth took place at Jezreel, rather than outside the city, where the dogs licked up his blood. A rabbinic legend states that Naboth had a beautiful voice that charmed the crowds in Jerusalem whenever he visited the city. Once when he failed to appear, some disappointed and unscrupulous people brought against him the false charges that resulted in his execution.

Lit.: Kittel, *History of the Hebrews,* vol. 2, p. 269; Pfeiffer, R. H., *Introduction to the Old Testament,* p. 405 et seq.

NACHAS, NACHES, *see* PHRASES, POPULAR.

NACHEZ, TIVADAR (originally Theodor Naschitz), violinist and composer, b. Pest, Hungary, 1855; d. Lausanne, Switzerland, 1930. He studied with Joachim in Berlin and Léonard in Paris, and established himself in the French capital, from which he embarked on extensive European tours. He scored particular success in London where his phenomenal technique and magnetic personality found large and responsive audiences. In 1916 he came to the United States, settling temporarily in California. His farewell

concert performance took place in London in 1926. Although he composed two violin concertos, songs, masses, and numerous pieces for the piano, he is best known for his excellent and authoritative editions of two violin concertos by Vivaldi, which are in the repertory of most concert violinists.

NACHIMSON (NAKHIMSON-SPECTATOR), MIRON ISAAKOVICH, economist, b. 1880, Russia. He went to Germany in his early years, studied economics there and in Switzerland. He was graduated in 1913 and became an active member of the Social Democratic Party, publishing articles in the official party weekly, *Die neue Zeit,* under the pseudonym Spectator. In 1913 Nachimson published *Die Staatswirtschaft,* a study on administration, especially on fiscal matters; for many years it was the only Marxist treatment of public administration in the German language which kept in touch with the advancement of science.

During the war of 1914-18, Nachimson resided in Switzerland. In 1917 the directorate of the Swiss Trade Unions published Nachimson's study *Die Wirtschaftslage der Schweiz im Weltkriege.* In the same year Nachimson published also his inquiry on *Imperialismus und Handelskriege,* which was written at the same time and place as Lenin dealt with the same problem. After the outbreak of the Russian revolution Nachimson left Switzerland for Russia in order to fight for Bolshevism. He published *Das Sozialisierungsproblem in Deutschland* (1920); *Die Weltwirtschaft vor und nach dem Kriege* and *Wirtschafts-statistisches Handbuch für Sowjetrussland* (1922). From 1930 on Nachimson, who assumed the name of M. I. Spectator, edited in Moscow the *Annuaire statistique de l'agriculture mondiale.*

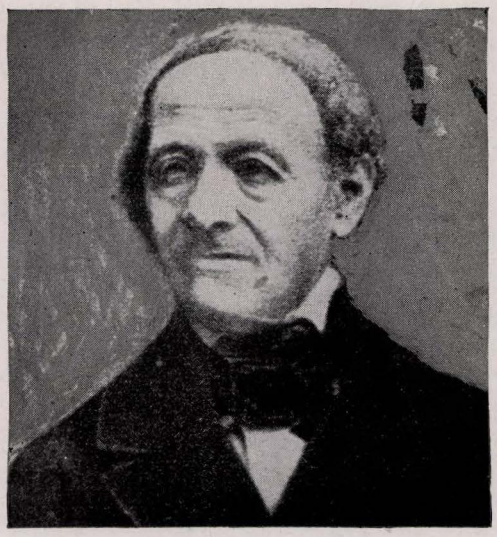
NACHLATH YEHUDAH, see COLONIES, AGRICULTURAL.

NACHMANIDES, *see* NAHMANIDES.

NACHMANSON, ERNST, philologist, b. Stockholm, Sweden, 1877. He was appointed lecturer in Greek language and literature at the University of Upsala in 1904, and became professor at the high school of Gothenburg in 1919. Nachmanson's studies on the popular language of ancient Greece were widely esteemed when he published the first collection of his contributions to that difficult problem in 1910. From 1913 on he was generally regarded as an outstanding specialist on ancient Greek inscriptions. In 1921 he wrote an important book dealing with Hippocrates and his time. In 1938 he edited a study on the German historian Theodor Mommsen.

On several occasions Nachmanson published the results of his inquiries into the history of the formation and transformations of the text of the New Testament; on each he stood the test of his exact philological methods. He was elected member of the Swedish Academy of Sciences and of learned societies abroad.

NACHOD, JACOB, banker and communal worker, b. Dresden, Germany, 1814; d. Leipzig, Germany, 1882. After his father's death, Jacob Nachod was educated at the Samson school in Wolfenbüttel (1826 to 1829). Nachod learned modern languages in



Jacob Nachod

the house of his brother who later became professor at Edinburgh. In 1830 Nachod entered the banking house of Meyer & Co. where he remained until 1839. That year Nachod became partner in the banking house of Knauth at Leipzig which subsequently was named Knauth, Nachod & Kühne and, under Nachod's direction, extended its influence to New York.

In 1844 Nachod founded the Gesellschaft der Freunde at Leipzig, a social club which, however, rendered it possible to unite the Jews of Leipzig before they were allowed to found a Jewish community. Not until 1846 were the Jews of Leipzig enabled to found a community and to erect a synagogue. They elected Nachod a trustee. In 1877 Nachod became president of the Jewish community of Leipzig. He was interested mainly in Jewish education and in relief for the poor. While Nachod found time to study commercial law and modern languages, he supported Jewish literary associations, especially the Mendelssohn-Vereine. He remained true to the tithe, and gave ten percent of his income to the poor. Nachod was elected city-councillor of Leipzig in 1852. He took an active part in the founding of the Deutsch-Israelitische Gemeindebund and conducted delicate negotiations with the government of Saxony, which was opposed to any organization that would affiliate the Jews of Saxony with the Jews of the rest of Germany. From 1877 on Nachod was president of the Gemeindebund, after having collaborated steadfastly with his predecessor Moritz Kohner and their mutual friend Emil Lehmann. Nachod provided for the Jewish communal workers, especially the officers of the Jewish communities of Germany. He also supported devotedly the Alliance Israélite Universelle. The Jews of Germany lamented Nachod's death as "the loss of their father."

Lit.: Deutsch-Israelitischer Gemeindbund, *Blätter der Erinnerung an Jacob Nachod* (1882).

NACHOD, OSKAR, Japanologist, b. Leipzig, Germany, 1858; d. Dresden, Germany, 1933. He was educated at the commercial school of Leipzig, then entered the important textile house of C. G. Reisig (Leipzig), founded and owned by his father. After a long stay in France, England and the United States, Nachod re-

turned to Leipzig, and became junior partner in his father's firm. In 1894 Nachod retired from business and studied history. His Ph.D. thesis (1897) dealt with the relations of the Dutch East India Company with Japan during the 17th cent.

From 1898 to 1900 Nachod circumnavigated the world, following which he began to write his great work *Geschichte von Japan.* The first volume came out in 1906, the third in 1930. Soon he realized that he would never live to see the completion of his work unless he abandoned the thoroughness of his inquiry. Nachod, however, continued his very scientific researches, and his work remained a fragment, reaching only the year 850 C.E. Nevertheless, Nachod's studies were epochal in the development of knowledge of Japan in Europe. Nachod was the first German scholar, and one of the first Europeans, who penetrated the very soul and mind of Japan. In 1928 he published *Bibliography of Japan.* He sacrificed his fortune to the pursuit of his studies, and received no reward other than the esteem of specialists.

NACHTLICHT, LEO, architect, b. Bielitz, Moravia, 1872. He came to Berlin during the early part of his career, and was one of the pioneers in modern architecture. He was best known for his Gurmenia Haus, at the Zoologischer Garten railroad station in Berlin (1929), and for his design for the projected building of the Berlin independent artists ("Secessionists") at Savigny-Platz, Charlottenburg, which won a first prize at the Berlin architectural exhibition of 1931. Nachtlicht's designs, from the very beginning, were distinguished by their conformability to purpose and the clarity of the spatial division, but matter-of-factness did not sink into insipidity. He belonged to the school of architects that sought, with the aid of variegated forms, to apply the modern principles of logic and simplicity in an individualized and vivid manner. Nachtlicht was living in the United States in 1942.

Lit.: Deutsche Kunst und Dekoration, vol. 52 (1923) 341; *Kunst und Künstler,* vol. 26 (1927-28) 280; *Kunstblatt,* vol. 10 (1926) 26.

NADAB, *see* ABIHU.

NÁDAI, PÁL, historian of art, educator, b. Cegléd, Hungary, 1881; was living in Budapest in 1942.

He taught history of art at the Hungarian School of Arts and Crafts in Budapest. Inspired by the arts and crafts movement in England, he attempted the awakening of a similar taste and outlook on life in the Hungarian public. His books include: *Az angol szociális művészetről* (On English Social Art; 1910); *Könyv a gyermekről* (A Book on Children, 2 vols.; 1911); *Iparművészeti törekvések a XX. században* (Tendencies of Arts and Crafts in the 20th cent., 1912); *Az élet művészete* (The Art of Life, 2 vols.; 1914); *Izlés, kultúra és szülőföldszeretet* (Taste, Culture and Love of the Homeland; 1917); *Asszonyi pompa* (Woman's Pageantry; 1925). He also published a volume of short stories. In 1941 he was contributing to the magazine *Libanon.*

NADEL, ARNO, poet, composer, musicologist and painter, b. Vilna, Lithuania, 1878. He came to Germany in 1890 and lived in Berlin from 1895, where he studied at the Jewish seminary. After 1933 he emigrated to Palestine. In Berlin he was a music critic for several newspapers, and director of the choir in one of the synagogues of the Jewish community. Nadel, an expert in the field of Jewish liturgical music as well as on folk-songs of Eastern European Jews, adapted old synagogal music for modern use, and planned to compile a comprehensive edition, parts of which had been published by 1942. In many essays he interpreted the character of Jewish music and the necessity for adapting it to modern needs. In 1919 Nadel published *Jonteff Lieder* in ten parts, and in 1920 and 1923 *Jüdische Volkslieder.*

The main feature of his poetical works is a kind of religious mysticism which makes him an exponent of the literary movement of expressionism. Most of his poetical works were lyrical poems, many of them definitely Jewish in character. They were published in the following collections: *Um dieses alles* (1914); *Das Jahr des Juden* (1920); *Der Tom* (1921); *Das gotische Alphabet* (1923); *Heiliges Proletariat* (1924); *Der weissagende Dionysos* (1925). Nadel wrote the cycle of poems *Rot und glühend ist das Auge des Juden* (1920) which accompany and illustrate eight etchings by Jacob Steinhardt. Besides his lyrical works, he wrote dramas: *Adam* (1917); *Der Sündenfall* (1920); *Die Pest* (1928), based on fragments by An-ski; *Cagliostro und die Halsbandgeschichte* (1928); and the mystery *Orpheus* (1929). In the field of painting and drawing Nadel's outstanding works were portraits.

NADELMAN, ELI, sculptor, b. Warsaw, 1885. He came to the United States as a young man in his twenties. Alfred Stieglitz gave him his first American exhibition in December, 1915, at "291," the famous gallery in lower Fifth Avenue, New York. The previous year André Salmon, in an article in *L'Art Décoratif,* had discussed Nadelman as an investigator in the field of traditional sculpture, and certainly in his earlier work Greek classical influence is obvious. Of his earlier sculptures *La Mystérieuse* is one of the finest. Thorough in his workmanship, Nadelman has been even more noted for the wit and satire of his figures, especially that in tinted sculpture, entitled *Host, Hostess, Dancer, Pianist, Tango* and *Chef d'Orchestre.* The modern spirit enters other sculptures in bronze or marble, some of his nudes, with their small heads, and large breasts and enormous thighs, markedly departing from the Greek tradition. Nadelman made the figures over the Fuller Building in New York city, and he is represented in the Brooklyn Museum, the Rhode Island School of Design, and the Detroit Institute of Art.

Nadelman, however, seemed to consider his drawings, exceedingly spirited, of more importance than his sculpture. In the *Younger Artists Series,* published in 1922, he wrote: "These drawings made sixteen years ago, have completely revolutionized the art of our time. They introduced into painting and sculpture *abstract* form, until then wholly lacking. Cubism was only an imitation of the abstract forms of these drawings and did not attain their plastic significance. Their influence will continue and will be felt more profoundly in the art of the future."

Whatever may be the opinion of critics concerning this large claim, there can be no question in regard to the historical interest and importance of another phase

of Nadelman's art activities. Over a course of years his wife and he collected some 15,000 items of folk and peasant art—kitchenware, tools, toys, dolls, iron work, and the like. This collection, mainly American, is owned by the Museum of Natural History, New York city.

GEORGE S. HELLMAN.

NADIR, BANU, *see* BANU NADIR.

NADIR, MOISHE (ISAAC REISS), Yiddish writer, b. Narajow, Poland, 1885. He was brought to the United States at the age of fourteen, and his first published work appeared in 1902, with the contribution of verses to the *Teglicher Herold.*

From that beginning, while he was barely out of his adolescence, Nadir moved into a position of singular significance in 20th cent. Yiddish literature. Versatile and prolific, he nevertheless held faithfully to one conviction: that the Yiddish language is flexible, rich, colorful, sententious and subtle to a degree not achieved by other languages. His own talents, particularly in poetry, were of a kind to combine with these qualities, for he has been compared to Peter Altenberg and even more truthfully to Heinrich Heine, with whose mordant felicity of expression he had much in common.

The first volume of poetry to be published by Nadir was *Vilde Roizen* (1915). *Fun Mensh zu Mensh,* an anthology edited with Moishe Leib Halpern, appeared in 1916. Others of Nadir's books were *In vilden Vertervald, Oif Gelechter, Unter der Zun,* a collection of his later work (1926), and five volumes chosen from his collected works (1928). But all of his published volumes represent only a small portion of what has appeared; not only in verse, but in feuilletons, dramatic criticism, and sketches, Nadir was represented in every periodical, long- or short-lived, that existed during the long period of his production. He wrote under several pseudonyms, and much of his work has been lost. He also wrote several plays, translated some of Hauptmann, Anatole France, Peter Altenberg, and Jerome K. Jerome into Yiddish, and also wrote for English periodicals. One book, *Peh el Peh,* written with Joseph Kling, appeared in English.

Nadir was for a time assistant editor of the *Groisser Kundes* and also co-editor of *Der Yiddisher Gazlan.* Later he worked with the *Day,* for a time. For many years he was a daily contributor and columnist for the *Freiheit,* but renounced his Communist affiliations (1939) upon the signing of the Russian pact with Germany. He returned to the staff of the *Day,* and in 1942 was still a regular contributor to that paper.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930) cols. 500-13.

NADJARA, ISRAEL, Hebrew lyric poet and Cabalist, b. Safed, Palestine, 1555; d. Gaza, Palestine, 1628. He was the son of Rabbi Moses Nadjara. In 1579 he settled in Damascus, and during the last years of his life he was rabbi in Gaza. Although he inclined chiefly toward religious poetry, he wrote also poems of a secular and mundane character. But even his love poetry gave expression to the mystic longing for godliness characteristic of Isaac Luria, although reminiscent of the chivalrous Arabian or Spanish songs. Their rhymes and melodies, too, were constructed in such a manner as; unintentionally, to ruffle the sensibilities of pious circles. He was accused of undignified behavior by men like Menahem de Lonzano and Hayim Vital. Later on, however, he seems to have taken on a more serious attitude, and some of his poems gained great popularity in the liturgy of Oriental and European communities.

Of several hundred of his poems, 108 appeared in a collection entitled *Zemiroth Yisrael* (Safed) as early as 1586, and in 1599 there appeared, under the same title, an extended collection consisting of 347 poems for liturgical use on weekdays, Sabbaths and holidays. In 1605 a collection of his prose writings was published. A further collection, *Pizmonim* (Hymns), taken from old manuscripts, was published as late as 1858. Some of his poetry appeared as supplements in collections of poems of other writers, while others still remained unpublished in 1942. Especially popular is his spirited hymn sung at the Sabbath table, "Yah Ribbon Olam Veolmaya" (God, Master of the World and of Eternity).

Lit.: Zunz, L., *Literaturgeschichte der synagogalen Poesie* (1865-67) 419; Geiger, in *Jüdische Zeitschrift,* vol. 9, pp. 275-82; Rabinowitz, P., *Motzae Golah,* pp. 353-55; Seligsohn, Max, in *Jewish Encyclopedia,* vol. 9, pp. 150-51; Rosanes, in *Otzar Yisrael,* vol. 7 (1912) 1-2; Bacher, in *Revue des études juives,* vol. 58, pp. 241-69; vol. 59, pp. 96-105, 231-38.

NADLER, MARCUS, finance expert, b. Campelung, Austria, 1895. He settled in the United States in 1920 and there continued his higher education, taking his J.D. degree from New York University in 1926. That same year he was appointed chief of the foreign division of the Federal Reserve Board; he had already engaged in research for the Board soon after his arrival in the country, and had been assistant economist for the National Bank of Commerce from 1924 to 1926. Then he went to teach at New York University (1927), where he was professor of finance in 1942. Likewise, since 1927 he has been research director of the Institute of International Finance.

Nadler is an associate editor of the *New York Journal of Commerce;* and among his publications are: *Revision of Conant's History of Modern Banks of Issue* (1927); *Foreign Securities* (with J. T. Madden, 1929); *Corporate Consolidations and Reorganizations* (1930); *International Money Markets* (with J. T. Madden, 1935); *Banking Crisis* (with J. I. Bogen, 1935); *America's Experience as a Creditor Nation* (with J. T. Madden and H. C. Sauvain, 1937); and with several coauthors, *Money and Banking* (revised edition, 1940).

Nadler was a director of the Joint Distribution Committee.

NAGDELA (NAGRELA), ABU HUSAIN JOSEPH IBN, minister of state, b. about 1031; d. 1066. At the age of twenty he succeeded his father, Samuel Hanagid, as vizier of the Mohammedan King Badis of Granada and head of the Jewish community there. Opinions of his contemporaries differ as to his character. While his efforts in behalf of the advancement of science and the welfare of the state were acknowledged, he was, on the other hand, condemned for having filled important public offices exclusively with Jews. A Mohammedan judge and poet whom Nagdela had banished resorted to slander for revenge, arousing the populace by a defamatory pamphlet, and thus, near

the end of 1066, brought about the first persecution of Jews in the Islamic empire on the Iberian peninsula. About 1,500 Jewish families in Granada were killed and their houses destroyed. Nagdela was dragged from the king's palace to the gates of the city, where he was killed. Among the few who succeeded in escaping were Nagdela's wife, who was the daughter of Nissim ben Jacob of Kairwan, and their son, Azariah.

Lit.: Graetz, H., *History of the Jews,* vol. 3, pp. 254-65.

NAGDELA, SAMUEL HALEVI IBN, *see* SAMUEL HANAGID.

NAGID, *see* TITLES.

NAGLER, ISADORE, labor official, b. Uscie Biscupie, Poland, 1895. He came to New York city in 1909, and was there educated in the public schools. As a young man, he began to participate in the struggle of New York city's garment workers for better conditions in their industry. Elected general manager of the Joint Board of the Cloakmakers Union in 1928, he came to the fore as a leader of the next year's decisive strike. He headed the cloakmakers until 1939. In 1929 he was likewise elected a vice-president of the International Ladies' Garment Workers Union, holding office until 1942; and he became manager-secretary-treasurer of the Amalgamated Ladies' Garment Cutters' Union, Local 10, in 1939, still filling that post in 1942.

Nagler was delegate to the International Federation of Trade Unions meeting in England in 1934; in 1936-37 he was a member of the Labor Delegation to Palestine. He was elected co-chairman of the National Labor Committee for Palestine. Nagler gained political prominence in New York city with the birth of Labor's Non-Partisan League and the American Labor Party, both of which he helped found in 1936. He directed the New York city campaign of the latter in the elections of that year. In 1937 he was himself American Labor Party-Fusion candidate for borough president of the Bronx and the following year he ran for United States Congress. He received the endorsement of the Citizen's Union of New York, as well as of outstanding individual liberals.

Nagler's general Jewish communal affiliations included membership and directive posts in the Jewish Education Committee, the Federation of Jewish Philanthropic Societies, General Jewish Council, and ORT.

NAGY, ENDRE, author and cabaret director, b. Nagyszőllős, Hungary, 1877; d. Budapest, 1938. He studied at the Academy of Law of Nagyvárad and began early to contribute to newspapers, first at Nagyvárad and subsequently at Budapest. In 1907 he took over the direction of the Bonbonnière cabaret at Budapest and conducted it so successfully that his direction set the standard for theatres of that species in Hungary. He directed various cabarets and intimate theatres until his retirement in 1929. As a novelty, he had the poems of the great Endre Ady sung on the stage; he also introduced novel announcements on theatre programs, chiefly mordant comments on the political and social events of the day. His unerring instinct in summing up in witticism what the public felt was rendered the more effective by the apparently shy and hesitant manner in which his words were uttered. Nagy thus afforded his audience the means by which to injure or devastate men and things by satire when political power was lacking—a formula that was to become characteristic of the Hungarian capital.

Nagy won the award of the Hungarian Academy through his play *A zseni* (The Genius, 1911); several other full-length plays of his were also performed. He wrote a number of novels among them *Apostol a Hódságon* (on the social movement among peasants); *Birsai vándorforrás* (Wander Source of Birsa); *Hajnali beszélgetések Lukits Milossal* (Conversations at Dawn with Milos Lukits), and books of practical philosophy such as *Öregek kalauza* (Guide for the Old; 1933) and *Szerelmesek kalauza* (Guide for Lovers; 1934). His best published works were short stories which displayed all the exquisite qualities of his art of the miniature, and his story of the Hungarian cabaret, *A kabaré regénye.* Nagy embraced Christianity.

NAGYBÁNYA (BAIA MARE), town in Szatmár county, Hungary, with a Jewish populataion of 1960 in a total of 12,800. From 1919 to 1940 Nagybánya formed part of the kingdom of Roumania.

The Jewish community of Nagybánya was founded about 1860. Jews had probably lived in the town before, but their settlements and the documents referring to their presence were destroyed in the vicissitudes of civil war and religious strife during the 16th and 17th centuries. In 1687, the Jesuits, with the support of the house of Hapsburg, wiped out reform at Nagybánya and their influence met halfway the reluctance of the German burghers to tolerate Jewish competition within the confines of this mining town. Thus Jews were forbidden by law to reside in the mining communities, but they could trade with them, and even supplied the royal mine treasury.

After the Revolution (1848-49) some Jewish tradespeople and tenants settled at Nagybánya and in 1860 the community was constituted on the principles of the *Shulhan Aruch.* Developing with great rapidity, the community consisted of 500 families in 1900, of 1,400 in 1910 and again only of 540 in 1920. It is noted for its many educational institutions which embrace secular as well as Torah schools; under Rabbi M. Weinberger a Yeshiva of repute flourished. Other rabbis were Benjamin Fuchs and the scholar Mór Krausz. Conditions since 1937 in Roumania, and subsequently in Hungary, were adverse to the development of Jewish communities.

NAGYKÁLLÓ, town in Szabolcs county, Hungary, with about 1,000 Jewish inhabitants in a total population of 9,247. Jews lived at Nagykálló several centuries ago. Due to repeated catastrophes the community was dispersed several times, and reconstituted again. The names of Rabbis Baruch ben Sabbatai, Joel, Eliyahim and Aryeh Yehuda have been preserved. When Joseph II promulgated the Edict of Toleration (1782), Szabolcs county had 393 Jewish families scattered in 106 communities, the largest of which consisted of nineteen families. In that year a congregation was organized at Nagykálló and Rabbi Isaac (Eisik) ben Mose Ezekiel Taub (1751-1821), a pupil of Rabbi Elimelech of Lezaisk, was invited to become chief rabbi of Szabolcs county, with residence at Nagykálló. He established a Talmud Torah and a Hebrah Kaddisha; a synagogue was built in 1800.

The name of his great Zaddik is forever linked with Nagykálló and after one hundred and fifty years his memory inspired Jews of the Nyiség (Szabolcs county) with singular regional patriotism and religious emotion. On the seventh of Adar, 5699 (1939), the anniversary of his death, special trains took worshippers from various cities of Hungary to the grave of the Zaddik of Kálló. He was credited with authorship of the stirring song so dear to Magyar Hasidim, *Szól a kakas már.*

From 1821 to 1840 Dayan Saul Engel ministered to the community. In 1840 Isaiah Benét, son of the chief rabbi of Moravia, was installed as chief rabbi of Szabolcs county. The Jews of Nagykálló maintained excellent relationships with the Magyar population; they were allowed to own houses in the chief square of the town. Their language at this time was Magyar; only later, through an influx of Hasidic elements from neighboring counties, did Yiddish become prevalent. The community also had a secular chief justice whose business it was to collect the toleration tax. Mention is made in the contract given to Rabbi Isaiah Benét of a special fee to be paid by the Jews of the county to the rabbi for Christmas. The holiday is properly Rosh Hashanah, which is called by the Magyar population as the Jewish Christmas. A school established in 1855 was still in existence in 1942. Rabbi Benét took part in the action which was to prevent establishment of the rabbinical seminary. His son and successor, Abraham Benét (1865-1902), was rabbi only of Nagykálló, other cities of the county (Kisvárda and Nyiregyháza) having developed and chosen leading rabbis of their own. Rabbi Emanuel Bródy (1902-1938) also enjoyed the reputation of a Zaddik. The famous Yeshiva of Nagykálló trained more than 10,000 students who went to all parts of the world. In accordance with the traditions of Nagykálló, Rabbi Bródy's pupils were eager to perpetuate his spirit by conserving the songs he created as faithfully as his teachings.

NAGYKANIZSA, city in Hungary. The Jewish community here was founded about 1700. The Jewish cemetery being filled in 1784, grounds were acquired for a new cemetery from Count Lajos Batthyány whose protection they enjoyed. In 1786 the count issued an edict for the maintenance of order within the community. In 1817 Count Philip Batthyány contributed toward the cost of their first synagogue; another synagogue was erected in 1856. The community has had a hospital since 1830; it founded the first (German) school in 1786, which was supplanted by a Magyar school in 1832. The scrupulous observance of Jewish law, prevalent up to 1840, gave way to more progressive views of Judaism, due to the ministry of Lipót Löw (1840-46).

After being dissolved for a brief interval as a penalty for participation in the Magyar revolution, the community reorganized under Rabbi B. H. Fassel (1851-83), eminent author and orator, who abolished the Kol Nidre; Rabbi Ede Neumann (1883-1918) introduced the ritual and prayerbook of Abraham Geiger. A reversion to more specific forms of expression of Judaism, due to persecution in 1919, was brought about under the leadership of Rabbi Ernö Winkler, who still held his post in 1942.

The community has maintained a commercial school since 1857 on and a high school from 1886 on. Rabbi Neumann was president of the inter-denominational society for the promotion of education. Mór Horschetzky, translator of Josephus, and Johann Schnitzler, father of the novelist Arthur Schnitzler, hailed from the Nagykanizsa community. In 1910 it numbered 4,278, in 1920 only 3,663 souls in a total population of 30,416. The Jews of Nagykanizsa were engaged in diverse manufacturing industries.

NAGYKÁROLY, town in Szatmár county, Hungary. In the twentieth century the total population of Nagykároly of 16,000 included two co-existent Jewish communities totaling 2,800. The origins of the Jewish community of Nagykároly—one of the oldest, most prosperous and privileged in Hungary—date back to about 1600. In 1724, Count Sándor Károlyi settled about thirty Jewish families in Nagykároly, bestowing upon them the privileges of free residence and commerce as well as of self-government and placing them under jurisdiction of their chief magistrate, the rabbi of Szatmár county. Count Károlyi himself provided the spiritual and political head for his Jews by sending for a rabbi to Vienna. The chief rabbi of Szatmár county had legislative, executive, judiciary and police functions. He rendered sentence in cases of a Christian plaintiff versus a Jewish defendant, the plaintiff being free to appeal to the count, whereas the Jew had to present his suit against a Christian to the city court. This had no jurisdiction whatever over the Jews and did not have the right of summoning a Jew. For these rights and privileges the Jews of Nagykároly paid the count an annuity of 600 gulden. The privileges were renewed by Count Sándor in 1741 and by Count Antal in 1769. The latter also made a contract with the brothers Frenkli and Izsák Sámson, Jews of Temesvár, to whom he rented a house with plot and a mill at an annual rental of 750 gulden. They were licensed to manufacture on their premises soap and candles, also to maintain a bakery, and enjoyed the special privilege of not being subject to the jurisdiction of the community but solely to that of the count.

The Jews soon made Nagykároly a prosperous commercial center. In 1770 they numbered fifty-six families. They contributed generously to county and national causes; thus in 1790 they gave 200 gulden toward a battalion to be sent by the county nobility to the coronation of King Lipót II; in 1796 the Jews of Nagykároly contributed 300, and the Jews of the whole county 1,000 gulden, toward the cost of the war against Napoleon. Their importance and self-respect was evinced by the triumphal arch which they erected in 1847 for the reception tendered to the highest Magyar dignitary, the Palatine István. It displayed the fourth commandment, an effigy of Moses, as well as some ringing and lofty distiches in Magyar about the destiny and mission of the Jews.

The rabbis of Nagykároly were Aaron Lebl, Mayer Judah Östreich (d. 1774); his son Moses Aryeh Östreich (1774-1820). The latter protested to the county authorities (1792) against the presence in the county of one rabbi Jehiel Marton who had come from Poland and been rabbi at Szeged for one year only. Rabbi Moses Aryeh demanded that the "vagrant" rabbi of

"strange demeanor" be expelled lest the credit which he might gain with the Jews of the county affect the authority of the chief rabbi in collecting the toleration tax for the king. Jehiel was probably a Hasid and, according to a legend, he prophesied to Rabbi Moses Aryeh that his infant son also would become an adherent of Hasidism. The fact is that the son, Jonathan Benjamin, was not elected by the community to succeed his father because he was a Hasid; Isaac Frenkel (d. 1834), rabbi at Szántó and author of *Zebed Tob,* was invited instead.

The laws of 1848 abolished the privileges of the nobility and placed the Jews under public jurisdiction. The toleration tax, however, was paid by the Jews of Nagykároly up to 1850. In that year, the Austrian government taxed them with 69,300 gulden as a penalty for assisting the Magyar revolutionary army (1848-49) with clothing, horses and soldiers from their own midst. Soon afterward they were compelled to subscribe heavily to a national loan. In the sixties of the 19th cent. the community numbered 300 families. 1867, the year of Jewish emancipation, saw the laying of two cornerstones of the Nagykároly synagogue, one being laid by Rabbi Mayer Perls (1834-93), the other by the local head of the Protestant church who had written for the occasion a poem, saluting the Jews as brothers. Rabbi Perls rejected both the Orthodox and the Congressional constitution; the community stayed in the status-quo ante. In 1881 sixty families seceded, forming an Orthodox community which established (in 1883) a Yeshiva and a synagogue (1901). Its rabbis were Jacob Mose Schwartz, Saul Brach and (from 1926 on) Joel Teitelbaum. The latter's community consisted of 1,600 members.

In 1922 the status-quo community (1,200 members), under the spiritual leadership of Rabbi Lazar Schönfeld (1913-25; subsequently in New York city), also turned Orthodox without being recognized as such by the Orthodox Chancery. Between 1918 and 1940 Nagykároly (under the name of Carei Mare) formed a part of Roumania. The Jews of Nagykároly were prominent in banking and industries. ANNA BETTELHEIM.

Lit.: *Magyar Zsidó Lexikon* (1929) p. 630; Schönfeld, Lazar, in issues of *Egyenlőség* (1916).

NAGYSZOMBAT, *see* TRNAVA.

NAGYVÁRAD (in German; **Grosswardein;** in Roumanian, **Oradea),** city in Hungary with a population of 81,000, of which approximately 25,000 were Jews. The Orthodox Jewish community of Nagyvárad (about 16,000 souls) is deeply anchored in the traditions of its past. It was constituted in 1722, but without any doubt Jews had lived and traded in the city long before that time. In 1723 Lázár Simon rented the city tavern for a period of twelve years and at a rent of 15,000 Rhenish gulden, depositing 2,000 ducats as a security. In 1740 the city repeatedly complained to the Imperial War Council at Vienna against the vice-commander of Nagyvárad, Colonel Baron Lubeticz, who bestowed upon the Jews the protection of his armed forces when they visited the market. The city also protested that the Jews were building small houses and had chosen a judge without sharing with the citizens in the taxes. The houses of the Jews clustered around the fort and "Soldier-Town," a district of the city, came to be considered as the ghetto of Nagyvárad. From 1835 on the Jews were free to live in any part of the city. The Orthodox community built three large synagogues, the first being erected in 1803, and held service in sixteen houses of prayer. It maintained two types of elementary school, Gymnasiums and orphan asylums for boys and girls, also a trade school, a five-grade Talmud Torah and a Yeshiva. The men who were rabbis of the Orthodox community included Joseph Rosenfeld, David Joseph Wahrmann, Aaron Landsberg and Mór Fuchs, who was followed by his son Benjamin Fuchs (d. 1936). A eulogy of the latter, containing his 118 Talmudic interpretations, was published by Joseph Schwartz (*Zichron Binyamin,* 1936). From 1914 until his death in 1936, Rabbi Israel Hager, formerly of Wischnitz, lived at Nagyvárad where he was a powerful Hasidic influence. The community maintained institutions in all fields of charitable and social work, employing a staff of 160 persons attending to its widespread activities. During the annexation of Nagyvárad to Roumania (1919-40) the Zionist spirit flared up in the community, which largely aided Palestine, and local Talmudists as well as Talmudists and university students abroad.

In 1870 a minority, seceding from the Orthodox community, formed one based upon the statutes of the National Jewish Congress (1868-69). A spacious synagogue building, modeled on the then existing synagogue of Nuremberg, was erected in 1878. After the first World War, the community numbered 9,000 souls and its members played a prominent part in the public and economic life of the city, as well as in journalism, and many a well-known author and publicist began his career at Nagyvárad. Prominent members of the Nagyvárad community were the oculist Frigyes Grósz and his son, Albert Grósz, who founded and maintained an eye hospital for the poor; some of the notables stemming from the Jewish community of Nagyvárad include: Bernát Munkácsi, Finno-Ugric philologist; Martin Schreiner, formerly professor at the Lehranstalt für die Wissenschaft des Judentums, Berlin; the councillor of court Ármin Neumann and the member of the Hungarian Lower House, Géza Dési; Blum Pasha, minister of finance in Egypt. Louis Rittenberg, executive and literary editor of this encyclopedia, attended the Yeshiva at Nagyvárad (1904-06). Rabbis of the community were: Sándor Rosenberg, Alexander Kohut (subsequently of New York), and Lipót Kecskeméti. The community maintained elementary and high schools; in the upper grades of the latter Rabbi Kecskeméti taught rabbinic literature. In 1927 the synagogue was looted and partly destroyed by anti-Semitic Roumanian students, and 14 Torah scrolls were torn or defaced. The burial of the Torahs was attended by the Catholic bishop of Transylvania, Count Gusztav Mailáth, and the Protestant Church of Nagyvárad offered to pay for the cost of restoring the synagogue. Like Rabbi Kecskeméti, the president of the community, Béla Konrád, was one of the leaders of the Magyar minority under Roumanian rule. Nándor Hegedüs represented the Hungarian minority of the city in two successive Roumanian parliaments. A Sephardic community was formed in 1931. For their devotion to the Magyar cause, the Jews of Nagyvárad

were honored by the anti-Semitic government of Hungary after the city was recovered by the Hungarians in 1940. The Jewish hotel owner, Emil Vaiszlovich, was the first in Transylvania to be awarded a distinction for exemplary patriotic attitude. The Jewish author, Péter Adorján, in 1941, published a monograph of Nagyvárad under Roumanian rule, *A halott város* (The Dead City). ANNA BETTELHEIM.

Lit.: *Monumenta Hungariae Judaica,* vol. 3; issues of *Magyar Zsidók Lapja* (1940 and 1941).

NAHALAL, NAHALIEL, *see* COLONIES, AGRICULTURAL.

NAHARAYIM, *see* COLONIES, AGRICULTURAL.

NAHAWENDI, BENJAMIN, *see* BENJAMIN BEN MOSES NAHAVENDI.

NAHM, MAX BRUNSWICK, banker, b. Bowling Green, Kentucky, 1864. In 1929 he was named "the most useful citizen of the state" by the University of Kentucky, and awarded the Sidney Sullivan medallion. A prominent finance expert and executive, he has held numerous banking offices: since 1901 he has been vice-president of the Citizens National Bank of Bowling Green; in 1916 he was president of the Kentucky Bankers' Association; from 1927 to 1941 he was director of the Federal Reserve Bank of St. Louis. Nahm has held a number of offices in the American Bankers' Association, and was a delegate to the International Chamber of Commerce in Amsterdam in 1929.

In public life he has been a leader in promoting the state's welfare. In 1933 he served on the State Recovery Board of the NRA; and in 1934-35 he was director of the Federal Housing Administration. Since 1929 he has been a member of the National and State Park Commission, serving as chairman from 1934 to 1941. In 1942 he was likewise president of the board of trustees of Ogden College.

NAHMAN BAR ISAAC, Babylonian Amora of the fifth generation, b. about 280; d. about 356. He studied under Raba at Mahoza, and was so remarkable for his learning that even in his early years he was made Resh Kallah, or chief speaker. After Raba died, the academy at Mahoza declined and was replaced by that of Pumbeditha, of which Nahman was chosen head. He regarded himself principally as the transmitter and arranger of previous teachings. He said of himself: "I am neither a sage nor a seer, and not an authority of my own; but I present what I have learned, and the academy follows my views in its decisions" (*Pes.* 105b). He devised mnemotechnic apparatus to aid in organizing the gigantic material of the Oral Law (*Sab.* 33a and other places). He was also scrupulous as to transmitting the Halachoth in the name of the exact authority (*Kid.* 44a).

He coined many Halachic sayings, such as the famous description of mutual aid in study: "Just as a small piece of wood kindles one that is larger, so even the small help the great in study" (*Taan.* 7a). In contrast to Raba, who held that the learned needed a certain amount of pride, he regarded pride as contemptible (*Sotah* 5a).

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 3 (1940) 163-65; Bacher, W., *Agada der babylonischen Amoräer.*

NAHMAN BEN SIMHAH OF BRATZLAV (The Bratzlaver), Hasidic leader, b. Medzibozh, the Ukraine, 1772; d. Uman, 1811. He was the great-grandson of Israel Baal Shem Tob, the founder of Hasidism, and was raised in an intensely Hasidic environment. A legend tells that at the age of six he already practised asceticism to attain a state of religious ecstasy. He was married at the age of twelve—not unusual for the age and the country—and lived in a village with his father-in-law, where he studied Talmud and Cabala, and for the first time began to commune with nature, feeling that every blade of grass gives praise to God.

After the death of his father-in-law, Nahman went to the town of Medvekovka, whither he attracted many followers. Realizing that the Hasidism of his time was in a period of decadence, he sought to recover its spiritual values. In 1798 he made a trip to Palestine, visiting the graves of Simeon ben Yohai and Isaac Luria, and settling for a time in the Hasidic center of Tiberias. He later ascribed much of his inspiration to the feelings inspired by the sight of the Holy Land. On his return he settled in Zlatopol, but his criticisms of the Hasidic Zaddiks of his time aroused their enmity, and he was compelled to leave. He settled in Bratzlav, where he gathered more followers.

In 1808 Nahman contracted tuberculosis and went to Lemberg, where he decided to begin the publication of *Likkute Maharan,* a collection of his thoughts and doctrines made by his disciple Nathan of Nemirov. Later he went to Uman, the city in which so many martyrs had lost their lives in the Haidamack riots of 1768. There, he said, their souls were awaiting him; there he died.

Nahman contributed much to the Hasidic doctrine. He taught that the Zaddik is to be the mediator between God and the people; he is not to be a miracle-worker, but he is to bring the understanding of God to the multitude. Nahman required his followers to maintain an unquestioning faith in God. He vehemently opposed philosophizing and preached a simple mode of living, avoiding the pursuit of riches. He exhorted his followers to pray incessantly in order to reach the ecstatic state in which man comes nearest to God and perceives His presence and His glory. He advised them to supplement the regular prayers by their own extemporaneous supplications. Joy, ecstasy, dance and song were among the elements of worship; yet at the same time all sensuousness was to be avoided.

In Bratzlav Nahman began to tell various tales to his followers in an attempt to give to his ideas a concrete form. These were written down and published under the title *Sippure Maasiyoth* (1815). The *Likkute Maharan* were published in sections (vol. 1, Ostrog, 1808; vol. 2, Mohilev, 1811; vol. 3, Ostrog, 1815). The persecution of Nahman's followers continued after his death, and but a small group of the Bratzlav Hasidim still survived, who visited the grave of their teacher, especially on Rosh Hashanah. SAMUEL RABINOWITZ.

Lit.: Waxman, M., *History of Jewish Literature,* vol. 3, pp. 44-45; Spiegel, S., *Hebrew Reborn* (1930) 149-59; Levin, Meyer, *The Golden Mountain* (1932).

NAHMANIDES (RaMBaN, the abbreviation of Rabbi Moses ben Nahman), Talmudist and commentator, b. Gerona, Spain, 1195; d. Acre, Palestine, about

1270. He was given the surname Gerondi from his native town; his Spanish name was Bonastruc da Porta. His principal teacher was Judah ben Yakar, and he was initiated into Cabala by Azriel and Ezra. He showed his talents at an early age and at the age of sixteen wrote a defense of the Halachic work of Isaac Alfasi against the attacks of Zerahiah Halevi Gerondi and Abraham ben David. This was followed by his commentaries to the greater part of the Talmud. In spite of his reverence for the great philosopher Maimonides, Nahmanides, a conservative in his views, fought frequently against the former's rationalizing of the Scriptures, his rejection of miracles and his enumeration of the 613 commandments. On the other hand, while he sympathized with the anti-Maimunists, he did not join them and he tried to reconcile the friends and opponents of Maimonides. He proposed that the ban against studying the philosophical part of the *Yad Hazakah* be lifted, but that the prohibition of studying the *Moreh Nebuchim* should be made more rigorous. He decidedly rejected the Bible exegesis of Ibn Ezra, and he showed an inclination toward Cabala. During the greater part of his life he was a practising physician; at the same time he served as rabbi at Gerona and later as chief rabbi of Catalonia.

Nahmanides' teaching is well illustrated in his commentary to the Pentateuch. While he does not ignore the plain meaning of the text and strives to reach it, he adds a wealth of Haggadic and Cabalistic interpretations. He emphasizes the Biblical miracles, and in fact declares that belief in miracles is one of the most important Jewish doctrines. He regards the six days of creation followed by the Sabbath as a prediction of a world era of six thousand years followed by the millenium, and other Biblical stories as prophetic of future events. He calculated the date for the coming of the Messiah as being 1358.

Nahmanides lived quietly in Gerona, supporting himself as a physician until 1263, when a sudden turn of events changed his whole life. A renegade Jew, Paulus Christiani (Fra Pablo), had challenged the Jews to a series of disputations. King James I of Aragon ordered Nahmanides, as the most eminent Jewish authority, to participate in the disputation, which was held at Barcelona. Nahmanides, who had requested and received from the king permission for full freedom of speech, spoke with great force and boldness. He easily refuted the arguments of Christiani and his Dominican colleagues, showing that their arguments about the Messiah had no validity and that the Jews were entitled to retain their beliefs. So successful was his defense that his adversaries, after four days, were anxious to end the discussion, and the king dismissed him with a rich present.

The Dominicans, however, claimed the victory in the disputation; when Nahmanides tried to counteract this propaganda by publishing a true account of the discussions, he was charged with blasphemy and brought to trial. Despite his defense that he had published nothing except what he had said by permission of the king, Nahmanides, on the insistence of the Dominicans, was eventually condemned to banishment. In 1267 he set out for Palestine, visiting Jerusalem and settling in Acre. He found the Holy Land in great desolation from the Tatar and Mongol invasions, the Jewish communities scattered and almost devoid of Jewish knowledge. Nahmanides spent the last few years of his life in trying to rejuvenate the Palestinian Jewish communities. He succeeded in persuading the fugitive Jews to return to Jerusalem and rebuild the synagogue and house of study; he gathered around him disciples and gave public lectures; he compiled for them his commentary to the Pentateuch and other works. Nahmanides is said to have sent a copy of the *Zohar* from Palestine to Spain, thus introducing this mystic work to the West. He was buried in Haifa, near the grave of Jehiel of Paris.

JAKOB FREIMANN.

Lit.: Broydé, I., in *Jewish Encyclopedia,* vol. 9, pp. 87-92; Waxman, *A History of Jewish Literature,* vol. 2; Loeb, I., "La controverse de 1263 a Barcelona," *Revue des études juives,* vol. 15; Grajwer, Michael, *Die kabbalistischen Lehren des Moses Nachmanides in seinem Kommentare zum Pentateuch* (1933); Chone, Heymann, *Nachmanides* (1930).



Haim Nahoum Effendi

NAHOR (*Gen.* 11:22-25; *I Chron.* 1:26), according to the Bible, the son of Serug, and the grandfather of Abraham. He lived 148 years.

One of Abraham's brothers was also called Nahor (*Gen.* 11:26). He married Milcah, the daughter of his brother Haran (*Gen.* 11:29); their son, Bethuel, was the father of Rebekah and Laban. Through his twelve sons, eight by his wife Milcah, and four by his concubine Reumah, Nahor was the ancestor of the twelve Aramean tribes (*Gen.* 22:20-24). The Bible refers to Haran in Mesopotamia as "the city of Nahor" (*Gen.* 24:10). That is where Abraham sent his servant, Eliezer, to find a wife for his son Isaac. Bethuel and his son Laban are described as Syrians (Arameans; *Gen.* 25:20). Nahor is mentioned also in *Gen.* 31:53 and in *Josh.* 24:2.

NAHOUM EFFENDI, HAIM, chief rabbi of Cairo, Egypt, senator and philologist, b. Magnesia (Aidin), Turkey, 1872. At the age of eight he was sent to the Yeshiva of Rabbi Abbo in Tiberias, where he remained for over five years. He studied later at the Smyrna College, and followed an extensive course

on Moslem jurisprudence at the faculty of law in Constantinople. Afterwards he went to Paris, where in 1879 he graduated from the rabbinical seminary, and then studied Semitic languages at the College de France. He was then invited to assume the post of sub-director of the rabbinical seminary of Constantinople, which was under the supervision of Rabbi Abraham Danon. The Turkish government appointed him professor of languages at the Superior Academy of Artillery and Military Engineering in the capital of the Ottoman Empire.

In 1907 Nahoum Effendi was delegated by the Alliance Israélite Universelle to take part in a mission to Abyssinia to study the early history, customs and the particular needs of the Falashas. The result of this exploratory voyage was a book on the Falashas in which he threw new light on the origin and history of that remarkable, exotic Jewish population. During the audience in Addis Ababa granted him by Menelik II he delivered a speech in Amharic, the language of the country. The Abyssinian ruler bestowed upon him the distinction of Commander of the Order of Solomon.

When the constitution was introduced in 1908, as a result of the Young Turk revolutionary movement, the aged Haham Bashi, Moses Halevy, was compelled to resign. Nahoum Effendi was then nominated acting chief rabbi, and later was confirmed as chief rabbi of the Turkish Empire. He held this post until 1920, when he resigned because the government did not accede to his demand to grant foreign Jews residing in Turkey the right to vote in communal elections. At the end of 1923 he was called by the president of the Cairo community, Moses Cattaui Pasha, to assume the chief rabbinate of that city. In 1931 he was appointed by King Fuad I member of the Egyptian Senate, and in 1933, by royal decree, he became member of the Arab Academy. He was decorated with the Broad Ribbon of the Order Osmanie and the Order of Medjidje. Later Fuad entrusted him with the scientific task of cataloguing and translating all the decrees and laws promulgated by the Turkish government affecting the vilayet of Egypt. During his rabbinate the social, religious and charitable institutions of the Jewish community of Cairo experienced a considerable development. He intervened with the Egyptian government to indicate the extent and dreaded results of the Nazi propaganda in Cairo and in Egypt. As a result, German and Italian Jews were spared internment in concentration camps after the outbreak of the second World War, in September, 1939. DAVID KLEINLERER.

NAHSHON, prince of the tribe of Judah during the period of the wandering through the wilderness; his sister, Elisheba, was the wife of Aaron. He was the first of the princes to make an offering at the dedication of the Tabernacle. According to *Ruth* 4:20-22, he was an ancestor of David.

The rabbis have extolled Nahshon as an example of nobility, declaring that he was the first to spring into the Red Sea when the people hesitated to cross at the command of Moses. Aaron's marriage to his sister is used by the rabbis to enforce the advice that in choosing a wife one should judge by the character of her brothers. They also state that Nahshon was not only the ancestor of David but also of five other heroes: Daniel, the Messiah, and the three youths who passed through the fiery furnace.

NAHUM ("consolation" or "consoler"), a 7th cent. B.C.E. prophet of Judah, about whose life very little is known. Called an Elkoshite (*Nah.* 1:1), Nahum was probably a native of the Southern Kingdom, who delivered his prophecy in Jerusalem during the reign of Josiah (638-608 B.C.E.). A tradition locates Nahum's tomb at Alkush near Mosul and north of the site of Nineveh.

His name appears in the title verse of the seventh book of the Minor Prophets, called Nahum, which consists of three chapters. While the superscription (1:1) makes the book an "oracle against Nineveh," it is not a single, integrated work, but a triumphal ode of Nahum on Nineveh's fall in August, 612 B.C.E. (2:4-3:19), preceded by an incomplete alphabetic acrostic (1:2-10) of considerably later date. The intervening material (1:11-2:3) is largely editorial with a few verses of original poetry.

Following W. R. Arnold (*The Composition of Nahum* 1-2:3) and others, Pfeiffer accounts for the book's lack of unity by showing that a redactor at the close of the 4th cent. C.E. wrote an acrostic poem which had nothing to do with the fall of Nineveh, but, like the psalms of Hannah, Hezekiah, and Jonah, was introduced because it seemed appropriate. The introductory alphabetic psalm (1:2a, 3b, 4a, 4b, 5a, 5b, 6a, 6b, 7, 3a, 9b, 9c, 9a, 2b, 10; incomplete, from *aleph* to *samech*) presents Yahweh as a tempestuous God of vengeance, who will annihilate his foes and vindicate those who trust in him. In place of the balance of the acrostic which the editor apparently could not remember, there followed Nahum's superb ode (1:11, 12, 14, 2:1, 4ff), with certain editorial insertions, addressed to Judah in the masculine, whereas Nahum addresses Nineveh in the feminine. In Nineveh's destruction, so graphically portrayed by Nahum, the pious editor saw the fulfillment of prophecy and a happy omen for Israel's safety and future.

While the superscription calls for a prophetic oracle against Nineveh, the ode is essentially a secular poem, exulting over the inevitable downfall of a cruel Assyria, which had oppressed Judah since 701. The poem is patriotic and nationalistic, displaying in verse of matchless power and beauty a burning hatred for the "city of blood, filled with falsehood, abounding in violence" (3:1), for the empire that "sold nations for harlotries and peoples for witcheries."

The composition of Nahum's poem, scholars agree, is to be placed just before the destruction of Nineveh in 612 B.C.E. It is clearly later than the fall of Thebes (No-Amon, 3:8) at the hands of Ashurbanipal in 661. Assyria's star did not descend until the conqueror's death in 625, and Judah's nationalism did not flare up until Josiah's reforms of 621. It was about 614 that Assyria was seriously threatened by Cyaxeres of Media. And it was in June of 612 that the Mede in league with Nabopolassar of Babylonia laid successful seige to Nineveh. The poem could hardly have been written before 625.

While the prophecy centers unswervingly on the destruction of Nineveh, chapter 1 brings out poetically God's qualities of divine vengeance and divine mercy.

Faith in God will secure divine favor. Nahum's righteous indignation over the barbarities of Nineveh is but the individualized voice of an outraged humanity. The universality of God is evident, especially in chapter 3, in that all nations must bow to His moral law or suffer the consequences of their wickedness. It is this divine insistence upon universal moral principles which gives the Book of Nahum unique significance.

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Lit.: Commentaries on Nahum or Minor Prophets by Ewald, Pusey, Keil, Orelli, G. A. Smith (*Expositor's Bible*), Driver (*New Century*); B. A. Davidson (*Cambridge Bible*); Kirkpatrick, A. F., *Doctrine of the Prophets;* W. R. Arnold, "The Composition of Nahum 1:2-2:3," in *Zeitschrift für alttestamentiche Wissenschaft,* vol. 21 (1901) 225-265; *Introduction to the Old Testament* (1941) 594-97.

NAHUM OF CHERNOBYL, *see* MENAHEM NAHUM OF CHERNOBYL.

NAHUM OF GIMZO, Tanna of the first generation who lived in the latter part of the 1st cent. C.E. He lived in Gimzo, a small town near Lydda. He was the creator of a system of exegesis (*ribbui umi'ut*), according to which the Hebrew particles had a significance in the interpretation; thus the sign of the accusative, *'eth,* denoted the inclusion of something not specifically mentioned in the text, and the word *rak,* "only," indicated a limitation. This method was continued and expanded by Nahum's famous pupil, Akiba.

Nahum was reputed to be a saint and a miracle-worker. Toward the end of his life he suffered from paralysis, which he explained as being due to the fact that he had once been unkind to a poor man (*Taan.* 21a). This willingness to accept fate may be the reason why the name Gimzo was interpreted as meaning "everything is for the best" (*gam zu letobah*), and that Nahum is reported as having said this on the occasion of every misfortune that happened to him.

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 1 (1940) 189-91.

NAIDITSCH, ISAAC, Zionist, b. Pinsk, Russian Poland, 1868. He was the descendant of a family that had played a role in Hasidism as well as in the political history of the Pinsk Jewry, one of his ancestors having been a delegate to the Council of the Four Lands. Naiditsch studied the Talmud, but also read such prohibited modern Hebrew books as the nationalist writings of Moses Löb Lilienblum and Perez Smolenskin. Although he was familiar with the revolutionary Russian literature of his time, he recognized at an early age, chiefly under the impression of the pogroms and influenced by Leon Pinsker's *Autoemancipation,* the necessity of Jewish self-help and nationalism. At fifteen he became secretary of the Hibbath Zion of his native city, furnishing Rabbi Friedmann with a letter of introduction to the Kattowitz Conference of the Hibbath Zion (1884). At eighteen he started writing Hebrew poems and essays on Hebrew literature.

In 1889, after his marriage, he moved to Moscow where he started the production of alcohol out of potatoes. After a few years Naiditsch owned the largest alcohol factories in Russia and was called the "alcohol king of Russia." Despite the official anti-Semitism of the Czarist government, he was sent abroad on important commercial missions on various occasions. His fortune was estimated at fifteen million rubles. Forced by the new regime to leave Russia and to abandon his property, he went to France (1920) where, five years later, he obtained citizenship. Having established his industrial enterprises (alcohol and sugar factories), he lived in France until the debacle of June, 1940. In 1942 he was residing in New York city.

In addition to his commercial activities Naiditsch devoted much effort to the Zionist cause. In Moscow, together with Ussishkin, Tschlenow and others, he had founded the Bene Zion society (1889). In 1907 he visited Palestine. From 1913 to 1927 Naiditsch served as member of the executive committee of the Zionist Organization. During the first World War he was a member of the aid committee for Russian refugees and proposed a voluntary self-taxation of the Jews for the benefit of the refugees. He was also one of the founders and directors of the Keren Hayesod (Palestine Foundation Fund) on which he wrote a pamphlet (1920). In 1936 he represented the General Zionist fraction at the World Jewish Congress at Geneva.

As chairman of the finance and economic committee of the Zionist organization (1920-1927) he was instrumental in the support of Ruttenberg's project of the generation of electric power in Palestine and the industrial exploitation of the Dead Sea. He also helped in the founding of the Agricultural Bank in Palestine.

ALFRED WERNER.

Lit.: Zitron, *Lexikon Tzioni,* col. 446 et fol.; *Jüdische Rundschau* (1928) 542; Gomelski, S., "Naiditsch Sixty," *The New Palestine,* Dec. 14, 1928; Ehrenreich, H., "Isaac Naiditsch," *Forverts,* Feb. 14 and 16, 1942; *Toizent Yor Pinsk,* edit. B. Hofman (1941).

NAIMAN, YECHEZKL MOSHE (I. M. Neumann), Yiddish writer, b. Zhiklin, near Warsaw, 1893. He was born of working-class parents, who moved to Lodz when Naiman was an infant, and opened a saloon. Later, to get him away from the saloon atmosphere, Naiman was sent to Ozorkow, to study with an uncle of his who was a teacher. At the age of ten he ran away from the Yeshiva in Ozorkow and engaged in the sale of kvass (cider). With his profits he entered a school in Lodz from which he was subsequently expelled, despite his good scholarship, for having caricatured an instructor.

In the meantime, Naiman's interest in literature, in art and in the theatre had already asserted itself. He had written several one-act plays which were produced. The history of Jewish participation in art was perhaps his major concern, a fact he attributed to his maternal family heritage, for his mother came from a family which had fled from Spain and had for many generations, in Spain and later, been masons and school-builders. After a period of work for the Yiddish press in Lodz, Naiman joined the staff of the *Haint* in Warsaw, remaining with the paper until the subjugation of Poland by the Nazis in 1939. He was theatre critic, essayist, and art critic, and was the first to introduce art criticism to the Yiddish press. He wrote on Jewish art also for the *Davar* in Tel Aviv and the *Menorah Journal* in New York. Among Naiman's auxiliary activities were the founding of a Yiddish marionette theatre and, in cooperation with Sholom Asch, the preparation of a Yiddish film on Polish-Jewish life, based on Asch's work. He was the author of *Shabbos-Oibs,* a folk drama in three acts, and of a

history of Jewish artists in all forms of art. Naiman was also a translator and had published fragments of a long poem, *Kadmon*. In 1942 he was believed to be living in Palestine.

Lit.: *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930) cols. 561-4.

NAKDANIM (punctuators), *see* MASORAH.

NAKDIMON BEN GORION, according to the Talmud one of the three wealthy Jews of Jerusalem who helped accumulate stores for the siege by the Romans in 70 C.E. (*Git.* 56a). The name may be the same as Nicodemus, though it is given a Hebrew etymology and explained as being due to the wonders that God wrought for him by sending rain in a time of drought (*Taan.* 19b, 21a). It is doubtful whether he is the same as the Nicodemus mentioned in *John* 3 as a prominent Pharisee who visited Jesus at night, and who later assisted in burying Jesus (*ibid.* 19:39).

NAME OF GOD, DESECRATION OF, SANCTIFICATION OF, *see* KIDDUSH HASHEM AND HILLUL HASHEM.

NAMES, COMPULSORY ADOPTION OF. Up to the 19th cent. the question of Jewish family names was one that was left to the individual Jew. Many of the Jews had already adopted family names; this was particularly the case among the Jews of Spain, Portugal and Italy, where the names chosen were often place names. Such names as Cohen, Levi, Segal, Sachs and their variants are practically derived from ancient Hebrew appellations and passed quickly into use. However, the bulk of the Jews in Germany and Eastern Europe still followed the custom of giving as name merely the personal name and the patronymic. With the emancipation of the Jews in some countries, and the increasing concern about them on the part of others, the Jews were required by government order to assume family names by which they were to be henceforth known.

In the French-created Kingdom of Westphalia a decree issued on March 31, 1808 required all Jews to take family names within three months. On July 20 of the same year Napoleon made a similar decree for all the Jews of his empire. Both decrees forbade Jews to take names based on localities or to adopt names of famous families. The Prussian edict of March 11, 1812, which emancipated the Jews, made this emancipation conditional upon the adoption of family names, to be approved by the authorities, in six months. This requirement was extended to Posen in 1833, and to other parts of the Prussian kingdom in 1845.

Austria had introduced compulsory name-taking even earlier, first in connection with the reforms of Joseph II in Galicia in 1785; in 1787 the requirement was extended to all the Austrian provinces except Hungary. In the course of the registration of the new names of the Jews, the governmental officials exacted various sums from the Jews in return for granting them names with a pleasant sound. Names derived from flowers and gems, such as Rosenthal, Goldstein and the like, were assessed at the highest value; such names as Stahl and Eisen could be obtained at a lower figure; while the penniless Jews were laden with such ridiculous names as Ochsenschwanz, Temperaturwechsel, Singmirwas, Galgenstrick, Wanzenknicker, and the like.

In Russia the statutes of 1804 and 1835 decreed that Jews might not be permitted to alter their family names, but did not compel them to adopt them. In 1844, when the Kahals were abolished, Jews were compelled to enter their names in the public register, and in the years following the Jews were obliged to assume family names. In Poland a decree requiring family names had been issued as early as 1821, but was not strictly enforced, and it was only in accordance with the later Russian regulations that the Jews of the kingdom all came to bear family names.

Lit.: Ronne and Simon, *Die früheren und gegenwärtigen Verhältnisse der Juden . . . des preussischen Staates,* 55, 114, 274; Menninger, *Das Napoleonische Dekret von 1808 wegen der Vorund Zunamen der Juden* (1928); Balaban, *Dzieje zydow w Galicyi* (1914); the literature under the countries mentioned.

NAMES OF GOD, *see* GOD, NAMES OF.

NAMES OF THE JEWS. I. Biblical Names. Primitive peoples believe that a man's name is an essential part of him, in the same way as is a member of his body or a trait of his character. In Biblical times, accordingly, the naming of a person was considered to confer on him a certain amount of being, and great significance was therefore attached to the actual choice of name. Children were usually named at birth (*Gen.* 4:1; 29:32-35; 30:6-13; *II Sam.* 12:24), but sometimes the ceremony was postponed until the occasion of circumcision, or formal initiation into the tribal group (*Gen.* 21:3-4). New names were frequently adopted when it was desired to invest a person with a new individuality. Abram and Jacob, for instance, had their names changed when they were called to their high destinies. Similarly, Gideon was renamed Jerubbaal after he had overthrown the altar of Baal (*Judges* 6:32), while the kings of Judah, like the Egyptian Pharaohs and like modern monarchs, often received new names when they ascended the throne (*II Kings* 23:34; 24:17).

Biblical names either indicate a characteristic, such as "red" or "small," express a wish (Jehoiachin, "May God establish"), voice gratitude (Elhanan, "God has been gracious"), or suggest comparison with various objects, usually animals or plants, such as Jonah (Dove) and Tamar (Palm). The majority of them are readily intelligible from Semitic speech, but there are not a few which come from the ancient non-Semitic languages of Palestine, and in many cases these defy interpretation. Sometimes, indeed, foreign names were distorted into like-sounding Hebrew words, so that the correct explanation of them is even more difficult.

Personal names found in the Bible may be roughly classified into the following groups:

A. Nature Names. 1. ANIMAL NAMES. The best-known of these are: Deborah (Bee), Rachel (Ewe), Leah (Wild Cow), Rebekah (Tethered Beast), Huldah (Mole), Jonah (Dove), Caleb (Dog), Achbor (Mouse) and Shaphan (Rock-badger).

Many of the non-Israelites mentioned in Scripture bear animal names, these being especially common among the Midianites and Edomites. Examples which may be cited are: Zeeb (Wolf), Eglah (Calf), Epher (Young Gazelle), Oreb (Raven), Zipporah (Songbird). Some of the Horites likewise bear names which appear

to be those of animals, such as Ayyah (Vulture), Dishon (Mountain-goat?) and Zibeon (Hyena), but our increasing knowledge of the Horite (Hurrian) language renders it probable that these are Hebraizing distortions. Ayyah, for instance, may really be connected with the Horite deity Ayya, while Dishon may conceal the known Horite name Taishenni.

It has been suggested that animal names, especially when borne by tribes or by their eponymous ancestors, may derive from a primitive Semitic totemism. There is, however, no certain evidence that this institution obtained in the ancient Near East, and it is therefore more likely that the names derive from sentiments of endearment (cf. "my lamb"), or that they express the wish that a child may possess the qualities of a given animal.

2. Plant Names. In addition to such well-known names as Hadassah (Myrtle) and Tamar (Palm), there are a large number of personal names derived from various trees or plants, such as the oak (Elon) and the olive (Zethan). A particularly interesting example is that of the prophet Habakkuk, whose name has now been explained from the Assyrian *hambakuku,* denoting a garden plant.

Many of the animal and plant-names occur only once, in the late book of *Chronicles.* When given to figures of early history, their authenticity might therefore appear doubtful. Such doubt, however, is largely removed by the fact that identical or similar names do indeed occur in other Semitic documents of high antiquity.

3. Meteorological Names. Among these are: Samson (Sun-man), Lebanah (Moon), Zerah (Sunrise?) and Barak (Lightning). These names, however, are probably derived from those of ancient Semitic deities who personified the natural phenomena. A deity Shamash (Sun), for instance, figured in both the Babylonian and the Canaanite pantheon, while Birku is known as a West Semitic god of lightning.

B. Theophorous Names. Theophorous names contain the name of a deity.

1. The simplest of these are those which consist of the divine name alone. Examples are: Gad (the Aramean god of luck), Reshef (the West Semitic plague-god), Baal (*1 Chron.* 5:5) and Zebul (*Judges* 9:28). It must be observed, however, that in several cases names of this type are probably contractions of longer forms, originally containing a verbal element.

2. More frequently, theophorous names are compounded with an accompanying verb or adjective, after the manner of Jerubbaal (Baal contends), Melchizedek (Zedek is king), and the like. In later times the opprobrious epithet *bosheth* (shame) was substituted for Baal, giving rise to such formations as Ish-bosheth (Man of Shame) for Ish-baal (Man of Baal).

Sometimes it is difficult to determine, in names of this class, which is the divine element and which the accompanying predicate. Thus, Melchizedek may mean alternatively "Zedek (a Canaanite god) is king" or "Malku (another Canaanite god) is righteousness." Similarly, it is not yet clear whether such names as Adonimelech and Adonizedek contain the name of a god Adon (cf. Adonis), or whether that word is merely a predicate, meaning "lord," i.e. "Malku is lord," "Zedek is lord," and the like.

3. Especially significant in the category of theophorous names are those which preserve reminiscences of pre-Mosaic deities. Such are Zurishaddai (Shaddai is a rock), Ammishadai (Shaddai is a kinsman), and the like, many of them being borne by the leaders of the Israelite tribes at the time of the Exodus (*Num.* 1, 5, 6 and 12). Similar, too, are the many names compounded with El (God), for although this name was preserved by the Israelites as an appellation of the Deity, it is now known that in earlier times El was the head of the Canaanite pantheon, and that many of the names are, in fact, pre-Israelitic.

4. Names compounded with El or YHVH (shortened to Yahu, Yeho, Yo, Yah) preponderate in the Old Testament, and there are usually parallel forms, such as Elnathan (God gave) and Jonathan (YHVH gave), Eliab (God is a father) and Joab (YHVH is a father). The divine name may occur either at the beginning (Elnathan) or at the end (Nethanel), and the accompanying predicate invariably describes a function or activity of the god, either absolutely (Jehoshaphat), "YHVH has judged") or in particular relation to his votary (Bezalel, "(I am) in the shadow of God"). Examples are: Hananiah (YHVH has been gracious), Elijah (YHVH is God), Immanuel (God is with us). Names such as Jedidiah (Beloved of God), Johanan (YHVH has been gracious) and Mattathiah (Gift of YHVH) have their parallels and imitations in other languages in names such as Gottlieb, Theodore, Dorothy, and the like.

C. Names Implying Relationship. These may refer either to divine or to human associations, but the former is far more probable. In some cases, such as Abimael (God is indeed a father) or Ammishaddai (Shaddai is a kinsman), there can, of course, be no room for doubt, but in names like Ahi (Brother), it is not clear whether this denotes a purely human relationship, or whether it is short for some theophorous name like Ahijah (YHVH is a brother or YHVH is an ally). Moreover, the possibility must be recognized that in cases where such names are compounded with -yah (Abijah), that element may be a diminutive suffix, rather than a divine name, despite the fact that in certain instances there are parallel forms with the longer and definite -yahu (Abijahu; in Hebrew, *Abiyahu*). Names implying relationship are formed with *'ab* (father), *'ah* (brother), *ben* (son), *bath* (daughter) and *'am* (kinsman).

D. Descriptive Names. The most familiar of these are, no doubt, Korah (Bald Head) and the cognate Kareah. Less known names of this class are: Ikkesh (Crooked), Pekah (Stark-eyed) and Paseah (Lame).

E. The following are the principal ways in which names are formed:

1. With verbs in the perfect tense, expressing thanks or confirmation: Elhanan (God has been gracious), Jonathan (YHVH has given).

2. With a nominal predicate, denoting assurance and trust: Elijah (YHVH is God).

3. With verbs in the future tense or jussive mood, expressing wish or aspiration: Jehoiachin (May YHVH keep firm). Names of this type are often shortened by the omission of the divine element. Thus Isaac ("laughs") is evidently short for Isaac-el ("God

laughs"), while Jacob and Joseph are doubtless abbreviations of Jacob-el and Joseph-el, even though their meaning can not yet be determined with accuracy. Such formations are called *hypocoristic.*

4. With verbs in the participle, either active or passive: Baruch (Blessed), Saul (Besought), Menahem (Comforting). In some cases these names also are hypocoristic, really describing an active function of the Deity.

5. In the form of a rhetorical question: Micaiah (Who is like YHVH?), Michael (Who is like God?).

6. It is claimed by some authorities that there are also names with verbs in the imperative mood: Shemaiah (Hear, O YHVH), Hosea (Save!). This, however, is doubtful. Such formations do indeed occur in other Semitic languages. Nebuchadrezzar, for instance, is simply the Assyrian *Nabu-kudurri-uzur,* "O (god) Nabu, protect the boundary!" At the same time, it must be remembered that the standard (Masoretic) text of the Bible frequently exhibits a false vocalization of names, so that those which appear to contain verbs in the imperative have often to be corrected, with the guidance of the ancient versions, into corresponding indicative forms. Thus, *Refa'el,* apparently meaning "Heal, O God," may really be *Rafa'el,* "God has healed," and so forth.

7. With the ending *-i* or *-ai.* This suffix has two functions. On the one hand, it is possessive, being usually attached to divine names to indicate that a person belongs to, or is a votary of, the god in question. Examples are: Mordecai, "votary of Marduk," and Shimshai, "votary of Shamash, the sun-god." On the other hand, the suffix is frequent in abbreviated, or hypocoristic names, such as Abd-i, "servant," standing for some such formation as Abdiel, "servant of God."

8. With the ending *-â.* Examples of this form are Abdâ (Servant) and Gerâ (Guest). The ending has the force of a diminutive abbreviation, and may be compared with the English *-y* in such a name as Tommy.

9. With the ending *-on* or *-an.* This ending is likewise of diminutive force. Examples are: Zimran and Jithran.

G. Finally, there are a number of Biblical personages who bear names which are not Hebrew, and which come from the peoples in whose midst they lived. Egyptian furnished Joseph's other name, Zaphenath-paneah (*Gen.* 41:45), now usually explained as *Dje-pnute-ef-onkh,* "the god speaks and he lives." Similarly, Phinehas is the Egyptian *Pe-nehasi,* "the negro," while the very name Moses has been compared (wrongly) with the Egyptian *mesu,* "child," as in Thoth*mes* or Ra*meses.* Babylonian appears in Mordecai (from the divine name Marduk), Belshazzar (*Bel-shar-uzur,* "Bel, protect the king") and Bilshan (*Ezra.* 2:2), which is probably a distortion of the common Babylonian name Belishunu (Their Lord). Persian names appear in those of the sons of Haman, such as Aridatha (Given by the god Hari), as well as elsewhere in the books of *Esther* and *Daniel.* The name Job is possibly Edomitic. Ruth has been claimed by Hrozný for the language of the recently deciphered "Syro-Hittite" hieroglyphs, in which Rutas is the name of a goddess. Progress in the study of the Horite (Hurrian) language has led Maisler, Feiler and Julius Lewy to find several Horite names in the Old Testament, the last-named scholar even claiming Moses and YHVH among their number. While this last, however, is extremely improbable, there can be little doubt that when the ancient tongues of the Near East are better known, the study of Biblical names will enter a new phase, and many current interpretations will then require revision.

H. In contrast to the Biblical explanations of obscure and ancient names, which usually depend upon fanciful folk-etymology and rarely arrive at the correct meaning, the symbolic names which the prophets gave to their own children or invented upon other occasions mean exactly what they indicate; they are expressions of national feelings and wishes. Such names are Ichabod (The Glory is Departed), *I Sam.* 4:21; Jedidiah (Beloved of God), *II Sam.* 12:25; Lo-ruhamah (Unloved), *Hosea* 1:6; Lo-ammi (Not My People), *Hosea* 1:9; Shear-jashub (A Remnant will Return), *Isa.* 10:21; 7:3, and Maher-shalal-hash-baz (Speedy Booty, Swift Spoil), *Isa.* 8:3.

I. There are a great many Biblical names which are now common among other peoples, either because they were borne by Christian saints or because they were favorite Biblical characters. They have been altered to conform with national dialects, and have often become typical national names. Of those popularly associated with the personification of countries, the English John Bull, the American Brother Jonathan, the French Marianne, the German Michel and the Russian Ivan all come, wholly or in part, from Hebrew originals. Johanan, through the Greek Ioannes, becomes John in English, Jean in French, Johannes and Hans in German, and Ivan in Russian. Jacob becomes the French Jacques, typical of the peasant, and, through the Italian Giacomo, the English James. Hannah becomes Anna and Anne, Miriam is changed to Maria, Mary, Marie and Marion, while Shoshanah becomes Susan. Elijah, through the Greek Elias, becomes the Russian Ilya. Old Testament names were especially frequent in Anglican and Puritan circles in England and America, and it was even the custom, during the early 17th cent., to call children by entire Biblical phrases, such as "Bind-their-kings-in-chains."

J. The scientific study of Biblical names is as yet in its initial stages. One of the major difficulties which attend it is our ignorance of many of the languages anciently spoken in Canaan. While we now know something of Hittite, Horite, Canaanite and Amorite, we are utterly in the dark about the tongue of the Hivites, Perizzites and Girgashites (if, indeed, they had separate tongues), nor, despite recent progress, has the language of the Syro-Hittite hieroglyphic inscriptions yet yielded up all its secrets. It can scarcely be doubted, however, that these lost languages contributed their due share to Israel's repertoire of proper names, but we have no means of isolating the several elements. The result is that much is still perforce explained from Semitic which may really be of non-Semitic origin. A case in point is the name Nimrod. For generations this was derived from the Hebrew *marad,* "rebel," but we now know that it is more probably of Sumerian provenance.

Sometimes, again, it is the presence rather than the absence of new knowledge that creates the difficulties. Thus, in the early days of Assyriology, it was commonly asserted that Amraphel, king of Shinar, men-

tioned in *Gen.* 14:1, 9, was the famous Hammurabi, king of Babylonia. We now know, however, that both philology and chronology are against this equation. As Albright has suggested, Amraphel is more probably an otherwise unknown Amurru-pal, king of a place called Shangara.

Nevertheless, with all its drawbacks, Biblical onomatology has yielded encouraging results. The study of theophorous names has recovered to us considerable information about the pre-Mosaic pantheon and the way in which the Canaanites conceived of their gods, while a careful analysis of grammatical and morphological features has been of great benefit in reconstructing ancient Semitic dialects. Amorite is a case in point. Our entire knowledge of this tongue (such as it is) derives from proper names, and there is no doubt that when more controls can be established, we shall have in Biblical proper names a rich source for tracing the evolution of the Hebrew language. At the same time, it must be remembered that many of these names have been corrupted in the course of transmission, and it is therefore necessary at all times to check the authority of the Hebrew text against the evidence of the ancient versions.

Lit.: A. Nestle, E., *Die israelitischen Eigennamen* (1876); Gray, G. B., *Studies in Hebrew Proper Names* (1896); Güdemann, M., "Die superstitiöse Bedeutung des Eigennamens in vormosaischer Zeit," *Festschrift zum 80ten Geburtstag Steinschneiders* (1896); Noth, M., *Gemeinsemitische Erscheinungen in der israelitischen Namengebung* (1927); Smith, W. R., "Animal Tribes in the Old Testament," *Lectures and Essays* (1912) 455-83; Lidzbarski, M., "Semitische Kosenamen," *Ephemeris für semitische Epigraphik*, vol. 2 (1908) 1-23.

B. Comparative material. Canaanite: Harris, Z. S., *A Grammar of the Phoenician Language* (1938), Glossary; Diringer, *Le Inscrizioni antico-ebraiche palestinesi* (1934). Amorite: Bauer, T., *Die Ostkanaanäer* (1926). Assyrian: Holma, H., *Assyrisch-babylonische Personennamen* (1914); Tallquist, K., *Neubabylonische Namenbuch* (1905). South Arabian: Pilter, W. T., "Index of South Arabian Proper Names," *Proceedings of the Society of Biblical Archaeology*, vol. 39 (1917) 99-112, 115-32. Horite (Hurrian): Feiler, "Hurritische Eigennamen im Alten Testament," *Zeitschrift für Assyriologie* (1939); Lewy, J., "Influences Hurrites sur Israël," *Revue des études sémitiques* (1938) 49-75.

II. Post-Biblical Names. Jewish nomenclature in the earlier post-Biblical period is distinguished by three especial features: (1) adoption of foreign names; (2) development of surnames; (3) a tendency toward contractions.

A. Foreign Names. These are derived principally from Greek, Babylonian, Roman and Persian sources.

When the Jews came to adopt Greek as their vernacular, in the 3rd cent. B.C.E., Greek names became increasingly popular. Such were Aristobulus, Menelaus and Jason. Alexander also was especially common. Hebrew names were frequently translated into their current Greek equivalents. Thus, Tobiah would become Agathon (good), Nathaniel would be turned into Theodotion (God-given), or the like, and Uri (as if from *'or,* "light") would be associated with Phoebus. Sometimes Hebrew names would be distorted into like-sounding Greek names, especially if the latter were famous in mythology. Thus, Eliakim became the Homeric Alcimus, while Joshua became Jason, and Menahem masqueraded as Menelaus. Occasionally, however, the reverse process took place. Ptolemy, for instance, which could not be pronounced by Jews because of the initial double consonant, was promptly equated with the Biblical Talmai (*Num.* 13:22) *II Sam.* 3:3), itself originally a Horite name (Talamiya).

Certain prominent Jews of the Greek (and later) period are at present known to us only under Greek names, but we must remember that this is often due to the fact that our information about them happens to come exclusively from Greek sources. Judas Maccabeus was probably known to his contemporaries as Judah, while Jesus is simply Joshua or Jeshua.

Babylonian influence is especially marked in the early Talmudic period, many of the sages of both the Babylonian and the Palestinian schools bearing names reflected in Neo-Babylonian documents. Thus the names Abba, Asi, Aha, Rabba and Nuri are contractions of current Babylonian names with the corresponding elements *abu, ahe, asu* and *nuru.* Similarly, names with the prefix Mar, such as Mar Zutra or Mar Ukba, have their parallels in Babylonian compounds with *mar* (son of). Names like Mar and Baba possess counterparts in Babylonian names compounded with *aplu* or *babu* (child). Similarly, such names as Bissa, Zuma and Zira have Babylonian parallels in Bisa, Zimma and Zira.

Roman names show less tendency toward Hebraization. Among them are Julianus, Rufus and Justus.

B. Surnames. A tendency toward the development of surnames manifests itself in the Talmudic period. These, of course, are not yet hereditary; they are merely sobriquets used to identify a man more precisely or to distinguish him from others of the same name. The beginnings of this tendency may be seen already in the Bible, where we hear of Joshua, son of Nun, Balaam, son of Beor, Haman the Agagite, and the like. In the Talmudic period these surnames usually take the form of patronymics, both Tannaitic and Amoraic sages being commonly designated by their fathers' as well as their own names. Examples are: Joshua ben Levi, Hiyya bar Abba, Joshua ben Hananiah, Eliezer ben Hyrcanus. Sometimes, however, the surnames are vocational, as in Abba the Bleeder, Daniel the Tailor, Honi the Chariot-Maker, Johanan the Cobbler, Abba Jose the Potter, and Isaac the Smith. There are also several surnames derived from places, such as: Antigonus of Socho, Nittai of Arbela, Nahum of Gimzo, Jeremiah of Difte, Nehemiah of Sihin. The name Judas Iscariot is possibly of this type, for it has been suggested that Iscariot is simply the Hebrew Ish Kerioth, "the man of Kerioth." Mary Magdalene is properly Miriam of Magdala.

C. Contracted Names. Characteristic of the early Rabbinic period are abbreviated or contracted names, often ending in *-a.* Such names are Abba, Huna, Baba, Rabba. It is often exceedingly difficult to determine whether such names are indeed contractions, since the longer form can not easily be identified. Huna, for instance, is still something of a mystery.

D. The primitive attitude toward names survived into the earlier post-Biblical times. Indeed, it still obtains in Jewish folklore. Thus it was commonly believed that a man's soul was bound up with his name, whence it followed that a man's soul would be deprived of its rest after death if his name were bestowed during his lifetime upon one of his descendants. For this reason, Judah the Pious expressly forbade any of his immediate descendants to bear his own name or

that of his father, Samuel, and this custom still obtains among many Jews at the present day. Similarly, because name conferred personality, proselytes were renamed, males being described also, with reference to the rite of circumcision, as sons of "our father Abraham." This usage also is still maintained.

E. When Jews began to adopt non-Jewish names, the custom arose of giving them a second, Hebrew name for religious purposes. This was used in marriage certificates, in calling persons up for the reading of the Law in the synagogue, in communal assessments and on tombstones. The name was given to boys at circumcision, and to girls on the first Sabbath after birth. In the case of boys it was pronounced by the Mohel in the words: "Our God and God of our fathers, preserve this child to his father and mother, and let his name be called in Israel N son of N." The formula for girls, more common among Sephardic Jews, is as follows: "May He who blessed Sarah, Rebekah, Rachel and Leah, Miriam the prophetess, Abigail and Queen Esther, daughter of Abihail, bless this sweet girl-child, and may her name be called N, with good omen (*mazal tob*) and in a blessed hour."

In some parts of Europe, especially in Germany, a curious ceremony accompanied the name-giving. The child was lifted thrice into the air, while his or her name and that of the child-stealing witch Holle was called aloud. This was termed Holle Kreish, i.e. "calling Holle." It combines a widespread rite of raising the newborn from the ground (in England, he or she is carried upstairs) and forefending maleficent spirits.

III. Names of the Jews in Europe and America. Family names passed down from generation to generation are of comparatively recent date. Originally, men were distinguished, in their several lifetimes, by appellative epithets. These either indicated the names of their immediate fathers, or else stated their vocation or provenance, or drew attention to some distinctive feature of their person. Jewish surnames are no exception, and may therefore be classified according to the categories just stated.

A. Patronymics. The earliest form of surname, and one especially common in Oriental and Sephardic communities, was the patronymic. The normal form of this is N ben (son of) N, but in Arabic-speaking countries, Arabic *ibn* (sometimes pronounced *aben*) was substituted for the Hebrew *ben*. In Spain the form *en* was often used, and in France and Angevin England we find the translation *fil*. Examples of the patronymic are: Moses ben Maimon (Maimonides), Solomon ibn Gabirol, Abraham ibn Ezra, Abraham fil Rabi. Sometimes the word for "son" was joined to the name of the father to form a simple surname. Thus, "son of Elisha" yielded the common Sephardic name Benelisha, whence Belish. The equally common Benzimra and Benzecry (Ben Zechariah) are of the same type, while Ibn Gabirol was styled Avecebron by medieval writers. Subsequent corruption and erosion often render it difficult to recognize the true origin of such names. Thus it is difficult to realize that the modern Benroy conceals Ben Aryeh (son of Aryeh).

In European countries, native patronymic suffixes are added to the original Hebrew names. Thus the son of Jacob appears as Jacobsohn, Jakobowski and Jacobowitz. Abraham's son appears as Abramowitz, Abrahamsohn, Abrahamowski and the shortened Abrahams. Not infrequently, the father's name appears in a diminutive or caritative form. Thus the diminutive of Menahem is Mendel, which leads to such surnames as Mendelowitz (son of Mendel), or Mendelsohn. Samuel becomes Schmul, whence Schmulewitz, Schmelkes, Schmuller and even Schmal. Solomon appears as Salm, whence Salmon, Solmsen and, by further distortion, Saling and Salinger.

Sometimes, again, the original Hebrew form of the paternal name will undergo dialectic variations. Thus Levi will become Löwy (through assimilation to German *Löwe* "lion") and produce Löwysohn and the like, while "the son of Cohen" will appear in Russian as Cohanovitch and Kaganovitch.

The German ending -witz, Slavic -vitch or -icz (-wicz), and Roumanian -vici indicate "son of." Thus Bercowicz, Bercovici and Berkowitz all mean "son of Berko." The Slavic suffix -ski denotes place of origin; thus Poznanski = native of Poznan, and Moscowski or Moscovitch = native of Moscow.

B. Vocational Names. These are less common among Sephardim than among Ashkenazim, where they often arose from descriptions attached to the names of local Jews in official registers. Sacerdotal functions produce, beside the common names Cohen and Levi, several combinations with Rabbi, such as Rebbe, Rabbiner, Rabbinowitsch and Rabbinersohn. Analogous is the Russian Chachamovitch, from *hacham,* "sage, ecclesiastical chief," while the Sephardic names Hazan and Schamasch referred originally to the cantor and the beadle of the synagogue. Similarly, Cantor, Kantorowski and Kanterowitsch allude to the former official, while Klausner was originally the rabbi of a *klaus,* or conventicle. The profession of dyeing yields the Sephardic name Sebag (black), while medicine furnishes the Sephardic Rofe and Del Medigo and the Jewish-Arabic Tabib. The tailor finds himself commemorated in the Hebrew Hayyat, which becomes in turn Chait, Chaitkin, and (by assimilation to a common Scots name) Keith. The mason gives Steinschneider, the printer Drucker, the goldsmith Goldschmidt and Goldsmid, while Schuster is the cobbler. An interesting name in this class is that of Azariah de Rossi, author of the famous *Meor Enayim.* The name derives from the Italian *rosso,* "red," and refers to descent from a line of miniaturists, so called because they used red minium in their work. It was translated into Hebrew as *Min Haadumim* (*'adom,* "red").

Other vocational names which may be cited are: Sandler (cobbler), Metzger (butcher), Schnitzer (carver) and the Dutch Kustenaar (artist) and Kleerekooper (old clothes man). Arabic gives Mallah, analogous to German Pfefferman, and Al-Bahari (apothecary), analogous to Apteiker. Hebrew yields Halfan or Halphan (money-changer), comparable with Wechsler, and Rokeach (spice-merchant). Many of these names were not, of course, exclusive to Jews.

C. Place Names. Sephardic Jews often took their surnames from the places in which they lived. Thus, Spanish habitat yields such names as: Alfambra, Almanzi, de Cordova, de Castro, de Lima, de Medina, Mezquita, Toledano and Villa Real. From Portugal there come Carvalho, Lisbona, Miranda and Paiba, while the Dutch de Haas is said to derive from the

Portuguese Diaz. Place names common to Italian Jews include: Ferrara, Ascoli, Lucca, Reggio, Soncino, Padua, Piperno, Montefiore and Romain. The names Luzzatto, Terracina and Ottolenghi may also be mentioned, while of especial interest is Levi-Civita.

Among German and East European Jews the name of a person's original habitat was often added to his name after migration to another city. This accounts for such surnames as Deutsch, Hesse, Preuss (Prussian), Bayer (Bavarian), Schlesinger (Silesian), Schwab (Swabian), Frank, Fraenkel and Frankenstein (Franconian) and Böhm (Bohemian). From the names of cities we have: Berliner, Breslau and Breslauer, Danzig, Danziger and Dancyger, Heilbrunn and Halpern, Auerbach and Orbach, Leobschütz and Lipschitz, Bing and Bingen, Prager and Präger, Brody, Broide, Broyde, Brader and Brodowski, Oppenheimer, Lissauer, Mannheim and Mannheimer, Witokow and Witkowski, Warschauer, and many others. Bacher derives from Bacharach, Zunz from Zonz on the Rhine, Laski from Lask in Poland, Shapiro and Spiro from Speyer, and Horowitz, Hurwitz, Hurwich, Howitt, and Russian Gurevitch from the Bohemian city of Horovice. Prins comes from Firenze (Florence), while the city of Trier (Trèves) yields Italian Treves, Alsatian Dreyfus and Russian Trebitsch. Ginzberg and Ginsburg come from Ginsberg in Bavaria.

Names derived from places in France include Créhange, Crémieux, Ballin and Lattes. Many French Jews bear the Hebrew name Zarphati, because Zarfat (*tzarefath*) is Hebrew for France. Others are known in old German records as Wallach, or Walloon, and this becomes Polish Wlock, Block and Bloch. In England it is frequently naturalized as Welsh or Welch.

Sometimes family names arose out of street names. Thus the Neugass family is descended from the famous wit Leiser Neigass, who lived in the Neue Gasse of Berlin, while colloquial German (*Plattdeutsch*) yields such surnames as Vandamme, Achter den Wal, and the Polish Schrek or Scherek ("broad place").

D. Jewish surnames arose also from family escutcheons, especially in southern and western Germany. Thus, families of Levites would have a jug (*Kann*) carved on their doors, since it is the office of the Levites to pour water over the hands of the priests before the latter bless the congregation. This gave rise to the name Kann. Such escutcheons likewise explain the names Schild (escutcheon), Rothschild (red shield), Braunschild, Schwarzschild (black shield), Nussbaum (nut-tree), and the like. The sign of the flask explains Flasch, Flesch and Flaschin. In southern Germany a family named Kahn had a boat (*Kahn*) as their house-sign. Their descendants are the Schiff family, and as late as 1750 one of them signed himself Aberle Schiff Kahn.

E. Animal Names. Animal names, sometimes translated directly from Biblical originals, sometimes adopted from their non-Jewish neighbors, were also common among Jews. Such names are: Wolf, Bär ("bear"), Löwe ("lion") and Hirsch ("stag"). Katz, however, does not mean "cat," but is an abbreviation of *ḳohen tzedeḳ*, "priest of righteousness." In many cases animal names were chosen because they had symbolic connections with ancient Biblical characters. Thus, in the Blessing of Jacob (*Gen.* 49), Judah is likened to a lion's whelp, Benjamin to a wolf, and Naphthali to a nimble hind. These gave rise to a whole series of new names, which became still more extensive when the German animal names were translated back into Hebrew. Judah was always connected with Löwe in such various forms as Löw, Löb, Loeb, Liebl, Leibusch, Löbl, Lion (corrupted by scribal errors into Lin), Lyon, Leon, Leibowitsch, De Leeuw, Löwensohn, Leeb, Leibsohn, Lebensohn, Lew, Lefmann, Lewkowitz, Lefkowitz, Leibowitz, Löbmann and Löbe. Translated back into the Hebrew *'ari*, it produced such names as Benary, Benario and Gur-Aryeh, and even, by abbreviation, Brill and Brilles (see below). The name Judah itself underwent similar transformations. It gave rise to such names as Yahudah, Jehudah, Judasohn, Jüdel, Jidel, Judilowitsch, Judilobitz, Idelsohn, Judey, Judelsohn, Udin and Udell. Benjamin produced Benensohn, Bonum and the Caucasian Benschwili. Moreover, it was connected with the wolf (in Hebrew, *ze'eb*), yielding such names as Wolf, Wulf, Wolk, Walk, Wilk, Seiffer, the Roumanian Lupo, the Spanish Lopez, as well as Zeeb, Seif, Seifmann, Siff, Seff, Siew, Wolffsberg, and Wolfermann. Wilczek is the Slavic diminutive of Wilk, and means "little wolf." Naphtali is combined with Hirsch (hind), which is pronounced Hirz or Herz in the dialect of Upper Germany; hence we find names such as Hirsch, Hirschsohn, Herz, Herzenstein, Hartwig, Harris, Herschel, Herzl, Cerf, Serphos, Jellin, Jellinek. Bär produces Beermann, Berman and Berish. Ochs ("ox") and the corresponding Schorr and Byk are similar animal names; but see below under F. Other animal names found among the Jews are Hase ("hare"), Fuchs ("fox"), Adler ("eagle"), Geier ("vulture"), which is the same as Sokol, hence Sokolov and Sokolovski, Amsel ("ousel"), Fink ("finch"), Hahn ("cock") and its equivalents Gallo and Petuchowski, Gans ("goose") and Ganz, Falk ("falcon") and Falkenheim, Nachtigal ("nightingale") and the corresponding Solowei and Soloweitschik. Sometimes the origin of the names is a purely superficial one. Thus there was a town named Rybnik, which means "place of fishes." This produced families with the names of Aal ("eel"), Forell ("trout"), Lax and Lachs ("salmon"), Hecht ("pike") and Karp ("carp"). The name Fisch, generally in the affectionate form Fischl, is connected with Jonah and Joshua; the latter was "bin Nun," fancifully explained as "son of the fish." Hence we find the regular combinations of Fischl-Schi'e (Schi'e being the Yiddish form of Joshua) and Fischel-Jaune.

F. Names Describing Characteristics. Many names are derived from the characteristic features of the person who received them. Thus we have Gross ("large"), Klein ("small"), Alt ("old"), Jung ("young"), Neu ("new"), Schwartz ("black") and Weiss ("white"). The idea of large stature appears also in such names as Grossmann and Riese ("giant"); Riess and Riesser, however, are place names. Klein appears also as Kleinmann and in French as Petit; Jung becomes Jungmann and De Jonge; Neu gives rise to Neumann, Naumann, Neimann and even Neander. Other names of this sort are Schön ("beautiful"), with the corresponding Jaffa and Joffe (from the Hebrew *yafeh*), Steinhart ("hard as stone"), Butterweich ("soft as butter"), Schwarz and other names of the same meaning, such as Czerni, Cerny, Cernea, Tschorny,

Fekete, and Negro, Weiss and the similar Blank, Blanco, Bianco, Bialik, Weissenberg, Weissmann and Weissbart, Gelber ("yellow") and its derivatives Geller, Gellert, Gelbart and Hellebard, Rotmann and Rothmann ("red"), Grün ("green"), Braun ("brown"), with the synonymous Pardo in Spanish.

G. Surnames from Feminine Names. Many Jewish surnames are derived from feminine names, the latter being usually subjected to dialectical modifications. Thus Bella became Beile, and Schöne became Scheine. Other feminine names, besides those in the Bible, were Perle, Rose, Hinde, Biene, Süsse, Liebe, Frummet ("pious"), Broche, Pesse, Gute, Gelle (Gelbe, "blond"), Braine (from Braune), Edel (in Yiddish Eidel, hence Edlin and Eidles; the latter became Atlas), Freude, and others. These gave rise to a number of family names, as follows: Freude: Freide, Frade, Frat, Fradkin, Freudenberg, Freudenthal; Miriam: Mirkin; Hannah: Chankin, Hanemann, Hantke, Henschel and Hensel; Deborah: Dobka, Dobkin and Dwoiresohn; Perle: Perlin, Perles and Perlmann; Rose: Rosenmann, Rosin and Rosen; Chayeh: Chajes and Chaikin; Hinde: Hindes; Beile: Beilis, Beilin, Beil, Beilsohn and Beilinson; Liebe: Liebmann, Lipmann, Lubmann, Liebes, Lipke, Lübke and Lipkowitz; Frummet: Fromm and Frommann; Süsse: Sussmann, Süssmann and Süsskind; Grone: Gronemann; Chava (Eve): Chwolles, Chawales, Chawkin and the French Haffkine; Scheine: Schönemann, Schömann, Schönmann, Scherkin, and Scheinhaus, a folk-etymology of Scheines; Gute: Guttmann, Gutkind, and the French translation of the latter, Bonenfant. There are also such names as Gelle, Gelles, Braine, Brainin, and many others.

H. Names Commemorating Dates and Events. Names arose also in connection with specific occasions or events. A child born on a festival, for instance, might be called Yontef or Bondi (Good day), the former being later corrupted to Jandorf. If the date of birth fell on Passover, the child might be named Pesach, whence Bettsak, Paysack and Peissachowitsch. Other such names were Tischebow ("ninth of Ab"), common in Riga, and Majofis in Mariampol. Birth in the month of Nisan gave rise to such names as Nissan and Nissanowitsch, while boys born on the Sabbath were frequently called Shabbetai.

An instance of how surnames sometimes arose out of chance circumstances is afforded by the case of the Jew Pinkus Seligman Pappenheim, who saved a Prussian officer, at the battle of Leuthen (1757), with a great deal of trouble (*Mühe*); in 1784 Frederick the Great conferred upon him the surname Mühsam.

I. Superstitious Names. Piety and superstition also produced several Jewish names. In the Orient, when several children have died in a family, a newborn child is often called Behai, meaning "may he live." When the same thing happens in Poland, the child is given not only a Hebrew name, which is never uttered, but also an appellative Yiddish one, such as Alte, Alter (Another) or Zekeine (Old Man), the idea being that should the angel of death come to claim him, he would be baffled by finding "another" or an "old man." A similar motive inspires the Jewish custom of changing the name of a person dangerously ill, although in this case ideas of endowing him or her with a new personality also enter into the picture.

J. Names from Abbreviations. There are a great many names that have arisen out of abbreviations. For the most part the latter were formed out of the initials of a man's own name and that of his father. Thus the descendants of the famous Sabbatai Cohen have Schach as their family name. The following names arose in a similar manner: Bry (Ben Rabbi Israel), Brill (Ben Rabbi Judah Löwe), and the genitive form Brilles. The son of Rabbi David the Hazan becomes Bardah. Ben Rabbi Akiba is abbreviated to Brock, which becomes Bruck, Byk, Brockmann and Brückmann, by assimilation to common German names. Similarly, Ben Shimeon becomes Basch, Brasch, Brosch and Brisch, while Ben David appears as Badt, Bradt, Barth, Bardowicz and even Budewig.

The initials of an official title were sometimes taken as a surname. Thus Katz originated from Kohen Zedek, "priest of righteousness," and Schatz from Sheliah Tzibbur, "minister of the congregation," while Segal (of which variant forms are Segel, Ségalle, Zoegell and Segalowitch) is said to come from *segan leviyyah,* a title of the Levites (literally, assistant of the Leviteship).

Place names also were abbreviated to form surnames. Thus Fraustadt and Freystadt produce Pasch and Presch. Eisenstadt and Amsterdam appear as Ash and Asch. (A later folk-etymology took this to mean "ashes" and translated it into Hebrew as Efer.) Ash is also an abbreviation for the Altschul in Prague. Similarly, Basch is believed to be an abbreviation of Bochstein or Burgkunstadt.

Famous rabbis are usually designated by their initials, which are then read together as names. Familiar examples are Rashi (Rabbi Solomon Yitzhaki) and Rambam (Rabbi Moses ben Maimon). Similarly, the founder of Hasidism is known as "the Besht," which originated in the initials of Baal Shem Tob, "master of the good name."

K. Imposed Surnames. In addition to names which evolved naturally, there were others which were arbitrarily imposed upon Jews, especially as the result of the decrees issued by Joseph II of Austria, in 1787, and by Napoleon, on July 20, 1808, compelling them to adopt family names. The latter were often conferred on them against their will, and in a great many cases hostile officials gave them sobriquets of opprobrious, ludicrous or bizarre character, such as Eselskopf (Donkey's Head), Wohlgeruch (Good Smell), Lumpe (Hoodlum), Fresser (Glutton), Küssemich (Kiss Me) and Edelstein (Precious Stone). In a Viennese trial of 1878 we find among the witnesses: Rebenwurzel (Vine Stock), Nussnacker ("nut-cracker") and Weisheitsborn ("well of wisdom"). Other such names were Tintenpulver ("ink powder"), Geldschrank ("money-chest"), Getreide ("grain"), Puderbeutel ("powder bag"), Elephant, Zucker ("sugar"), Honig ("honey"), Salz ("salt"), Schmalz ("grease"), Butterfass ("butter-vat"), Grabscheid ("spade"), Gewürz ("spices"), Pfeffer and Pilpul ("pepper"), Rettig ("radish"), Zimmt and the Polish Cynamon ("cinnamon") and Durst ("thirst"). Ashkenazic Jews had also such usual names as Goldlust ("lust for gold"), Mandelstamm ("almond stalk") and Silberfarb ("silver color"). In Galicia, and in Galicia only, do we find Jews bearing such names as Hübner, Schultze, Schiller and Ritter. In other regions

we find Müller (Milner in Yiddish and Molnár in Hungarian), Windmüller, Hoffmann and Lehmann as Jewish family names.

Sometimes, the answers given by Jews to the questions of officials were turned into surnames. Thus, a Jew who stated, in Yiddish, that his name was *poshet* Yankele (simply Yankele) was promptly registered as Yankele Poshet, while a family who remarked in Hebrew, when asked their surname, *Anu lo neda'* (We don't know), were entered as Neuda.

When the Jews were permitted to select their own names, they usually preferred such as sounded most attractive. In northeastern Germany they preferred names compounded with Rose, Blume or Veilchen; hence we find such names as Rosenfeld, Rosenberg, Rosenthal, Rosenwald, Rosenbluth, Rosenzweig, Rosenau, Rosenow, Rosenstock, Rosenstrauch, Rosenstiel, Rosenblum, Rosenmann, Rosenhain and Rosenstein. Here it is probable that they were influenced by the feminine names Blume, Veilchen and Rose. Reis, Rösner and Reissner are generally derived from the feminine name Rose, which also appears as Reise and Resele.

L. Assimilation of Names. Under the influence of assimilation Jewish names were frequently accommodated to those current among the non-Jewish majority. This is the same tendency as that which converted Eliakim to Alcimus and Menahem to Menelaus in the Hellenistic period. In medieval Normandy and England, for instance, Hebrew names were usually translated into French equivalents. Thus, Haim became Vives and Gamaliel became Dieulecresse. In Europe and the United States this tendency was one of the consequences of the movement of emancipation in the 19th cent., for Jews who were thus integrated into the general community sought to throw off all outward marks of foreign origin, especially such as might strike their neighbors as outlandish. First-generation immigrants usually altered their first names to non-Jewish equivalents beginning with the same letter. Thus, Abraham became Albert, Baruch became Bernard, Chaim was turned into Charles or Cecil, Ephraim was Edward or Edgar, Isaac was Irving or Isidore, Moses was Morris or Maurice or Mortimer, Levi was Louis or Lewis, while Solomon, Samuel and Simon were naturalized as Sidney or Stanley.

Surnames likewise were subjected to radical modification. Thus, in Hungary, where assimilation was particularly advanced, Deutsch appeared as Dömeny, Bamberger as Vambery, and Cohen as Kömeni, Körösi, Koracz and the like. In English-speaking countries, names compounded with Rabbin were turned into Robin, Rabbinowitch becoming Robinson. Even old Sephardic names were changed. Martinez became Martin, Rodriguez was changed to Rogers, and Rey was translated into King. Foreign suffixes were dropped. Pilichowski became Pilley, Reichenheim became Reigate, and Eppenheim was altered to Elton. More grotesque transformations also took place. Thus, the American Milldollar conceals Mühlthaler, Cashdollar does duty for Käsenthaler, and Isaac becomes Hitchcock.

Extensive changes of name took place also when Jews were converted. Thus, Amschel Meyer became Bleibtreu, Lazarussohn became Lasson, and Levy became Volkmar and Liebert.

On the other hand, the reverse of this process has revealed itself in modern Palestine, where there has been a marked tendency to Hebraize European surnames. In many cases the system of patronymics has been revived, Jews substituting for their surnames the first names of their fathers, with the prefix *ben* (son of). Thus, Goldmann becomes Ben Haim, while such names as Ben-Gurion and Ben-Zevi come into currency. More frequently, however, the European names are simply translated into Hebrew, often with grotesque effect. Thus an erstwhile Goldberg becomes Har Zahab, while Friedmann is renamed Ish-Shalom (man of peace). Significant of this tendency to perpetuate, rather than discard, Jewish associations in surnames is the fact that when Sir Herbert Samuel, first High Commissioner for Palestine, was raised to the peerage, in 1937, he adopted the title of Viscount Samuel of Mount Carmel.

M. Double Names. Although all Jews have, in fact, a Hebrew as well as a vernacular name, in certain communities there is an established usage concerning the employment of one or the other. Thus the Persian Jews of Demawend called one another by Mohammedan names when they were with Persians, but used their Jewish names when they were alone. The same usage obtains also today among the Samaritans of Palestine. In Germany, Jewish women usually had such German names as Perle, Liebe and Gute, while the men bore Hebrew names, such as Abraham, Isaac, Jacob and Moses. The same is true in Persia; men usually have Hebrew names, women Persian and Arabic names.

N. Popularity of Names. The popularity of names among Jews undergoes strange and often unaccountable fluctuations. Instructive is the following list of frequencies drawn up, in 1903, by Arthur M. Hyamson, on the basis of 2,000 names recorded in subscription lists of the London Jewish community: Cohen 159, Levi 159, Jacobs 111, Solomon 102, Davis 93, Barnett 50, Lazarus 43.

It is often the case among Jews that certain names will prevail for decades or centuries and then fall out of use. Thus, in Germany, such names as Günther, Horst, Ingeborg, Inge, Walter, Herta and Ruth (not because it was Hebrew, but because it was a German name) all enjoyed a temporary popularity, while the old German name Siegfried was for a time borne by Jews only. In the United States, Cyrus is one of the names which were once fashionable but have now become rare.

In recent years double names have become increasingly popular, just as they were among the Jews of Great Poland a century or two ago. This tendency has been stimulated, in certain cases, by the desire to commemorate historic characters. Thus Jewish boys in Austria were often named Franz Josef, while after the death of the Zionist leader (1904) the combination Theodor Herzl became especially common.

O. Names from Books. Lastly, mention should be made of the fact that in rabbinic and literary circles it was, and still is, customary among Jews to name an author after the title of his best-known work. Thus Eleazar of Worms is referred to as "the Rokeah." Conversely, many Hebrew authors attempt to introduce their own names, by way of pun, into the titles of their books. Thus, Shabbethai *Sheftel* Horwitz (16th cent.) entitled one of his Cabalistic works *Shefa Tal* (Effusion of Dew).

In Nazi Germany, in 1938, Jews were forbidden to change their family names. They were even compelled to reassume Jewish names which had been changed years before. The law of August 17, 1938, restricted Jews to the use of a limited number of first names of Jewish origin. A list of "official Jewish" names, 185 for men and ninety-one for women, appended to this law shows that the Nazis preferred corrupted East European versions of the names instead of the original Biblical forms, while such names as Abraham, David, Joseph, Ruth and Miriam were not included. Jews

who had other given names than those permitted by this law had to add the given name Israel for males and Sara for females.

In France, in March, 1942, Jews were forbidden to change their family names, and in Norway, in July, 1942, Jews were forbidden to bear Norwegian-sounding names.

THEODOR H. GASTER.

Lit.: I. Nestle, E., *Die israelitischen Eigennamen* (1876); Gray, G. B., *Studies in Hebrew Proper Names* (1896); Güdemann, Moritz, "Die superstitiöse Bedeutung des Eigennames in vormosäischer Zeit," *Festschrift zum 80ten Geburtstag Steinschneiders* (1896); Lidzbarski, M., "Semitische Kosenamen," *Ephemeris für semitische Epigraphik,* vol. 2 (1908) 1-23; Smith, W. Robertson, "Animal Tribes in the Old Testament," *Lectures and Essays* (1912) 455-83; Noth, M., *Gemeinsemitische Erscheinungen in der israelitischen Namengebung* (1927).

[Comparative Material: Canaanite: Harris, Zelig S., *A Grammar of the Phoenician Language* (1938), Glossary; Diringer, *Inscrizioni antico-ebraiche palestinesi* (1934); Amorite: Bauer, T., *Die Ostkanaanäer* (1926); Assyrian: Holma, H., *Babylonische Personennamen* (1914); Tallquist, K., *Neubabylonisches Namenbuch* (1905); Aramaic: Cook, S. A., *A Glossary of the Aramaic Inscriptions* (1898); Palmyrene: Goldman, W., *Die palmyrenischen Personennamen* (1935); South Arabian: Ryckmans, G., *Les Noms propres sud-semitiques* (1934-35); Pilter, W. T., "Index of South Arabian Proper Names," *Proceedings of the Society of Biblical Archaeology,* vol. 39 (1917) 99-112, 115-32; Horite: Feiler, "Hurritische Eigennamen im Alten Testament," *Zeitschrift für Assyriologie* (1939); Lewy, J., "Influences Hurrites sur Israël," *Revue des études sémitiques* (1938) 49-75; Egyptian: Ranke, H., *Die ägyptische Personennamen,* vol. 1 (1935)].

II.-III. Zunz, L., *Namen der Juden* (1837); Bresslau, H., "Namen der Juden im Mittelalter," *Hamazkir* (1869); Rawicz, J., *Abne Zikkaron* (1899); Hyamson, A. M., *Jewish Surnames* (1903); Loewe, H., *Geschichte der Jüdischen Namen* (1929); *Jüdische Familienforschung,* Mitteilungen der Gesellschaft für Jüdische Familienforschung in Berlin, 1924 et seq.; Sambatyon, M., *Encyclopaedia of Hebrew Names* (1939; in progress); "Nomi degli Ebrei," *Corriere Israelite* (1884-85); *I cognomi delle famiglie ebrei in Italia* (1939); *Elenco dei cognomi ebraici* (1939); Koerner, B., "Änderungen jüdischer Namen," *Der deutsche Roland* (1939); Bär, L., Die Judennamen im Wandel der Zeiten," *Heimat und Volkstum,* vol. 17 (1939) 33-46; Klein, S., "The Study of By-Names and Titles," *Hasoker,* vol. 5 (1937-38) 3-15 (Hebrew); Lauterbach, J. Z., "The Naming of Children in Jewish Folklore, Ritual and Practice," *Central Conference of American Rabbis Year Book,* vol. 42 (1932) 316-60; Kessler, Gerhard, *Die Familiennamen der Juden in Deutschland* (1935); Weinryb, Bernard D., *Jewish Emancipation under Attack* (1942) 51-52.

NAMIER, LEWIS BERNSTEIN, historian, b. Russia, 1888. He was educated in England and became a naturalized British subject. In 1913 he was engaged in business in the United States, but when the first World War broke out, he became a private in the Twentieth Royal Fusiliers. Subsequently he served in the political intelligence bureau of the Department of Information. From 1918 to 1920 he was with the political intelligence division of the Foreign Office.

Thereafter, save for another two-year period in business, he continued to engage in historical research, writing and teaching. In 1920 he lectured in modern history at Oxford, and in 1931 was appointed professor of modern history at Manchester University, a post he still held in 1942. From 1929 to 1933 Namier served on the Record Committee of the House of Commons, and from 1929 to 1931 he was political secretary for the Jewish Agency for Palestine.

His reputation as a historian and political analyst is based on his writings, chief among which are: *Germany and Eastern Europe* (1915); *The Structure of Politics at the Accession of George III* (1929); *England in the Age of the American Revolution* (1st volume, 1930); *Skyscrapers and Other Essays* (1931); *Additions and Corrections to Sir John Fortescue's Edition of the Correspondence of King George III* (vol. 1, 1937); *In the Margin of History* (1939). The latter volume includes several essays on the Jewish question.

NAOMI (Hebrew, "pleasant"), wife of Elimelech and mother-in-law of Ruth, who plays a prominent part in the Biblical book of the same name. According to the rabbis, she was a descendant of Nahshon, the brother-in-law of Aaron. After the death of Elimelech in the adopted land of Moab, she returned with her devoted daughter-in-law, Ruth, to Beth-lehem, in Judah. Her misfortunes wrought such startling physical changes in her that those who had known her previously asked: "Is this Naomi?" Hereupon Naomi replied: "Call me not Naomi, call me Marah (bitterness); for the Almighty hath dealt very bitterly with me" (*Ruth* 1:19-20). Naomi contributed to bringing about the marriage of Boaz and Ruth, and became the nurse of their child.

According to one version, Naomi was one of the twenty-two "women of valor" referred to in the last chapter of *Proverbs,* while others maintain that it was written only in praise of Sarah.

NAPHTALI, son of Jacob and Bilhah, handmaid of Rachel, and eponymous ancestor of one of the twelve tribes of Israel. The name is fancifully explained in the Bible from the Hebrew word *naphtulim,* "wrestlings," because Rachel "wrestled" with her rival, Leah, and "prevailed" by the birth of a son to her handmaid. This, however, is folk etymology, and the real origin of the name, possibly non-Semitic, remains obscure.

From the fact that its eponymous ancestor is described as the son of a concubine, it is assumed by modern scholars that the tribe of Naphtali was a pagan Canaanite clan later absorbed into the federation of Israel, but never recognized as a true blood-brother.

Knowledge of the tribe is meager. Its fighting men were numbered at 45,400 at the time of Israel's entry into Canaan, but modern scholars believe that this figure is retrojected from the later census lists of Joab, and that Naphtali was already settled when the Israelites arrived. Its tribal territory was a long fertile strip in Upper and Lower Galilee, extending some fifty miles across. It was bounded on the north by Zebulun, on the west by Asher, on the east by the Jordan and its lakes, and southwards it reached to the Lake of Gennesareth. The land possessed nineteen fenced cities, including Hazor, Beth-shemesh and Kadesh (*Josh.* 19:32-38), the last-named being the home town of the hero Barak (*Judges* 4:6). The territory was ravaged about 910 B.C.E. by Ben-hadad I, king of Aram, (*I Kings* 15:20), and in 734 B.C.E. it was annexed by Tiglath-pileser III, king of Assyria (*II Kings* 15:29).

Exposed to constant marauding expeditions, the men of Naphtali developed a marked degree of hardihood and courage. Their bravery is commended in the ancient Song of Deborah (*Judges* 5:18), and they served valiantly also under Gideon (*Judges* 6:35) and David (*I Chron.* 12:35). Josephus (*Jewish War,* book 3, chap. 3, section 2) praises them as doughty warriors.

Sub-divisions of the tribe, represented in the Biblical genealogies as sons of Naphtali, were Jahziel, Jezer and Shallum (*Gen.* 46:24; *I Chron.* 7:13), but nothing is known about them.

Naphtali figures occasionally in later Jewish literature. *Tobit* 1:1 would indicate that Tobit was a descendant of Naphtali, while the Targums declare that, being fleet of foot, Naphtali was the first to inform Jacob that Joseph was still alive. The *Sefer Hayashar* asserts that Naphtali married Meremith, daughter of Amoram, a descendant of Nahor, but the book of *Jubilees* (34:20) states that his wife was Resuch of Mesopotamia.

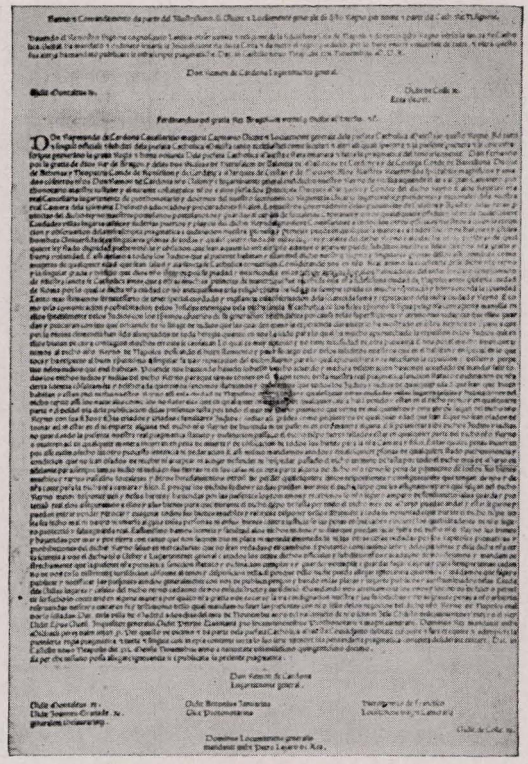
Lit.: Peters, J. P., *Early Hebrew Story* (1904) 79-80; Skinner on *Gen.* 30:8 (*International Critical Commentary*).

NAPHTALI BEN ISAAC HAKOHEN, *see* COHEN, NAPHTALI BEN ISAAC.

NAPHTALI, FRITZ, economist, b. Berlin, 1888. He was educated at a non-classical high school at Berlin, where he was later employed by banking and industrial firms. He attended the commercial academy, and in 1912 became a member of the editorial staff of the *Vossische Zeitung* and the *Berliner Morgenpost,* which were owned by the Ullstein brothers. Naphtali was attached to the business department of these newspapers, which supported the Democratic Party but whose editorial staff was composed of both democratic and socialist political leaders. Among the latter were Julius Kaliski and Max Cohen-Reuss, who influenced Naphtali. They played an important part in German politics, especially in the first days after the outbreak of the revolution, advocating the institution of a second chamber which should represent the economic and professional structure of the German Empire in addition to political representation of the Reichstag.

Kaliski and Cohen-Reuss were soon defeated by Wels and Scheidemann, leaders of the Social Democratic Party, but Naphtali later succeeded in influencing the German trade unions along the lines advocated by Kaliski's. Like Kaliski and Cohen-Reuss, Naphtali was a member of the German Socialist Party and interested in the Zionist movement. He became a member of the Reichswirtschaftsrat, instituted as an equivalent of the professional chamber but by no means a realization of the ideas of Kaliski and Cohen-Reuss. In 1921 Naphtali became a member of the editorial staff of the *Frankfurter Zeitung,* which he left in 1926.

Naphtali published *Kapitalskontrolle* (1919); *Wertschwankungen und Bilanz* (1921); and *Währungsgesundung und Wirtschaftssanierung* (1924), stressing the necessity of combining monetary and economic reforms. From 1926 on he was the most influential economic adviser of the directorate of the German trade unions. From 1926 to 1928 these unions reinterpreted their ideology, and Naphtali had an important part in the formation of their new program. His speech at the congress of trade unions in Hamburg (1928) attracted wide attention, and led to a long discussion of his statements during and after the congress. In his pamphlet *Wirtschaftsdemokratie* (1928), edited by the trade unions administration, Naphtali stressed the conviction that economic welfare should be possible only within the realization of socialistic ideas, but he was opposed to sudden changes. He advocated "economic democracy,"



Proclamation issued by King Ferdinand I pertaining to the expulsion of the Jews and Marranos from the kingdom of Naples in 1510

participation of the workers and employees in the management of private enterprises. He was severely attacked therefor by the radicals on the right and the left. Naphtali became lecturer at the Freie Socialistische Hochschule, and was entrusted with the education of the rising generation of trade union officials who were interested in economics. From 1929 to 1933 he was director of the national organization for politico-economic research. In 1929 he published *Die Reparationsfrage,* and in 1930 *Wirtschaftskrise und Arbeitslosigkeit.*

In 1933 Naphtali left Germany and settled in Palestine, where he became professor of economics at the Haifa Technikum, and director of the section on modern economics of the *Dawar.* In 1935 he wrote *Perakim Bechalkalah Medinith Ubethorath Hakonyunkturah.*

HUGO BIEBER.

Lit.: Goetz-Girey, Robert, *Les syndicats-ouvriers après la guerre* (1936).

NAPLES, city of Italy, which as early as 536 had a large Jewish population. These Jews defended the city valiantly when Justinian's general Belisarius besieged it from the sea. Letters of Pope Gregory the Great (590-604) mention the Neapolitan Jews. As far back as the 10th cent. the existence of a synagogue in Naples is reported and in the 12th and 13th centuries Jews are registered as house and land owners. According to Benjamin of Tudela (about 1165) 500 families then dwelt in Naples. Such Jewish scholars and philosophers as Jacob ben Abba Mari Anatoli lived at the court of Frederick II of the Holy Roman Empire (d. 1250). Charles I of Anjou (1265-85) counted also among his "faithful men" such Jewish scholars as Faraj ben Salim of Girgenti, Moses of Palermo, who

is possibly identical with Faraj, and the physician Joash of Naples. In spite of that, on the accusations of a converted Jew, Manuforte of Trani, he ordered in 1270 the confiscation of all the Talmudic and liturgical books of the Jews.

In 1290 Charles II compelled his Jewish subjects to conversion and many then became Christians, most only in appearance. His successor Robert (1309-43) again drew Jewish scholars to his court, including Judah Romano, Kalonynos ben Kalomynos and Samuel Cretese (from Crete). With his reign began a period of undisturbed peace for the Jews of Naples, until queen Johanna II (1414-1434) again imposed restrictions on them. The kings of the house of Aragon (since 1442), were, on the contrary, tolerant and well disposed towards the Jews and under their rule Jewish trade, industry and science, particularly the art of printing Hebrew books, flourished. Ferdinand I wholeheartedly welcomed the Jews driven out by Spain, Sicily and Sardinia, in 1492. Among them there was Don Isaac Abravanel, who soon became the king's adviser.

The invasion of Charles VIII of France (1494) was a source of much suffering for the Jews of Naples and even after the return to power of the house of Aragon (1495), peace did not return for the Jews. The transfer of Naples to the Spanish rule (1503) had dire consequences for them. The Jews were temporarily banished from Naples in 1510-11 and permanently in 1540-41, so that the community, whose leaders were Don Samuel Abravanel, son of Isaac Abravanel, and Rabbi David ibn Yahya, ceased to exist. Not until 1738 did Charles VIII permit some Jews to settle in Naples as merchants, as this promised to benefit the commerce of the country. This permission was rescinded, however, three years later.

At the beginning of the 19th cent. some Jews, among them a member of the house of Rothschild, settled in Naples. When Naples was united to Sardinia (1860) and to the kingdom of Italy (1861) full equal civil rights were granted to the Jews. Since then the number of Jews of the city increased and made possible the foundation of a community which, in the 20th cent. grew with the addition of immigrants from Salonica. Later it declined, and only a few dozen Jewish families lived in Naples in 1942. UMBERTO CASSUTO.

Lit.: Ferorelli, *Gli ebrei nell' Italia meridionale; Revue des études juives,* vol. 16, pp. 46-47, 203; vol. 20, p. 39; vol. 40, p. 210; vol. 43, p. 277; Cassuto, "Un ignoto capitolo di storia ebraica," *Hermann Cohen-Festschrift,* 384-404.

NAPOLEON BONAPARTE, emperor of the French, b. Ajaccio, Corsica, 1769; d. on the island of St. Helena, 1821. His first contact with Jews occurred at the time of his expedition to Egypt (1798). In order to win the Jews to his side in the conflict with the Turks, he issued a proclamation urging the restoration of the kingdom of Jerusalem. He also encouraged the enlistment of Jews in the French army of Egypt.

In 1806 complaints of Alsatian debtors against Jewish creditors had reached the Imperial Council. In response to Napoleon's request, Marshal Kellermann had reported that the Jews of Alsace charged a high interest rate and that their mortgage holdings between 1799 and 1806 were not less than twenty-one million dollars. In addition, there was ten million dollars in debts owed them. What had happened was that after the French



Napoleon I

Revolution the peasants had borrowed money in order to purchase parcels of land and agricultural equipment. Thus, they had become debtors of the Jews.

In a decree promulgated on May 30, 1806, Napoleon established a moratorium for a year on all debts owed to the Jews of the Rhine provinces. It was apparent at the time that Napoleon was beginning to think about the larger aspects of the Jewish question because the decree goes on to state that "the conditions in Alsace have at the same time brought to our attention how urgently necessary it is that among those who profess the Jewish faith in the countries which are subject to us there be restored those civic and befitting morals and manners which, in regrettable fashion, have already disappeared from among many of them by reason of the humiliating circumstances under which they have long suffered." Accordingly, on July 15, 1806, there was to be held in Paris an assembly of people "who professed the Jewish faith and dwelt upon French territory."

The Assembly of Notables met on July 29th, with Abraham Furtado presiding. But the emperor, who was concerned with discovering the things permitted and forbidden to the Jews, was not satisfied with the limited authority of the assemblage. Consequently he planned to revive the Sanhedrin.

In a letter written from Posen on November 29, 1806, Napoleon stated the problem as he saw it. He divided the Mosaic laws into religious and political categories. The religious he recognized as immutable, but the political, he maintained, were to be adapted in a befitting and appropriate manner to the prevailing conditions and circumstances. It was Napoleon's desire that polygamy cease, that the Jews should regard persons of other faiths as similar to themselves, and that they should take up "useful" occupations and become owners

of homes. He would have prohibited them from practising usury. Furthermore, the Jews were to acknowledge France as their fatherland and obligate themselves to perform military service. Of every three marriages that took place among the Jews, one was to be entered into with a Christian. In this manner, Napoleon hoped, the Jews would be amalgamated with the French.

The Sanhedrin began, on February 4, 1807, the task of acquainting Napoleon with Jewish custom concerning matrimony, non-Jews, usury, occupations, and devotion to the land in which they lived. Napoleon's decree of March 2, 1807, from Osterode imparted the force of law to the rulings of the Sanhedrin.

As a means of enforcing these decisions, Napoleon organized the Jewish community on a corporate basis. A decree from Madrid, issued on March 17, 1808, instituted a system of consistories which were administered in the spirit of the following oath taken by members: "I vow and promise before God, on the Holy Bible, to show obedience to the constitution of the empire and loyalty to the emperor. . . ." Another decree permitted the Jews to adopt family names, greatly facilitating the task of recruiting for the army.

However, the "infamous decree" promulgated on March 17, 1808, restricted the economic freedom of the Jews and the area within which they could settle. Although the decree was to remain in force for ten years, exemptions were readily granted. In Holland and Westphalia the decree was never adopted. Napoleon himself eliminated that section which forbade Jews to furnish substitutes for military service. Yet in many regions along the Rhine the discriminatory legislation was perpetuated even after 1818.

Napoleon's real contribution to Jewish emancipation was perhaps less direct than some of his decrees. Thus the Russian government, fearful of the effect of Napoleonic legislation on the loyalty of the Jews in the Polish provinces, for a time pretended friendliness to the Jews. Although Napoleon imparted more of the spirit than of the practice of the French Revolution to the conquered areas of Europe, the sum total of his efforts was to weaken the feudal structure and at the same time to alter the position of European Jewry. Although there is some evidence which would tend to show that his interest in Jewish affairs was for the purpose of exercising more direct control over the community, Heinrich Heine and Karl Ludwig Börne hailed Napoleon as a liberator.

See also: FRANCE; SANHEDRIN, NAPOLEONIC.

EDWARD N. SAVETH.

Lit.: Kircheisen, Friedrich M., "Napoleon and the Jews," *American Hebrew,* Oct. 3, 1930; Guedalla, Philip, *Napoleon and Palestine* (1925); Anchel, R. *Napoléon et les Juifs* (1928); Walde, Isaak van der, *Napoleon und die Juden* (1933); Graetz, H., *History of the Jews,* vol. 5 (1927) 459-500; Tcherikower, E., *The Jews in France* (Yiddish; 2 vols., 1942); Pipe, Z. S., *Napoleon in Jewish Folklore,* vol. 1, pp. 153-89; Szajkowski, Z., *The Jews in the Post-Napoleonic Restoration in France,* vol. 1, pp. 190-204.

NAPOLEONIC SANHEDRIN, *see* SANHEDRIN, NAPOLEONIC.

NAPRAVNIK, EDUARD, conductor and composer, b. Beist, Bohemia, 1839; d. St. Petersburg, 1916. He was a pupil at the Prague organ school. In 1856 he accepted a teaching post at the Maydl institute for music in Prague. Five years after this, Prince Yussupov appointed him Kapellmeister in St. Petersburg. Thenceforth Nápravnik's career was intimately associated with the musical life of Russia. In 1869 he became first conductor at the Russian Opera, and from 1870 to 1882 was conductor of the music society, successor to Balakirev. He wrote music abundantly, including operas, symphonies, choruses, chamber music works, and a variety of smaller works for orchestra and solo instruments. Although his works were performed in Russia, and were frequently well received, his reputation rests almost exclusively on his distinguished career with the baton. He was responsible for enriching the repertoire, introducing to Russia masterpieces which he presented with care and artistic fastidiousness.

NAQUET, ALFRED JOSEPH, chemist and French deputy, b. Carpentras, France, 1834; d. Paris, 1916. He studied chemistry, and became assistant professor at the University of Paris (1862) and at the University of Palermo (1863). For his participation in a socialist convention in Geneva he was sentenced (1867) to fifteen months' imprisonment and the loss of his civil rights for five years. Because his *Religion, propriété, famille* (1869) opposed religious marriages, he was fined 500 francs and his civil rights were suspended.

Naquet played an important part in the political events of 1870, edited *La démocratie du Midi* and became Gambetta's secretary. In 1876 he founded the political journal *La Révolution,* and became senator in 1882. In 1884 he successfully introduced in the Chambre des Députés a bill legalizing divorce. His unfortunate participation in the Boulangist movement led to his withdrawal from politics. He wrote *Principes de chimie fondés sur les théories modernes* (Paris, 1882).

NARBONNE, city in Southern France, with a population of 32,000. Jews are known to have settled in Narbonne as early as the 5th cent. They fared well under the Visigothic rulers, but were expelled by King Wamba (672-80) for having aided Count Hilderic of Nîmes and Duke Paul in a revolt against him. The presence of Jews in Narbonne in the 8th cent. is confirmed by a letter of Pope Stephen III to Archbishop Aribert, complaining of the many privileges granted them. They had their own section, Ville Neuve, with their own chosen community leader who bore the title of Nasi. In 1306, however, the Jews, by decree of Philip the Fair, were banned from the city, which afterward played no part in Jewish history.

Narbonne, which had 2,000 Jews in the 12th cent., was for a time one of the chief centers of Jewish learning. A Babylonian scholar, Machir, was the founder of its famous Talmudic academy, praised by the traveler Benjamin of Tudela as a center from which the Law spread throughout all regions. Noted scholars of Narbonne were, beside Machir and his descendants, Joseph ben Isaac Kimhi and his dynasty, Moses Narboni (Maestro Vidal), author of a celebrated commentary on Maimonides' *Moreh Nebuchim,* Moses Hadarshan, and the historian Nathan Hababli (10th cent.).

NASATIR, ABRAHAM PHINEAS, consular official and historian, b. Santa Ana, Calif., 1904. He was educated in the public schools of his native state and received his doctor of philosophy degree from the University of California in 1926, after having been awarded the Native Sons travelling fellowship for 1924-25. In 1928 he was appointed to the history faculty at San Diego State College, and still held a professorship there

in 1942. Designated vice-consul of Paraguay to the United States in 1935, he still held that post in 1942.

As an original research scholar in the early history of Spanish and French settlements of the American west and mid-west, Nasatir became a steady and noted contributor to a number of leading regional historical journals. Many of his studies were afterwards reprinted. These writings include: "Bibliography of the Sources of the Explorations of Jedidiah S. Smith," *Publications of the Historical Society of Southern California,* No. 13 (1926) 270-303; *Anglo-Spanish Frontier in the Illinois Country During the American Revolution, 1779-1783* (1928); *Anglo-Spanish Rivalry on the Upper Missouri* (1930); *The Inside Story of the Gold Rush* (1935); *The International Significance of the Jones and Immell Massacre* (1939). In press in 1942 were: *Imperial Osage, 1763-1810,* and *French Activities in California; An Archival Calendar.*

Nasatir was elected a director of the United Jewish Fund and vice-president of the Jewish Welfare Society.

NASCHÉR, SINAI SIMON, preacher and scholar, b. Liptószentmiklós, Hungary, 1841; d. Baja, Hungary, 1901. He studied at Baja and subsequently at Berlin, where he was ordained by the Hochschule für die Wissenschaft des Judentums and received his Ph.D. degree from the university. In 1866 he was appointed preacher at Berlin. Recurrent spells of mental disequilibrium caused him to retire in 1880. He spent the rest of his life at Baja. Naschér's published works include: *Unsere Richtung, Glauben ist Denken* (Berlin, 1860); *Der Gaon Hai, zur Geschichte der semitischen Sprachforschung* (Berlin, 1867); *Die Sentenz bei Juden und Arabern* (Berlin, 1868); *Einfluss der deutschen Philosophie auf die Volksbildung* (Berlin, 1872); *Wissenschaftliche Vorträge über Kunst und Philosophie* (Berlin, 1875); *Das Judentum der Aufklärung: Reden für die Gebildeten aller Konfessionen* (Magdeburg, 1876); *Auswahl von Gedichten* (translations of the verse of Gyula Reviczky; Budapest and Leipzig, 1876); *Franz Deák* (Berlin, 1877); *Die jüdische Gemeinde in ihrer Vergangenheit, Gegenwart und Zukunft* (Berlin, 1877); *Moses Naschér: Eine exegetische Monographie* (Berlin, 1879).

NASH PAPYRUS, *see under* PAPYRI.

NASHIM ("women"), third division of the Mishnah and Talmud, comprising seven tractates. As the name indicates, the subjects discussed are chiefly those which affect the legal status of women, as is indicated by the titles *Yebamoth* ("levirate marriages"), *Kethuboth* ("marriage portions"), *Sotah* ("the wife suspected of adultery"), *Gittin* ("bills of divorce") and *Kiddushin* ("marriages"). The two remaining tractates, *Nedarim* ("vows") and *Nazir* ("the Nazirite") were apparently incorporated into the division because they deal with vows, and the vow legislation of the Torah (*Num.* 30) deals with vows made by women. The ordinary arrangement is not by logical order of subjects, but by the number of chapters in each tractate, beginning with the largest and ending in the least; there are minor variations in various editions.

See the articles on the respective tractates.

NASHVILLE, capital city of the state of Tennessee with a population of 167,402, including approximately 3,000 Jews. Jews have lived in Nashville since 1845. In 1854, by the same act incorporating the first congregation in Memphis, Congregation Khal Kodesh Magen David was chartered. Named as trustees by the act were Isaac Garrison, Henry Harris, M. Sulzbacker, Lewis Hanf, Marx Elsbach, A. B. Oppenheimer, E. Wolf, A. Lande, L. Sohn, S. Nathan, and H. Jessel. Abram Schwab was first president.

Congregation Magen David was strictly Orthodox. The Reform element organized congregation B'nai Yeshurun in 1862. Chiefly because of the unsettled conditions resulting from the Civil War, both congregations were barely able to get along. In 1868, they agreed to merge and Congregation Khal Kodesh Ohavai Sholom was created from this union. In 1874, when the temple cornerstone was laid, Andrew Johnson, war governor of Tennessee and ex-President of the United States, spoke at the ceremony. However, in 1879, due to a difference of opinion among the members of the congregation concerning the abandonment of the traditional prayerbook, the opposition to the change withdrew to form Congregation Adath Israel, another Orthodox congregation, Sherith Israel was organized in 1895 by a group of Hungarian Jews.

In 1942 Congregation Ohavai Sholom, known as the Vine Street Temple, and practising the Reform ritual, had a membership of 552. Julius Mark was the rabbi. Congregation Adath Israel, Orthodox, had a membership of some 300 and was under the spiritual leadership of Samuel B. Yampol. Congregation Sherith Israel (membership, 250) had Abraham Chill as its rabbi.

A Young Men's Hebrew Benevolent Society was organized in Nashville in 1853 and remained in existence until 1882. At that time, the work of the society, care of the indigent, was taken over by the Hebrew Relief Society. This, in turn, gave way to the Jewish Welfare Federation in 1925. This organization in 1942 was a member of the Nashville Community Chest and was supported by it. The Jewish Community Council, organized in 1936, with headquarters in Nashville, administered the Jewish Welfare Fund, which included twenty-two communities in Middle Tennessee. The Young Men's and Young Women's Hebrew Association was founded in 1902, and in 1905 the Bertha Fensterwald Social Center was established.

Nashville had a branch of the Zionist Organization of America and of the Hadassah. *The Observer,* an Anglo-Jewish weekly publication, was founded in Nashville in 1934 by Jacques Back, former feature editor of the *Atlanta Constitution.*

Nashville's most prominent Jewish citizen was Lee J. Loventhal (d. 1940). Pronounced Nashville's most useful citizen, Loventhal was founder of the Community Chest and served on the boards of trustees of Vanderbilt University, Fisk University and Watkins Institute, and was a member of the Board of Park Commissioners. Other leading Jewish citizens were the late Ben Herman, L. Jonas and Mrs. Corinne Lieberman Cohn, who served on the Board of Education. Nathan Cohn at one time served as special judge in Chancery Court; in 1942 Charles Gilbert was County Court Judge.

NASI, *see* SANHEDRIN; TITLES.

NASI, DON JOSEPH, DUKE OF NAXOS, *see* JOSEPH NASI.

NASSI (NASSY), DAVID, planter and Jewish leader of the 17th cent. Of Portuguese descent, he was a native of Brazil, where he must have lived as a Marrano under Spanish-Portuguese rule. After the expulsion of the Jews from Brazil (1654) he obtained (1659) a charter from the Amsterdam Chamber of the Dutch West India Company to establish a Jewish colony in Cayenne. His countrymen who accompanied him were to be allowed the full enjoyment of every civil and religious privilege on condition that they grant the same to all who might choose to be their fellow-colonists. A copy of this charter was reprinted in the *Publications of the American Jewish Historical Society* (No. 16). In 1664, when the French took Cayenne, Nassi, at the head of the Jews, left the colony for Surinam. There he was for many years one of the leading men of the Jewish congregation and one of the foremost planters and slaveholders.

NASSI, ISAAC COHEN, notary (jurator) and Mohel of the Jewish congregation of Surinam, mentioned in a list of Mohelim (1731-1732), possibly the father of David Nassy, author of the *Lettre politico-theologico-morale sur les juifs* (1798). In 1751 Nassi and two other members of the congregation were sent to Holland to settle serious disputes in the community and to protect the interests of parties there. In 1781 he wrote a letter to Christian Wilhelm von Dohm, the Prussian advocate of civil rights for the Jews. This letter greatly astonished Dohm and all the European friends and adversaries of Jewish emancipation. Nassi was also one of the authors of *Essai sur la colonie de Surinam, avec l'histoire de la nation juive portugaise y établie* (1788).

When Malouet, commissioner of the French government, went to Surinam, he made Nassi's acquaintance, and was deeply impressed by his personality. Malouet admired Nassi's profound knowledge of history and of Hebrew, Arabic and Chaldean literature. He was even puzzled by Nassi, the "extraordinary man" who for eight hours of the day was absorbed in scholarly studies and earned his living by buying and selling old clothes. Malouet was surprised that the most learned man of Surinam was in the most miserable situation, yet never lost his equanimity.

Lit.: *Publications of the American Jewish Historical Society,* No. 3 (1895) 127-30; No. 4 (1896) 4-5; No. 5 (1897) 119; No. 9 (1901) 132-34; No. 16 (1907) 11; No. 18 (1909) 188, 203.

NASSY, DAVID, doctor of medicine, author, and a champion of the emancipation of the Jews in Holland during the latter half of the 18th cent. He was a native of Surinam, Dutch Guiana, of Portuguese-Dutch descent. He lived for some time in St. Thomas, West Indies, and also in Philadelphia, where he practised medicine. Shortly after May, 1795, he returned to Surinam, where he subsequently brought out a work in French entitled *Lettre politico-theologico-morale sur les juifs,* which was dedicated to the governor-general of Surinam and dependent districts on December 10, 1798, but was probably not published until two years later. Nassy wrote the book in French, but it was translated into Dutch and published with the French text on the left facing the Dutch translation on the right.

In a preface to the book, he declares: "I love my country, despite its injustices toward me." From this statement one may infer that certain injustices induced him to reside in St. Thomas and in Philadelphia for a time. In the body of the pamphlet the author formulates the contemporary criticisms and attacks upon the Jews into five so-called "accusations," to which he replies at some length but with occasional directness and force. He refutes the charge that "the Jews have always lived apart from other nations and do not look upon Christians as their brethren." Among other things he discusses the uprisings and revolutions in various countries, the question of the Messiah, intermarriage between Christian and Jew, and the participation of the Jews in trade with the colonies and in military service, not forgetting the American Revolution. But the gist of Nassy's *Lettre* is his plea for the emancipation of the Jews in Holland.

Nassy was the author also of a *Memoir* of the colony of Surinam, in which he tries to show the influences at work to check its prosperity. According to his own written statement, Nassy composed the *Memoir* while a resident of Philadelphia, and sent it in manuscript to the new government in Holland, in May, 1795, the receipt of it being duly acknowledged. But all efforts to locate this *Memoir* in recent years have proved fruitless. According to a letter, dated November 11, 1797, which the royal court of Lisbon addressed to "Doctor David Nassy and the heads of the Portuguese Jewish Nation, residing in Surinam," as an expression of thanks for the aid and comfort rendered to some Portuguese sailors who had been stranded on the island, it appears that David Nassy was looked upon as the chief or leader of the Jewish community in Surinam. From all indications he was a benefactor not only of his coreligionists but of his fellow countrymen as well.

CLARENCE I. FREED.

Lit.: Seeligmann, S., in *Publications of the American Jewish Historical Society,* No. 22 (1914) 25-38; No. 9 (1901) 143-44.

NASSY, DAVID, planter, b. 1672; d. Surinam, 1743. In 1718 the bush-negroes destroyed his plantation in Surinam. They were chastised by the Jews under the leadership of Captain Jacob d'Avilar, under whom Nassy served with distinction. In 1738 he helped avenge the murder of Manuel Pereira. Nassy was successful in more than thirty engagements with the bush negroes, by whom he was eventually killed. His praises were sung by the Judeo-Spanish poetess Benvenida Belmonte, and his place as *capitein* was taken by Isaac Carvalho.

NASSY, SAMUEL, the richest planter in Surinam at the end of the 17th cent. A talented and scientifically trained man, he wielded great influence on the free development of the colony of Surinam and on the condition of the Jewish inhabitants there. However, when he strove to introduce a few necessary reforms in ritual and ceremony—called by G. A. Kohut the first traces of the Reform Movement in America—he met with considerable opposition, although he had the sanction and support of the rabbis in Amsterdam. In 1677 an asylum for the education of children was founded in a house belonging to him and afterwards presented to the community by him. In 1682 he gave the Jews an island on the river Surinam, about seventy miles from the sea, where most of them settled and which was thenceforth known as "de Jooden Savane" and became the principal

seat of the Jewish community of Surinam. In 1685 he bestowed twenty-five additional acres of land around the synagogue on the savannah. Nassy was designated "citizens' captain," and displayed his bravery on many occasions. The attacks of the Indians upon the colony after the death of Governor Aerssens were repulsed with the help of the Jewish inhabitants, who were headed by Captain Nassy. He was the first to arrive in town with his men after the assault in 1688 upon Governor van Sommelsdyck, and two vessels belonging to him were manned in order to pursue the riflers. In 1689, at the assault of the Frenchman Du Casse the defence of the principal fortress in the colony (Zeelandia) was entrusted to Captain Nassy with eighty-four Jewish citizens, who did good service in beating off the French squadron. He was a candidate for the position of governor of the colony, and his failure to obtain this post caused him to betake himself in 1694 to Amsterdam, where his influence was still powerful. Because of the unfriendly treatment which the Jews received at the hands of the new governor, they appealed to Captain Nassy and Baron de Belmonte in Amsterdam to demand his recall. As soon as the governor landed in Amsterdam after his recall he was arraigned by Nassy before the civil court and was compelled to vindicate his conduct.

See SURINAM.

Lit.: Kohut, G. A., in Wolf, S., *The American Jew as Patriot, Soldier and Citizen* (1895) 454-59; *Publications of the American Jewish Historical Society;* Wiernik, P., *History of the Jews in America* (1912) 45-46.

NATAL, province of the Union of South Africa, with 3,736 Jewish inhabitants out of a total European population of 190,549 (1936 census). The first known Jew to have contact with Natal was Nathaniel Isaacs who explored the country (1825-1831) and had intimate associations with the Zulu rulers, Chaka and Dingaan, both of whom granted him a large tract of land between the Rivers Umslutie and Umlaas. He was followed by Benjamin Norden of Grahamstown, who, in 1832, organised his first trading expedition to Dingaan's Kraal. He was there again in 1835. George Britton, a trader, was amongst the earliest British adventurers who founded Durban in 1835. Adolphe Coqui, stated to be of Belgian-Jewish extraction, was one of the first non-Afrikaaners to follow in the wake of the Voortrekkers. Subsequent to the year 1840 he favoured British rule in Natal, and in the 1860's he served as a member of the Natal Legislative Council.

Jonas Bergtheil was, however, the most noted Jewish personality in Natal during the second half of the nineteenth century. A pioneer colonizer and industrialist, he was one of the earliest promoters of the cotton industry there. "He was strictly honest in all his dealings with his German emigrants, being the only emigration agent of whom this can be said," declares Barbara L. Buchanan in *Pioneer Days* (Pietermaritzburg, 1934). He was also active in public affairs. He was, in 1857, elected a member of the Natal Legislative Council.

Daniel de Pass was another Jew who did much for the development of the sugar industry in Natal during the latter half of the nineteenth century. In the early 1880's he introduced the Uba strain which was able to resist the ravages of disease. "Durban's prosperity has been largely built upon cultivation of the cane," according to A. F. Hattersley in *More Annals of Natal* (Pietermaritzburg, 1936).

From early times Jews have actively participated in the public life of the Garden Province. Shortly before the close of the 20th cent., C. G. Levy was mayor of Pietermaritzburg. F. C. Hollander was mayor of Durban (1910-13). He was also for years a leading member of the Natal Provincial Council. In Nov. 1939, he was elected Senator for Natal. C. P. Robinson represented Durban County in the Natal Parliament (1906-09). From 1910 to 1920 he sat as member for Umbilo in the Union House of Assembly, followed by a year as senator for Natal. From 1921 to 1938 he was returned several times as a member of the Lower House. A. Goldberg was elected member of Parliament for Durban (Umlazi) in 1938.

Sir Matthew Nathan, Anglo-Jewish civil servant and administrator, was governor of Natal from 1907 to 1909.

Other outstanding Jewish names connected with Natal in modern times were E. S. Henochsberg, K.C. (first Jew to be appointed a King's Counsel in Natal), sometime Puisne Judge of the Native High Court; Professor Philip Stein, of the department of mathematics, Natal University College; and H. A. Smith, who in 1939 was appointed city and water engineer of Durban. Albert S. Nathan (d. 1924) of Pietermaritzburg, philanthropist, bequeathed large sums to Palestine.

Jewish communal life in Natal is well organised. Congregations are to be found at Durban, Pietermaritzburg and Vryheid. The Durban Jewish Club is the best of its kind in South Africa. The Council of Natal Jewry, established in 1931, is the representative body of local Jewry. S. A. ROCHLIN.

NATANSON, JAKOB, chemist, b. Warsaw, Poland, 1832; d. Warsaw, 1884. He studied at the University of Dorpat, and in 1862 became professor of chemistry at the University of Warsaw. Natanson wrote several books on agricultural and industrial chemistry, and did research work on acetylene and its derivates as well as on the artificial production of urea. He left a foundation of 30,000 rubles (about $15,000), to be used for the publication of valuable scientific and literary works. His works include: *Über Acetylanim und seine Derivate* (1856); *Krótki Rys Chemji Organicznej* (Warsaw, 1857-58); *Nyklad Chemji Organicznej* (1866).

NATANSON, LUDWIK, physician, b. Warsaw, 1822; d. Warsaw, 1896. Soon after he began practice, he became an important medical figure in Warsaw. He performed outstanding work during the city's cholera epidemic of 1848-52; and later was active in the reorganization of the country's health services. In 1863 he was president of the Warsaw medical society. Though he was a favored doctor of the rich, he gave free services to the poor as well.

He gained a wide reputation as contributor to medical literature, founding the journal *Tygodnik Lekarski* (1847), and acting as its editor until 1864. He wrote several volumes, including his noted *Analyse Der Funktionen des Nerven Systems.*

Natanson was a leading factor in the Warsaw Jewish community and its president from 1871 until his death. He was one of the founders of Warsaw's leading syna-



The Prophet Nathan before David, as depicted by Rembrandt van Rijn

gogue, built in 1878; and the great Jewish hospital, finally completed in 1902, was likewise started by him. He organized a free-loan association, gave money for a Jewish artisan school, and promoted other educational projects.

NATHAN, prophet at the time of David and Solomon (about 980-950 B.C.E.). He is first mentioned (*II Sam.* 7; *I Chron.* 17) in connection with David's plan to build a temple. Although originally encouraging it, the prophet is later vouchsafed a dream in which he learns that the privilege is to be reserved for David's son, Solomon. Thereupon he dissuades the king from the project. Nathan appears also (*II Sam.* 12) in the incident of David's designs upon Bath-sheba, the wife of Uriah the Hittite. The prophet reproves his royal master by asking his decision in an imaginary case wherein a rich man has stolen the ewe-lamb belonging to a pauper. When the king orders that restitution be made, Nathan replies: "Thou art the man." Later, however, when Bath-sheba gives birth to Solomon, it is Nathan who bestows on the child the special name of Jedidiah, "beloved of the Lord." He also takes an active part in protecting Solomon's claim to the throne, lending support to Bath-sheba when the latter acquaints the aged David with the conspiracy organized by Adonijah and Joab (*I Kings* 1:8-48; cf. *Ps.* 51:1). Nathan is credited with having written histories of the reigns of David and Solomon (*I Chron.* 29:29; *II Chron.* 9:29).

Little is said about the prophet in post-Biblical literature. He is listed among the famous men of Israel in the apocryphal book of *Sirach* (47:1). Some rabbinic sources regard him as a nephew of David, reared by his grandfather Jesse, while the *Zohar* asserts that he was Solomon's tutor. He is said to have occupied a golden seat beside the throne of King Solomon.

NATHAN THE BABYLONIAN, Tanna who lived in Palestine in the 2nd cent. He was a contemporary of Rabban Simeon ben Gamaliel III and of Rabbi Meir, and may have lived up to the time when Judah Hanasi held office. Nathan, who came from Babylonia, where his father was exilarch, settled in Palestine and there became the deputy of the Patriarch (Ab Beth Din). Driven by the desire to obtain the post of Nasi, he attempted, together with Meir, who occupied the office of speaker (Hacham), to force the old Patriarch to resign from his post. However, the plan was discovered and the conspirators were barred from the Sanhedrin. Later Simeon ben Gamaliel saw himself compelled to withdraw his drastic step, yet under no conditions were the doctrines of these two teachers to be expounded under the actual names of the authors. Thus it was said "Many believe" instead of "Rabbi Nathan believes," and "Others believe" instead of "Rabbi Meir believes." In due time, however, Nathan reconciled himself with the Patriarch.

Nathan was equally well schooled in both the Halachic and the Haggadic writings. According to *B.M.* 86a, he played a great part in the editing of the Mishnah; this would mean either that his expositions of the Mishnah were used by Judah Hanasi or that they were incorporated into the text.

Some of his Haggadic sayings became famous, such as: "Man is judged every hour" (*R.H.* 16a); "By the same measure with which we measure others, we ourselves are measured" (*Mechilta, Beshallah*); "Before you reproach another for being at fault, see first whether the same fault is not also in you" (*B.M.* 59b). Nathan is said to have been the author of the *Aboth de Rabbi Nathan* and of the *Baraitha of the Forty-Nine Rules,* which deals chiefly with mathematics and contains also Haggadic material.

NATHAN BEN JEHIEL, Hebrew lexicographer, b. Rome, about 1020; d. Rome, 1106. He appears to have been a member of the Anav family, and he received his first instruction from his father, Rabbi Jehiel ben Abraham. He studied in Sicily and at Narbonne, returning to Rome in 1070; there he and his two brothers undertook the direction of a rabbinical school. Nathan's life was unhappy, for all of his children died at an early age. He consoled himself with philanthropy and with communal endeavor, including the erection of a beautiful synagogue, completed in 1101.

Nathan's fame rests upon his *Aruch,* completed in 1101. This is an encyclopedic dictionary covering the entire range of post-Biblical literature of a Talmudic, Midrashic and Targumic nature. It was formerly believed that the work was a product of entirely original research on the part of Nathan; it has since been proven that he made extracts from the explanations of words and attempts at interpretation made by his predecessors as far back as the Gaonic period, and gathered them into a systematic whole. One of the invaluable features of the work is its preservation of quotations and passages from earlier literature which would otherwise have been lost; thus Zunz was able to reconstruct the *Pesikta* on the basis of citations from it in the *Aruch.* Another important service was the preservation of the original text of the Talmud and other rabbinical works.

Nathan's philological equipment was extensive. He knew Latin, Greek, Arabic and Italian, besides Hebrew and Aramaic, and was thus able to solve many problems as to the meanings of words. His work, accordingly, became an indispensable reference book, and served countless scholars from the Tosafists of the Middle Ages to modern times. It was one of the first Hebrew works to be printed, the earliest edition being probably at Venice and apparently before 1481. There have been numerous reprints; several of the later editions contain

additions, notably that of Benjamin Mussafia of Hamburg (Amsterdam, 1655) and the *Aruch Completum* of Alexander Kohut (Vienna, 1878-92). A photostatic copy of the Pesaro edition of 1517 was issued in Berlin in 1927.

Lit.: Enelow, H. G., in *Jewish Encyclopedia,* vol. 9, pp. 180-83; Waxman, M., *A History of Jewish Literature,* vol. 1 (1930) 279-81; Kohut, A., *Aruch Completum* (1878-92).

NATHAN BEN JOSEPH OFFICIAL, rabbi who lived at Sens, France, during the second half of the 13th cent. Leopold Zunz, however, sets the period of Nathan's activities between 1220 and 1240. His position with the archbishop of Sens—he was possibly manager of his estate—gave him a great deal of influence. Nathan was called the "prince of orators," and distinguished himself by his numerous scholarly disputations with bishops, Dominicans, Franciscans, royal fathers confessors and even with Pope Gregory X. His speeches attracted wide attention because of their striking candor and brilliancy. They were collected and compiled by his son, Joseph ben Nathan. Nathan wrote also many notes to the Pentateuch which can be found in the *Tosafoth* to *Taan.* 9a and in *Minhath Yehudah.*

NATHAN OF GAZA, *see* GHAZZATI, NATHAN BENJAMIN LEVI.

NATHAN HABABLI, historian who probably lived in Baghdad about 960. The first editions of *Yuhasin,* a historical work of Abraham Zacuto, contain among other insertions, certain historical narratives given as those of Nathan Hakohen ben Isaac Hababli. These historical narratives deal with events between 920 and 960 and reveal the author as an unbiased observer and vivid portrayer of the events, and as one who possessed a good knowledge of the general status and administration of the Jews of Mesopotamia. His account differs in some particulars from that of Sherira Gaon and it is not absolutely certain which of the two is the more trustworthy. In 1905 an Arabic original of Nathan's narrative was found, which indicates that he wrote a general history of Baghdad, which was perhaps the source for other extracts. The views of Graetz and Halevi on Nathan are entirely untenable.

Lit.: Epstein, A., in *Harkavy-Festschrift,* p. 169 et seq.

NATHAN DE SUSITA, a Babylonian exilarch of 4th cent. The name de Susita may mean either "sparks" or "hair" and there are various explanations given for its use in regard to Nathan. One of them is that Nathan, in offering repentance to an angel for a sin, emitted sparks when the angel touched him; another says that the angel took him by the hair, and a third that Nathan, while a young man, had the habit of playing with his curls. Nathan de Susita is evidently the same as Nathan Ukban ben Nehemiah. There is also a possibility that the addition of de Susita to his name came only later, as the result of a comparison between Nathan Ukban and a Nathan de Susita who is supposed to have lived in the 2d cent., and about whose repentance and experience with an angel the same story is told.

NATHAN, ADELE GUTMAN, author and theatrical director, b. Baltimore, Md. She began her career in Baltimore, where in 1916 she founded the Vagabond Players. Subsequently she directed the theatrical unit of the Maryland war camp community service, and also served as dramatic director of Baltimore's playgrounds. Removing to New York, she was in turn associated with the Cellar Players, the Junior Theatre Workshop and the Cherry Lane Theatre, all "little" groups. Among the authors whose plays she staged, from 1927 to 1935, were Elmer Rice, T. S. Eliot and Kenyon Nicholson. Her special knowledge of industrial history was employed in the staging of several pageants, including: *Romance of the Reaper,* the centenary film made by International Harvester Company in 1928; Chicago's Century of Progress exposition, and Cleveland's Great Lakes exposition. From 1931 to 1936 she was director of the city of Rochester's *Century on Parade.* In 1937 Adele G. Nathan was appointed acting state director of the New Jersey Federal Theatre. She produced radio shows, and acted as technical director and script writer for several motion picture producers. From 1938 to 1939 she served as eastern editor of Grand National Pictures, and in 1941 was that company's chief script writer in the department of education.

Her publications include: *The Iron Horse* (with Margaret Ernst, 1931); *The Farmer Sows His Wheat* (1933).

NATHAN, SIR CHARLES (SAMUEL), industrialist and government official, b. 1870; d. Perth, West Australia, 1936. He was educated in New Zealand. Nathan was active in the development of Australian trade and industry. From 1920 to 1923 he was chairman of the West Australian Council of Industrial Development. Subsequently (1924-25) he was a commissioner for the Commonwealth of Australia at the British Empire Exhibition; vice-chairman of the Commonwealth of Australia Development and Migration Commission (1926-27), and Commonwealth Missioner to England for Overseas Settlement and Finance (1928). He was also, from 1930 to 1934, a member of the Australian Legislative Council. Nathan was knighted in 1928.

NATHAN, CLARENCE SEIXAS, master printer, b. New York city, 1856; d. New York city, 1924. He opened a printing plant in 1876 and was one of the first to introduce the monotype and to use steam power printing in New York. He belonged to the Congregation Shearith Israel and the Sons of the American Revolution, and was affiliated with numerous charitable, philanthropic and civic organizations.

Lit.: *Publications of the American Jewish Historical Society,* No. 31, pp. 284-86; *American Hebrew,* May 4, 1928, p. 1022.

NATHAN, EDGAR JOSHUA, JR., lawyer and public official, b. New York City, 1891. His father was Edgar Joshua Nathan Sr., prominent New York attorney active in Jewish communal affairs, particularly in the Spanish and Portuguese congregation and the American Jewish Historical Society. Young Nathan began his law practice in 1917 in his father's firm, Cardozo and Nathan, becoming one of its members in 1923. He became interested in the work of a number of bar associations, and was made chairman of the committee on Domestic Relations in the Bar Association of the City of New York. From 1920 to 1933 he was a member of the New York County Republican Club, and in 1938 was elected delegate to the state constitutional convention. The following year he was unsuccessful



Ernesto Nathan

Republican candidate for the first district Supreme Court. But in 1941—as candidate of the combined forces of the Republican, Fusion, American Labor and United City parties—he waged a vigorous and successful campaign for borough president of Manhattan, and took office in January, 1942, succeeding Stanley M. Isaacs.

Descendant of Benjamin Mendez Seixas and Lewis Moses Gomez, Nathan, like his father and other antecedents, became an outstanding factor in the Spanish and Portuguese congregation of which he was vice-president. In 1932 he became a director of the Jewish Theological Seminary and the following year president of the Seminary's New York Society. In his post as chairman of the lawyers' division, he had been active in ORT campaigns; in 1942 he became general chairman of ORT's greater New York drive.

During the first World War, Nathan was chief (1918-1919) of the War Trade Board's division of restricted imports.

NATHAN, EDWARD ISAAC, b. Philadelphia, 1878. After a brief period of law practice in his native city he was sent as United States consul to Patras, Greece, where he served from 1907 to 1909. He then went to serve at Mersina, Turkey, where he stayed until 1917. It was at Mersina, after Turkey entered the first World War on the side of Germany, that Nathan, charged with the protection of French and British interests, rendered important service to French and British nationals stranded in Turkey. Nathan continued to act for the Allies, and as vice-president of the International Relief Committee did outstanding work in the relief of British prisoners in the Adana district. His later consular appointments were at Vigo, Spain (1917); Palermo, Italy (1921); and Santiago, Cuba (1921). In 1931 he became American consul general at Monterrey, Mexico, where he remained until his retirement in 1937. An expert in languages, he contributed to several publications, including the *Jewish Encyclopedia* and the *Jewish Quarterly Review*. In 1914 he lectured at Dropsie College.

NATHAN, ERNESTO, mayor of Rome, b. London, 1845; d. Rome, 1921. The circumstance that Giuseppe Mazzini, the spiritual leader of the "Risorgimento," when he was exiled to London, was a frequent visitor in Nathan's parents' house, had a great influence upon the latter's political career and his life in general. In 1859, his mother, Sara Nathan, took him to Italy and, when Rome was united to the kingdom, Nathan became manager of the newspaper *Roma del Popolo,* founded by Mazzini. After 1871 his house in Rome was the meeting place of authors, scientists and politicians. In 1889 he became an Italian citizen. He distinguished himself in the Italian Masonry of which he twice became grand master. Finally, in 1907, he was elected mayor of Rome (1907-1913), an event which, taking place only forty years after the abolishment of the Roman ghetto, and owing to Nathan's pronounced anti-clericalism and republicanism created a sensation. Nathan presented to the Italian nation the manuscripts of Mazzini and in 1905 after the latter's death, he supervised their publication. In 1915, at seventy, he enlisted in the Italian army, and saw action at the front as a first lieutenant. He was co-founder of the Dante Alighieri association.

Lit.: Enciclopedia Italiana, vol. 24, p. 302.

NATHAN, SIR FREDERIC LEWIS, English colonel, b. London, 1861; d. London, 1933. He joined the Royal Artillery, and early in his career became an authority on the manufacture of explosives and the organization of factories. During the World War his services were employed both at the Admiralty and the War Office. An authority on motor fuel problems, he represented the Department of Scientific and Industrial Research at the World Fuel Conference in London (1928) and at other conferences. He was co-founder and from 1925 to 1927 president of the Institution of Chemical Engineers, concerning himself chiefly with its educational policy. He was knighted in 1906, and was awarded Russian and Belgian decorations. His chief interest in Jewish matters centered about the Jewish Lads' Brigade, of which he was commandant from 1903 to 1924.

Lit.: London Times, Dec. 11, 1933, p. 17; Dec. 13, 1933, p. 9; Dec. 14, 1933, p. 19; *Jewish Chronicle,* Dec. 15, 1933, p. 14.

NATHAN, GEORGE JEAN, dramatic and literary critic, b. Fort Wayne, Ind., 1882. He received his A.B. degree from Cornell University in 1904, and spent the next year at the University of Bologna, in Italy. On his return he joined the staff of the New York *Herald,* and after that worked for *Bohemian Magazine* and *Outing.* In 1908 he began to write for the *Smart Set,* and it was here that he and his literary "twin," Henry L. Mencken, did their famous job of blasting away at what they conceived to be the case-hardened stupidities, pretensions and absurdities of American life and letters. Nathan reviewed the drama until 1923; from 1914 on he was the magazine's co-editor with Mencken. The critical work, was, however, not exclusively iconoclastic; it was the *Smart Set* which first recognized the contributions to American literature of such writers as F. Scott Fitzgerald and Eugene O'Neill, Nathan's great literary discovery and later his intimate friend.

In 1924 Mencken and Nathan launched the *American Mercury,* which became the organ of their violent and witty critical dissent. Nathan's quick-witted and in-

exhaustible opinions on the theatre became familiar to American readers all over the country through the pages of numerous other journals; from 1912 to 1929 he wrote for a national syndicate of newspapers, and from 1915 to 1916 he was dramatic critic of *Puck,* working with his literary master, James Huneker. Like Huneker, too, Nathan became well-known in British literary circles through his contributions to the London press. In 1930, upon terminating his editorial connection with the *American Mercury,* he became dramatic editor of the *New Freemen,* and critic for *Vanity Fair,* until 1935. In 1932, in collaboration with Theodore Dreiser, Eugene O'Neill, James Branch Cabell and Ernest Boyd, he organized the *American Spectator,* and was its editor and thereby a powerful influence in the theatre.

His journalistic activity continued unabated. As drama critic he served the *Saturday Review of Literature* (1937), *Scribner's* (1937-38), and *Newsweek* (1937-40). He joined *Esquire* in 1935, the new *American Mercury* and *Liberty* in 1940, and was still, in 1942, writing for all three. All this while he was publishing in more permanent book form; from 1913 to 1942 he issued more than twenty-five volumes. These included *The Eternal Mystery,* a one-act play (1913); *Europe after 8:15* (with Mencken; 1914); *Mr. George Jean Nathan Presents* (1917); *The Popular Theatre* (1918); *The American Credo* (1920); *The Theatre, The Drama, The Girls* (1921); *The World in False Face* (1923); *Materia Critica* (1924); *The Autobiography of an Attitude* (1925); *Testament of a Critic* (1931); *Passing Judgments* (1934); *The Morning After the First Night* (1938); *Encyclopedia of the Theatre* (1940); *The Bachelor Life* (1941); *The Entertainment of a Nation* (1942). To the *Encyclopaedia Britannica* he contributed the article on the American theatre.

These volumes constitute an encyclopedia of the opinions of Nathan—critic, student, bachelor man-about-town—on everything: himself and his most personal attitudes, women, food and drink, great drama, low burlesque, actors and actresses, good and bad, the despised movies, the admired Irish playwrights and cordially disliked English drama, all his violent distastes and equally violent attachments. They are written in a uniformly brittle, easy, witty style, full of his pet colloquialisms and slang (much of it invented by him), a style considered by some critics to be brilliant at its best, and at its worst monotonous. Nathan said of himself: "What interests me is the surface of life: life's music and color, its charm and ease, its humor and loveliness. The great problems of the world . . . do not concern me in the slightest." His friendly critics, however, point to his keen espousal of such serious writers as Eugene O'Neill, Theodore Dreiser, Willa Cather, Sean O'Casey, and, later, John Steinbeck and William Saroyan; they point also to the keen mind beneath the surface cynicism and sophomoric thumbing of the nose. It has been said of him that he has the highest visibility and the lowest gullibility of any American dramatic critic. Some have traced a mellowed tone in the expression of his later opinions.

Nathan was president of the New York Drama Critics Circle from 1937 to 1939. SHERRY ABEL.

Lit.: Goldberg, Isaac, *The Theatre of George Jean Nathan* (1929); Brown, John Mason, *Upstage* (1930).

NATHAN, GERSHOM, early American writer, son of Seixas Nathan and Sarah Seixas, b. New York city, 1821; d. New York city, 1864. He wrote an article relating to the early Jewish cemeteries of New York, printed originally in the *Jewish Messenger* (July, 1859), one of several articles of his concerning the history of the Jews of New York in Colonial times. Gershom Nathan married Rosalie Gomez, of the well-known Gomez family, and was the father of Clarence S. Nathan of New York, the master printer, and Edgar J. Nathan, a prominent New York lawyer and a director of the American Exchange-Pacific National Bank.

NATHAN, HARRY LOUIS (first Baron of Churt), soldier, b. 1889. He was educated at St. Paul's school, London. One of the original officers of the British Territorial Force, he served with the London regiment in Gallipoli, Egypt and France, and became a major in the first London Regiment. He was made honorary colonel of the 33rd (St. Pancras) anti-aircraft battery of the Royal Artillery in 1937 and honorary air commodore (No. 906 balloon squadron of the Auxiliary Air Force) in 1939. In 1942 he served as director of welfare for the troops in Eastern and London Commands.

Nathan was Member of Parliament for Northeast Bethnal Green (1929 to 1935); he sat in the ranks of the Liberals until 1934 when he joined the Labor Party. He was Labor Member of Parliament for Central Wandsworth (1937 to 1940). In 1940 he was elevated to the peerage for distinguished political and public service and was introduced in the House of Lords. He served as deputy lieutenant and justice of peace for the County of London and took an active part in many civic and patriotic movements. Upon outbreak of the second World War he was made chairman of the National Defense Public Interest Committee. Nathan was also member of the Jewish Agency for Palestine, of the Royal Institute of International Affairs, of the Royal Economic Society and of the Royal Statistical Society. He was associate officer of the Order of the Hospital of St. John, Jerusalem, and a member of many scientific societies. Nathan wrote *Free Trade Today* (1929) and edited a variety of publications for the Liberal Party.

NATHAN, ISAAC, composer, b. Canterbury, 1791; d. Sydney, Australia, 1864. In 1805, he went to Cambridge to specialize in the study of Hebrew, but while there he veered to music and concentrated on courses in singing and composition. For a brief period he sang in Covent Garden (under the assumed name of Henry Bertram). A close friend of Lord Byron, Nathan began his career as composer by setting many of Byron's poems to music, including the *Hebrew Melodies.*

In 1823 Nathan composed his first successful work, an operetta, *Sweethearts and Wives.* Other operettas followed, including the *Alcaid* (1824), and *The Illustrious Stranger* (1827). In 1841 he emigrated to Sydney, where he produced several operettas and edited a journal. He also wrote an excellent treatise on singing, *Musurgia Vocalis* (1823), an *Essay on History and Theory of Music,* and a biography of the singer, Mme. Malibran (1836). He was killed accidentally by a tramcar.

Lit.: Bertie, Charles H., *Isaac Nathan* (1922); Phillips, Olga Somech, *Isaac Nathan* (1941).

NATHAN, MANFRED, jurist and author, b. Hanover, South Africa, 1875. He was educated at Gill College, Somerset East, and at the University of South Africa, taking his B.A. and LL.D. degrees. After working as a journalist, he began his legal career as an articled clerk and was called to the bar at Cape Town in 1897, and in the same year to that of the Transvaal. Subsequently he was made a member of the Middle Temple, London.

He was a prolific writer on South African legal themes. Perhaps his principal publication is the *Common Law of South Africa,* in four volumes (1904-7), reissued in 1912.

He has also written several works on South African life generally. His *South African Commonwealth* (1919) and *South Africa from Within* (1926) are of an informative character. His historical efforts include *The Voortrekkers of South Africa* (1937) and *The Huguenots in South Africa* (1939). He is author of a novel entitled *Sarie Marais* (1938), which deals with the Anglo-Boer War of 1899-1902.

Nathan has been an active figure in South African public life, particularly in the field of education. He was a member of the council of the University of South Africa (1924-30) and a law examiner (1903-33). He has done valuable work as a member of the Transvaal government commissions on secondary education and hospital management. He was chairman of the Witwatersrand central school board (1910-13), and in 1916 was elected a member of the public committee to supervise the University interests in Johannesburg. He was a member of the Transvaal Provincial Council (1917-20).

Nathan has taken an active interest in Johannesburg Jewish affairs. He was president of the Jewish Board of Deputies for the Transvaal and Natal (1907-10); vice-president of the South African Zionist Federation (1904-07), and president of the Johannesburg Jewish Guild (1925-27). He was created a King's Counsel in 1919. He was appointed acting judge of the Natal Supreme Court in 1928, and of the Eastern Province in 1930. From 1931 on he acted as president of the Special Court for Income Tax Appeals. S. A. ROCHLIN.

Lit.: South African Jewish Year Book (1929) 361; *South African Who's Who* (1940) 295; *The Pictorial* (Johannesburg) May, 1938, p. 38.

NATHAN, SIR MATTHEW, soldier, governor and statesman, b. London, 1862; d. there, 1939. In 1880 Nathan entered the Royal Engineers, in 1889 he was promoted captain, in 1898 he became major, and at the end of his military career he was appointed lieutenant-colonel. Nathan participated in the Sudan expedition (1884-85), and in the Lushai expedition (1889). In 1895 he was appointed secretary to the Colonial Defense Committee. In this capacity he was attached to Joseph Chamberlain who formed a high opinion of Nathan's abilities. While secretary to the Colonial Defense Committee, Nathan was sent to Sierra Leone in 1898 to administer the government of that colony. He was the first Jew entrusted by the British government with such a mission.

In 1900 he was appointed governor of the Gold Coast. His report (1901) to the secretary of state concerning the treatment of natives manifested unusual understanding of the mental constitution of the natives and equally unusual methods of governing them. Because of his psychological acuteness Nathan became one of the most successful British governors. In 1903 he was sent to Hong-Kong, and from 1907 to 1909 (until the foundation of the Union of South Africa) he was governor of Natal. There Nathan protected Rev. John Dube, a native of the Inanda district who started a school to teach handicrafts and agriculture and had been hampered by Nathan's predecessor. Nathan also opened new schools for the natives of the colony. In 1909, he was appointed secretary to the Post Office; in 1911 he became chairman of the board of Inland Revenue, in 1914 permanent under-secretary to the government of Ireland. He was criticized for failure to appreciate the seriousness of the Irish Easter rebellion of 1916.

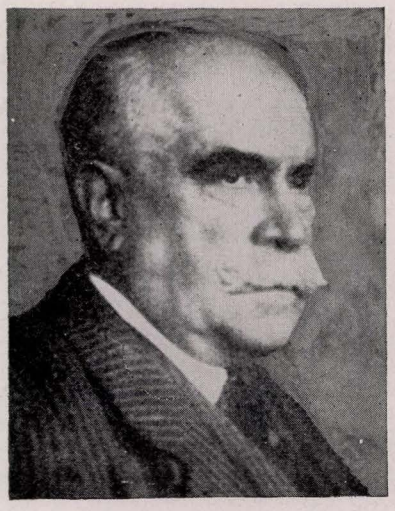
Returned from Ireland, Nathan became minister of pensions in Lloyd George's cabinet. From 1920 to 1925 he was governor of Queensland. After returning to England, he was chairman of various committees for the reform of civil service and economic development. Through his extensive experience in dealing with the natives of various countries and of his ability to grasp their mentality, Nathan contributed greatly to the reform of the administration of the British Empire. He was an active member of the Anglo-Jewish Association.

Lit.: Evens, Maurice S., *Black and White in East-South Africa* (1911), with a preface by Sir Matthew Nathan; Claridge, W. W., *A History of the Gold Coast and Ashanti,* vol. 2 (1915).

NATHAN, MAUD, social worker, b. New York City, 1862. Descended from the colonial Seixas, Nathan, and Myers families, and the wife of Frederick Nathan, she was one of the first Jewish women in the United States to go outside of the field of Jewish philanthropy into the broader arena of various national and international women's movements. Her earliest activities in New York city included directing the Mt. Sinai hospital training school for nurses and working with the New York Exchange for Women's Work and the Women's Auxiliary Civil Service Reform Association. Eventually, through the influence of Josephine Shaw Lowell, she became involved in the work of the famous Consumers' League, which was organized in 1891 to ameliorate, through consumer pressure, the working conditions of girls employed in New York city's department stores. From 1897 to 1917 Mrs. Nathan was the League's president, succeeding Mrs. Lowell. She wrote the history of the League in *The Story of An Epoch Making Movement* (1926).

Speaking in parlors and from soap-boxes, lobbying in Albany, N. Y., and in Washington, D. C., she made a name for herself as a pioneer agitator for women's suffrage. Theodore Roosevelt appointed her head of the woman-suffrage committee in his National Progressive Party. Her activities took her to all parts of the world. In 1899 she spoke at the International Congress of Women in London; she was a delegate to the International Congress for Labor Legislation in Lucerne in 1908, attended women's suffrage conventions in Stockholm and Budapest, and was at the Hague in 1913 as a representative of the Daughters of the American Revolution. In 1921 she spoke at the universities in Pekin and Canton.

As an outstanding Jewess, she appeared in various pulpits, speaking on Judaism and Christianity, and



Paul Nathan

was one of the first Jewish women to preach in a synagogue. She was honorary vice-president of the New York section of the Council of Jewish Women.

In 1933 Mrs. Nathan wrote her autobiography, *Once Upon a Time and Today.*

Lit.: Nathan, Maud, *Once Upon a Time and Today* (1933).

NATHAN, SIR NATHANIEL, British magistrate, b. London, 1843; d. London, 1916. He received his B.A. degree from the College of the University of London in 1863, and was called to the bar in 1866. In 1888 he moved to Jamaica, British West Indies, becoming a magistrate in Kingston. From 1891 to 1893 he was an acting judge of the supreme court of Jamaica; then he was appointed senior puisne judge of Trinidad, later attorney general, and from 1901 to 1903 he acted as chief justice. He was knighted in the latter year. Nathan wrote *Economic Heresies* (1909).

NATHAN, PAUL, political writer, social worker and philanthropist, b. Berlin, Germany, 1857; d. Berlin, 1927. The liberal deputies Ludwig Bamberger, Theodor Barth and Karl Schrader were responsible for his interest in German politics—especially Barth, in collaboration with whom he published the political weekly *Die Nation* for about twenty years. As head of the committee to prevent anti-Semitic attacks in Berlin, he supervised the publication of *Die Kriminalität der Juden in Deutschland* (1896), *Die Juden als Soldaten* (1896), and *Über das jüdische rituelle Schlachtverfahren* (1894). He was co-founder of the Hilfsverein der Deutschen Juden (1901), and its vice-president until his death.

Nathan's activities in behalf of the welfare and political rights of the Jews were extensive. During the first World War he took a prominent part in relief activities in behalf of the Jews in the territories of Russia occupied by the German armies. In the Hilfsverein he devoted himself especially to the founding of schools in Palestine, from kindergartens to teachers' seminaries and the Technical School in Haifa.

He was deeply interested in the Jewish problem in Czarist Russia. He intervened with Count Witte and Prime Minister A. Stolypin regarding the civic rights of Jews. When the Soviet government promoted agricultural settlement of the Jews, Nathan welcomed this move, but insisted that the masses of the Jewish population be shifted from the western districts of the Soviet Union to Siberia and the Far East. He wrote a pamphlet on this subject which caused a sensation (1926). In November, 1926, he participated in a Moscow conference on the settlement of Jews on the land. Nathan was active in the fight against the anti-Semitic movement in Germany conducted by the Centralverein Deutscher Staatsbürger Jüdischen Glaubens, to whose board he belonged for many years. He was active in the ORT Union's work of vocational training of Jewish youth.

Nathan was an outstanding journalist, contributing extensively to the general and Jewish press. In 1892 he published *Der Prozess von Tisza Eszlar, ein antisemitisches Kulturbild.* He edited the political writings and memoirs of Ludwig Bamberger (6 vols.). A liberal in German politics, Nathan joined the Socialist Democratic party under the Weimar republic.

Lit.: Feder, Ernst, *Paul Nathan, Ein Lebensbild* (1928); Wischnitzer, Mark, "Paul Nathan, der Gründer des Hilfsvereins," in the *Gemeindeblatt* of the Berlin Jewish community, March 14, 1937.

NATHAN, ROBERT, author and poet, b. New York city, 1894. On his paternal side he was a direct descendant of the Sephardic Gershom Seixas, who was an incorporator of Columbia University in 1784. He was a nephew of Annie Nathan Meyer and of Maud Nathan, and a cousin of Benjamin N. Cardozo. Nathan was educated at Phillips-Exeter Academy and at Harvard University (1912-15).

Disinclined to enter his father's law firm (Cook, Nathan, and Lehman), he wrote advertising copy for two years (1915-17) and left the glorification of industry for the celebration of glory as author and (briefly) poetry instructor at New York University (1924-25).

At twenty-three he wrote his first published novel, *Peter Kindred* (1919)—there were two earlier unpublished volumes—and this work was not only an effort at self-appraisal but a nostalgic reminiscence of Harvard. More than twenty-four titles, prose and poetry, appeared since then. *Autumn* (1921), *The Puppet Master* (1923) and *Jonah* (1925) established Nathan as a writer of fanciful prose which had strength under the suppleness and firm design beneath the delicacy. These works, as well as their immediate successors—*The Fiddler in Barly* (1926), *The Woodcutter's House* (1927) and *The Bishop's Wife* (1928)—were highly praised by the critics, envied by his fellow craftsmen, and sought as "collectors' items." But the public did not buy them. Nathan's name never appeared on the list of best sellers; it seemed he was doomed to be a "writer's writer."

Then, when his admirers had concluded that Nathan's faintly melancholy style could be appreciated only by the few, he published *One More Spring* (1933), which was not only a popular success, but was adapted for the films. This was in Nathan's fortieth year. Those who had championed him during his relative obscurity were not only gratified but justified. The critics were more enthusiastic than ever, and the public was impressed. But Nathan changed neither his attitude nor his style. He continued to write blithe or bitter fantasies in a mixture of light irony and grave sug-



Robert Nathan

gestiveness reminiscent of Anatole France, his acknowledged master. In *Road of Ages* (1934), a fantasy which treats of the plight of the Jews in a civilization which fears, persecutes and finally exiles them to a barren refuge in the Gobi Desert, the strain of gentle resignation spiced with satire was exchanged for a deeper universal irony, with an undercurrent of enigma and parable. *The Enchanted Voyage* (1936) and *Winter in April* (1938) marked a return to the lighter dexterous mood.

Besides his prose, Nathan published three volumes of poetry, of which *Selected Poems* (1935) include his most characteristic earlier verse. *A Winter Tide* (1940) was a later volume. As a poet Nathan preferred form to experiment, finesse to force. He was in no sense a modernist, and there are no outstanding mannerisms, no technical departures in his work. There is, on the other hand, a little sadness, a little shrugging whimsicality, and more than a little wisdom. "Gentle" is the adjective most often applied to his books, but the connotations of the word may be misleading. Nathan is gentle as a surgeon is gentle, or as an analyst is gentle, when depths are being probed. Nathan restates traditional themes and, by the serenity of his utterance, accomplishes that verbal miracle which changes platitudes into poetry. "There is a peace that I have made my own," Nathan writes in one of his sonnets, and that half-tired, half-triumphant peacefulness emanates from all his work.

Besides maintaining his quiet distinction as an unperturbed writer in the midst of loud choruses of publicized authors—Irving Fineman once referred to Nathan as "a solitary reed in a big brass band"—Nathan was an expert fencer, an accomplished pianist, and a distinguished amateur composer. He was vice-president of the National Institute of Arts and Letters (1939-42), and a charter member and president (1940-) of the American P.E.N. Club.

The Barly Fields (1938) was a collection of five of his early novels, published in one volume. *Journey of Tapiola* (1938) and *Tapiola's Regiment* (1941) were satires set in the canine world. Among his other novels were *Portrait of Jennie* (1940), in his imaginative style; *They Went on Together* (1941), a story of children fleeing an invasion in an unnamed country; and *The Sea-Gull Cry* (1942), which tells how two Polish émigrés found their place in the New World. Works of his were translated into Norwegian, Swedish, Dutch, French, Portuguese and Hungarian.

LOUIS UNTERMEYER.

Lit.: Fineman, Irving, in *Opinion,* April 18, 1932, pp. 6-8; *ibid.,* April, 1935, p. 36; *ibid.,* June, 1935, p. 13; *ibid.,* May, 1941, p. 26; *American Hebrew,* Feb. 1, 1935, p. 262; March 4, 1938, p. 19; *Jewish Frontier,* vol. 2, No. 6, p. 23; *New York Post,* June 20, 1938; *New York Times Book Review,* Jan. 9, 1938, p. 6; *New York Herald Tribune Book Review,* Jan. 9, 1938; *New York Herald Tribune,* April 16, 1941.

NATHAN, SIR ROBERT, English government official, b. 1866; d. London, 1921. Among the offices which he held in the Indian civil service were those of under secretary to the Home Department of the government of India, Financial and Commercial Department (1903), private secretary to the viceroy of India (1905), commissioner of the Dacca Division, East Bengal (1907), and officiating chief secretary to the governor of East Bengal and Assam (1910). An ardent advocate of higher education for the natives, Nathan became president of the Indian Universities (Dacca and Patna) Commission (1902), and wrote on the progress of education. He was author of the official *History of Plague in India.* During the first World War he served with the Secret Service Department.

Lit.: *London Times,* June 27, 1921, p. 14; June 28, 1921, p. 10; *Jewish Chronicle* (London), June 29, 1921, p. 11.

NATHAN, SEIXAS, banker, b. New York city, 1785; d. New York city, 1852. Like his father, Simon Nathan, founder of the Nathan family in America, Seixas Nathan owned considerable real estate in New York and was a man of prominence in civic and communal affairs. His name appears among the signers of the Constitution of the New York Stock Exchange, in 1817, of which he became an active member. He was an official of the United States Custom House at New York, and also a commissioner of charities. He took an active part in the affairs of Congregation Shearith Israel, was a member of the St. Nicholas Society, and belonged to a Masonic lodge, of which he was junior deacon in 1808 and secretary in 1809. He served as president of the New York Commercial Exchange Association (1846-47). Nathan married his cousin Sara Seixas. Of their fourteen surviving children, twelve married and thus became closely related to other distinguished American Jewish families, including those of Moses, Solomons, Lazarus, Gomez, Judah, Solis, Cardozo, Morrison and Florance.

Lit.: *Publications of the American Jewish Historical Society,* No. 4 (1896) 211-12; No. 19 (1910) 31, 33, 40; No. 27 (1920) 166; *American Hebrew,* May 4, 1928, pp. 963, 1022.

NATHAN, SIMON, American merchant and founder of the family of that name in the United States, b. 1746; d. New York city, 1822. He was the son of Judah Nathan of England, and came to America before the outbreak of the Revolution. He espoused the



Henri Nathansen

patriot cause and was among the Jews who left New York during the British occupation. Nathan was a trustee of Mickve Israel Congregation of Philadelphia when its first synagogue was dedicated in 1782, and its president in 1783. Subsequently he returned to New York, where he owned considerable real estate. He is frequently mentioned in the proceedings of Congregation Shearith Israel, of which he was president four times and a trustee from 1786 to 1790. His name is included in the first New York City Directory published in 1786.

Nathan advanced large sums of money to the state of Virginia during the Revolution, for which he was never repaid. He was active in Masonry as early as 1781. While in Philadelphia, in 1780, he married Grace Seixas, daughter of Isaac Mendes Seixas and Rachel Levy.

Lit.: *Publications of the American Jewish Historical Society,* No. 4 (1896) 211-12; No. 18 (1909) 119; No. 20 (1911) 93-94; *American Hebrew,* May 4, 1928, p. 1022; *Calendar of Virginia State Papers,* vol. 3, p. 259.

NATHANAEL (in Arabic, Hibat Allah ibn Djami), physician who lived in Egypt in the 12th cent. He was the personal physician of Saladin and director of the Jewish school at Alexandria. He wrote a number of medical essays, including one on the climate and inhabitants of Alexandria and another on rhubarb and its use in medicine, which is still of value.

Lit.: Münz, I., *Die jüdischen Ärzte im Mittelalter* (1922) 12.

NATHANS, HORACE AUGUSTUS, merchant and communal leader, b. Philadelphia, 1840; d. Philadelphia, 1903. He was the son of Moses and Benvenida (Solis) Nathans; several of his ancestors had played a prominent part in Congregation Mickve Israel, of which Nathans himself became president in 1893. He participated actively in educational affairs, being trustee of Gratz College from the days of its organization on. He was also secretary of the Philadelphia branch of the Alliance Israélite Universelle. He belonged to the Georgia Chapter of the Sons of the Revolution.

His wife, Marie Louise Samson Nathans, whom he married in 1877, was director of the Hebrew Education Society.

NATHANSEN, HENRI, Danish novelist and playwright, b. Hjörring, Denmark, 1868. Although he studied law, he early turned to the stage and literature. From 1909 to 1911 he was stage director of the Copenhagen Royal Theatre. Before abandoning law he had published the novels *Sommernat* (1899); *Den forbudne Frugt* (1901); and *Floden* (1902). During subsequent years he wrote the following plays which, with one exception, had their premiere at the Copenhagen Royal Theatre: *Mor har Ret* (1905); *Den gode Borger* (1907); *Daniel Hertz* (1909); *Danas Have* (1910); *Drömmen* (1911); *Inden for Murene* (1912); *Affæren* (1913); *Dr. Wahl* (1915).

Nathansen achieved his greatest success with *Inden for Murene,* which in Germany was known as *Hinter Mauern.* This play, as well as his outstanding novel *Af Hugo Davids Liv* (4 vols., 1917), deals with the problem of Jews in their non-Jewish surroundings, involving mixed marriage and kindred questions. The novel *Mendel Philipsen og Sön* (1932), with which he ended his literary career, likewise portrays Jewish characters and Jewish problems. Nathansen was known also for his biographical essays, of which *Georg Brandes* (1929) is the most important. In 1928 he published a volume of poems, *Jord og Stjerne,* under the pseudonym of Frater Taciturnus. He was regarded as a leading Danish author of his period. Most of his works deal with contemporary themes of general interest.

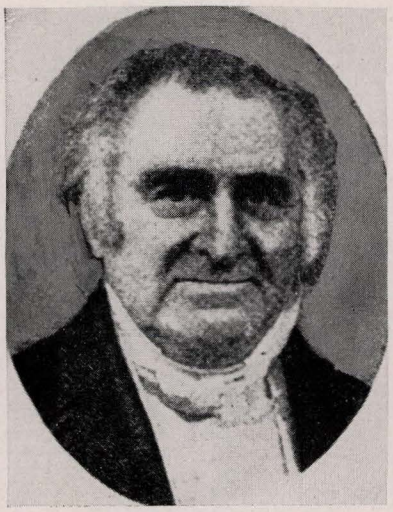
NATHANSON, BERNHARD, Hebrew author, b. Satanów, Podolia, Poland, 1832; date and place of death unknown. He made his literary debut in the *Hamaggid* (1864). It soon devolved upon him to revise and edit Isaac Baer Levinsohn's writings posthumously, in collaboration with his nephew, Jacob Israel Levinsohn. He published also *Sefer Hazichronoth* (Warsaw, 1875), a biography of Levinsohn. Other works of Nathanson's were *Maarecheth Sifre Kodesh* (Odessa, 1871), a Biblical lexicon, and *Sefer Hamillim* (Warsaw, 1880), a dictionary of difficult terms in Talmudic literature.

Lit.: Sokolow, N., *Sefer Zikkaron* (1889) 73-75; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 4 (1930) 503-4.

NATHANSON, JONAS BERNARD, physicist, b. Vilna, Lithuania, 1889; d. Pittsburgh, 1939. He came to the United States at an early age, and was educated in science. From the faculty of the University of Illinois (1913-16) he was called to the Carnegie Institute of Technology where he was designated associate professor in 1930, and was still incumbent at the time of his death. Throughout his career Nathanson contributed valuable research in his special subject, the optical properties of metals, publishing his findings in numerous scientific journals. He worked also on the ratio of the charge to the mass of the electron interference in metallic films and optical dispersion of metals.

During the first World War Nathanson was assigned to instruct in the radio and ordnance detachments of the United States Army at Carnegie Institute. He was a prominent member of many scientific societies, and in 1929 was elected president of the Physical Society of Pittsburgh.

NATHANSON, JOSEPH NORMAN, obstetrician and gynecologist, b. New York city, 1895. He was



Mendel Levin Nathanson

educated for a medical career at McGill University, Montreal, and went into practice in Ottawa, Canada, in 1922; in 1925 he moved to New York city. There he became attending surgeon at the Jewish Maternity Hospital and at several other hospitals. In 1932 he became attending obstetrician and gynecologist at New York Hospital, as well as at Cornell University Medical College, where he had taught from 1925 on.

Among his writings on the problems of obstetrics and gynecology are: *Prophylaxis in Obstetrics* (1922); *Syphilis in Relation to Pregnancy* (1925); *Anatomy Genesis and Clinical Considerations of the Placenta Accreta* (1928); *Dentistry in Relation to Obstetrics* (1930); *A Parallel Study of Labor in Young and Old Primipara* (1935).

NATHANSON (NATANSOHN), JOSEPH SAUL HALEVI, rabbi and rabbinical author, b. Brzeźany, Poland, 1808; d. Lemberg, Galicia, 1875. He studied at the school of the first Mordecai Zeeb Ettinger, rabbi of Lemberg, and acquired great learning. In Lemberg, also, he later conducted a Yeshiva which trained many Talmudists. In 1857 Nathanson was appointed rabbi in Lemberg. Together with his brother-in-law, the second Mordecai Zeeb Ettinger (1804-63), he composed a series of noteworthy Talmudic works, under the title of *Mefareshe Hayam* (Lemberg, 1828). Nathanson was author also of several rabbinic works of Halachic, Haggadic and homiletical nature, including *Yad Shaul* (1851); *Dibre Shaul zur Torah; Dibre Shaul,* sermons; *Dibre Shaul zu Agadoth; Sefer Meirath Enayim* (Vilna, 1839; Zólkiew, 1842); *Magen Gibborim* (part 1, Lemberg, 1834; part 2, Zólkiew, 1839), discussive commentaries on *Shulham Aruch, Orah Hayim.* Parts of his legal opinions, which enjoy high esteem in rabbinical circles, were published after his death in his *Shoel Umeshib* (6 vols., Lemberg, 1865-79). His large and valuable library was divided equally among three institutions.

Lit.: Buber, Solomon, *Anshe Shem* (1895) 97; *Hashahar,* vol. 6, p. 292; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 4 (1930) 504; Fürst, Julius, *Bibliotheca Judaica,* vol. 3, p. 23.

NATHANSON, MENDEL LEVIN, editor and economist, b. Altona, Germany, 1780; d. Copenhagen, Denmark, 1868. In 1806 he became an associate of the Copenhagen banking house of Meyer and Trier. The firm ceased operation in 1831, and Nathanson began his career as editor and a writer on economics. His first economic work, *Forerindring,* had been published anonymously (1813). His best known work is *Danmarks Handel, Skibsfart, Penge- og Finansvæsen fra 1730 til 1830* (3 vols., 1832-34), later enlarged and published under the title of *Historisk-statistik Fremstilling af Danmarks National- og Statshusholdning fra Frederik IV's Tid til Nutiden* (1836; 2nd ed., 1844).

Nathanson was an ardent champion of the Jewish cause and advocated Jewish education, although his own children all were baptized. In 1805 he founded a free school for Jewish boys in Copenhagen, and in 1810 a similar school for girls. In emergencies he often financed both schools. He was in great measure responsible for the full civic rights won by Jews in Denmark in 1814. From 1838 to 1858, and again from 1865 to 1866, Nathanson was editor of the *Berlingske Tidende* of Copenhagen. He developed this newspaper from a comparatively unknown publication to Denmark's leading conservative daily of international reputation. Nathanson is regarded as the father of Danish journalism.

Lit.: Bricka, C. F., *Dansk Biografisk Leksikon; Salmonsens Konversations Leksikon.*

NATHANYAH, *see* COLONIES, AGRICULTURAL.

NATIONAL ASSOCIATION OF JEWISH CENTER WORKERS, an organization composed of men and women who are professionally engaged in the administration of the Jewish community centers, YMHA's, YWHA's and kindred institutions in the United States and Canada, affiliated with the national Jewish Welfare Board. Associate membership is open to professional workers in related fields. The Association is concerned with the professional problems of its membership and is organized to afford an opportunity for exchanging experience or acquiring additional knowledge of and newer insights into content, method and philosophy of group work as conducted in the distinctive Jewish setting which has come to represent the typical Jewish community center.

The National Association of Jewish Center Workers was organized in 1918 in New York city as the National Conference of YMHA Secretaries. A dozen persons attended that first meeting. In 1942 there were hundreds of members.

Some of the personages associated with the movement at the time of its founding included Charles S. Bernheimer, Philip R. Goldstein and Mordecai Soltes of the Jewish Welfare Board; Mrs. Ray Schwartz, of the YWHA, New York; Tobias Roth, Rochester, N. Y.; Samuel B. Kauffman, Mount Vernon, N. Y. The late Rabbi Aaron G. Robison and Harry L. Glucksman, formerly executive director of the Jewish Welfare Board, from the inception of the movement exerted a profound influence on the thinking and development of the Association.

The National Association of Jewish Center Workers functions through its annual conference, held in conjunction with the annual meeting of the National Conference of Jewish Social Welfare and the National Council on Jewish Education, and usually in alternate

years in conjunction with the National Conference of Social Work. The official publication of the Association is *The Jewish Center Worker,* while the papers read at the annual conference together with the reports of the discussions, round tables, clinic consultations and business sessions appear in the *Annual Proceedings.*

The list of presidents up to 1942 included, among others, the following: Isidore Beierfeld, Maurice Bisgyer, Julian Greifer, Miriam Ephraim, Allan Bloom, E. J. Londow, Louis Kraft, Gilbert Harris, Herman Passamaneck, A. W. Rosenthal, Tobias Roth, Jack Nadel, Philip L. Seman, Samuel Shair, William Cohen, M. H. Chaseman, William Pinsker, Charles Nemser, Sol Bluhm, Rabbi Aaron G. Robinson, and Harry L. Glucksman.

In 1942 the president was Herman Jacobs, executive director of the Jewish Community Center, of Detroit.

HERMAN JACOBS.

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, THE, an organization founded in 1928 by Newton D. Baker, former United States secretary of war; Dr. S. Parkes Cadman, one of the nation's eminent clergymen; and former Chief Justice Charles Evans Hughes. Prior to 1928, the movement for better understanding among Protestants, Catholics and Jews was centered in the Permanent Commission on Better Understanding Between Christians and Jews and in a committee of the Federal Council of the Churches of Christ in America. But the limitations of the latter committee as an agency of the Federal Council, made up wholly of Protestants, was realized, and the movement was widened to include Catholics and Jews, through the formation of the National Conference of Christians and Jews.

Three co-chairmen were immediately appointed: Newton D. Baker, Protestant; Professor Carlton J. H. Hayes, Catholic; and Roger W. Straus, Jew. Baker defined the purpose of the organization as follows: "The aim of the National Conference of Christians and Jews is to moderate—and finally to eliminate—a system of prejudices which disfigures and distorts our business, social and political relations." Adopted as the official statement of purpose since its beginning, the National Conference has striven for three goals:

1. To analyze and allay prejudice arising among religious groups in the United States;
2. To establish a basis of cooperation for common ends while insuring the right of individuals and groups to differ;
3. To immunize the public mind and emotions against propagandas of misinformation and hatred by developing mutual understanding and appreciation.

The National Conference has sought to attain these objectives through a national and local program of education. The central unit for carrying out this program is the local "round table," of which there were several hundred throughout the United States in 1942. The round table is a body of Protestant, Catholic and Jewish leaders which exists to further the aims of the National Conference in its community. Attached to each round table is usually a speakers' bureau, a women's committee, a committee on school and college work, a radio and press committee, and other committees for special interests. These take the message of better understanding and interfaith cooperation to schools, churches, civic, women's and service clubs, labor unions, business and youth groups and other community agencies. The round table groups meet frequently or infrequently, as the need dictates, for group study and adjustment of local problems.

In many areas of the United States the round tables are assisted by regional offices which are supervised by full-time directors attached to the staff of the National Conference. These regional directors furnish program materials to local round tables, help them to solve problems and organize new round tables where they do not exist.

One of the most widespread techniques employed by the National Conference to spread better understanding is that of the trio team consisting of a priest, minister and rabbi, or of laymen of the three faiths. These teams travel through every area of the country, appearing before audiences of various types, such as luncheon clubs, church federations, business men's groups, forums, high schools assemblies and college convocations or special meetings called by local units of the National Conference.

Another educational technique employed in various parts of the country is the Human Relations Institute or seminar. The first seminar of Protestants, Catholics and Jews on a national scale in the history of the United States was held by the National Conference in Washington, D.C., in 1932 to discuss the topic "American Community Relations." In 1935 the National Conference established the Williamstown Institute of Human Relations, which was held biennially thereafter on the campus of Williams College in Massachusetts. It is the largest national gathering of religious and lay leaders of the three faiths. They come together to interchange knowledge and judgment of problems related to the work of the National Conference. During those years when the Williamstown Institute is not in session, an Institute of Human Relations is held at Estes Park, Col., or elsewhere, bringing together leaders from many states. A south-wide Institute of Human Relations is also held every year under the sponsorship of the Southern area of the National Conference. A similar annual Institute is held every year in Chicago, attended by leaders of the three faiths from the Middle West.

As a climax of its year's activities, the National Conference sponsors the observance of Brotherhood Week, held each year during the week of Washington's Birthday. Begun in 1933, Brotherhood Week has developed into a national event. Each year it has been endorsed by the president of the United States and, in 1942, was observed in nearly 2,000 communities in every state of the Union. During this occasion the National Conference enlists the aid of every type of organization as well as churches and religious bodies for emphasis upon understanding and cooperation among the various faiths.

A unique activity of the National Conference is its sponsorship and operation of Religious News Service, the first successful interfaith news service in the history of the United States. Launched in 1933, Religious News Service obtained a clientele consisting of leading large and small daily secular newspapers in the United States and Canada, principal religious journals of the three faiths, radio stations throughout the country, news magazines and other types of publications. To these it furnishes spot news and interpretations of de-

velopments in the three faiths, and a feature service of an interfaith nature.

The National Conference also utilizes many other forms of education. It publishes books, pamphlets and other literature which are widely distributed to study and forum groups and individuals. Educational articles are prepared and syndicated. Radio and films also are used to disseminate the message of the organization. The cooperation of educators, scientists, dramatists and writers is obtained in the preparation of study materials and programs calculated to develop attitudes of understanding among churches in relation to Jews as an integral function of Protestant education.

In addition to these regular channels, the National Conference issues special pronouncements signed by leaders of the three faiths and addressed to the American people. Among statements of this kind which have been issued are:

A nation-wide pronouncement signed by clergymen of the three faiths all over the country reaffirming those fundamental civil and religious rights which are cherished as a part of the best tradition of the American people (1937).

A joint appeal to Americans, signed by more than 550 Catholic, Protestant and Jewish clerical and lay leaders, to repudiate doctrines which "pit class against class," promote racial and religious hatred, and aim to destroy liberty (1939).

An appeal to Americans to strengthen religious conviction, free themselves of all forms of bigotry, and overcome the tendencies toward race, class, religious and individual hatred which are threatening the future of our nation as well as the world. It was signed by prominent laymen of the three faiths in more than 1,000 communities throughout the country (1939).

An appeal for national unity and goodwill among citizens of all faiths and classes, issued jointly by religious and lay leaders of the three faiths in communities throughout the country. The statement warned that individuals and groups promoting hatred against religious and racial elements are "America's potential traitors" (1940).

A statement, signed by nearly one hundred leading Americans, holding diverse religious, social and political beliefs, urging the fullest freedom of debate on national policy, but denouncing efforts to "pit religion against religion, race against race" in the course of such discussions (1941).

A declaration of fundamental religious beliefs held in common by Protestants, Catholics and Jews, the first statement of its kind in the nation's history. Signed by leaders of the three faiths in communities across the nation (1942).

Headquarters of the National Conference are in New York city. In 1942 there were ten regional offices, located in New York city, Newark, N. J., New Haven, Conn., Washington, D. C., Dallas, Texas, Chicago, Cleveland, St. Louis, Milwaukee and Minneapolis.

The National Conference does not seek uniformity of religious beliefs or any least common multiple of faith. It does not hold that "one religion is as good as another." It does not aim at any sort of merger or union of religious bodies, nor does it undertake to represent official religious bodies.

The Conference holds and demonstrates that those who differ deeply in religious beliefs may work together in the American way towards mutual good—such as amity and understanding among religious groups, religious liberty, peace, social justice, freedom of speech, assembly and press—ideals that can be fully implemented only by interfaith cooperation.

LOUIS MINSKY.

NATIONAL CONFERENCE OF JEWISH SOCIAL WELFARE, THE, a forum for the exchange of experiences on the part of lay and professional persons interested and active in the various fields of Jewish communal work. During the forty-three years of its existence (up to 1942), the annual meetings of the Conference concerned themselves with the economic, social and cultural life of Jewish people the world over, as these phases of interest created problems for local organizations and communities and the need for national and overseas services. Committees of the Conference, during its history of development, stimulated and initiated activities which served local communities through a central national channel and established practices and policies of intercity relationship and cooperation.

The Conference was originally organized (1899) as the National Conference of Jewish Charities. The early leaders were laymen rather than professional social workers, and included such men as Leo N. Levy, Lee K. Frankel, Julian W. Mack, Nathan Bijur, Max Senior, Cyrus L. Sulzberger and Boris D. Bogen. From 1899 through 1918 the Conference met biennially, during which time the National Association of Jewish Social Workers, representing professional groups, met in the alternating years. These two organizations were merged in 1918 to form the National Conference of Jewish Social Service, which in 1936 took its present name—National Conference of Jewish Social Welfare. In its early days, transients, transportation and family desertion problems occupied the primary attention of the Conference. To meet the needs of local organizations and communities, the Conference in 1913 created the National Desertion Bureau, whose services in the apprehension of deserters considerably reduced the problem. Through its transportation committee, rules were devised to form the basis for adjustment of disputes between Jewish communities with reference to the treatment of transient families and individuals. In 1925, through the initiative of the Conference and after several years' study by a special committee of the Conference, the Training School for Jewish Social Work in New York city was created to meet the need for trained workers in Jewish social agencies. This school, chartered by the Regents of the University of the State of New York, was reorganized in 1930 as the Graduate School for Jewish Social Work, and was granted the right to give the Master's and Doctor's degrees. At the time of its discontinuance in 1940 the school had given training to more than 1,000 students and had made important contributions to Jewish and general social work.

In response to the need for stimulating communal development and standard practices, the Conference maintained a field bureau from 1916 until 1919, when these functions were assumed by the Bureau of Jewish Social Research, later the Council of Jewish Federations and Welfare Funds. During its existence, the field bureau made surveys of agencies and communities, and served as consultant and advisor on problems in Jewish social work. For consideration of national services, the Conference promoted the National Appeals Information Service to provide federations and welfare funds with authoritative information on national and overseas work. This function was subsequently taken over by the Council of Jewish Federations and Welfare Funds.

The National Conference is not a functional agency but a conference where members may meet to discuss their problems and stimulate the development of such national functions and services as will meet the needs with which local organizations can not cope on an individual basis.

In 1942 the National Association of Jewish Center Workers and the National Council for Jewish Education were associated with the Conference, and held their annual meetings in conjunction with it. The Conference meeting, which occupied a four-day period in May or June each year, was organized around the problems of family and individual welfare, of cultural and recreational activities, of community organization, and of economic and industrial programs.

The annual meetings were rotated among the various cities of the country so as to make the discussions of the Conference available to as many social workers and Jewish communities as possible. In most years it was held at the same time and place as the National Conference of Social Work. Proceedings of the annual meeting were published, also.

Another important activity carried on by the Conference was the publication of *The Jewish Social Service Quarterly,* which contained authoritative discussions of the philosophy and guiding principles of community organization and Jewish social work, as well as articles on current developments.

The officers of the Conference for the year 1941 to 1942 were: president, Israel S. Chipkin, New York; 1st vice-president, Louis Kraft, New York; 2nd vice-president, Joseph E. Beck, Philadelphia; treasurer, Harold Silver, Detroit; secretary, Marcel Kovarsky, New York.

In addition to the officers, the following were members of the Executive Committee: Philip Bernstein, Cleveland; Miriam R. Ephraim, Pittsburgh; Virginia C. Frank, Chicago; Michael Freund, New York; Joseph C. Hyman, New York; Samuel C. Kohs, Los Angeles; Samuel Levine, Cleveland; Clara Rabinowitz, Brooklyn; Joseph J. Schwartz, New York; John Slawson, New York; Isidore Sobeloff, Detroit; Maurice Taylor, Pittsburgh.

MARCEL KOVARSKY.

NATIONAL COUNCIL FOR JEWISH EDUCATION, an association organized in 1925. Following the first World War, bureaus of Jewish education were established in a number of communities (Chicago, Philadelphia, Boston, Cincinnati, Cleveland, etc.). The first such bureau, headed by Samson Benderly, had been established in New York City in 1910 by the Kehillah. It was later taken over by the Federation for the upport of Jewish Philanthropic Societies. Benderly was a pioneer in advocating organized Jewish education, training a group of educators who later became the directors of the new bureaus which were opened in various parts of the United States. On January 1, 1925, a committee met at the home of I. B. Berkson to organize a "national conference of Jewish educational executives and superintendents." This committee consisted of Berkson, Israel S. Chipkin, A. M. Dushkin, Leo L. Honor, and Ben Rosen. The committee proposed that the organization be called "The Jewish Educational Council of America," the aim of which was to "serve as a meeting ground for the exchange of experiences and for establishing a basis of cooperation among Jewish educators of America"; and to "stimulate the study of Jewish education and the development of professional standards in the field of Jewish education."

The first meeting of the Council was held in Cleveland, May, 1925, two days prior to the meeting of the National Conference of Jewish Social Service. The official name finally adopted was "The National Council for Jewish Education." The Council became a constituent member of the National Conference of Jewish Social Welfare. The Council holds professional conferences annually, some of its sessions jointly with the social workers and Jewish center executives. It has met, from time to time, with representatives of the National Federation of Hebrew Teachers, and has conducted regional conferences as well as joint educational sessions with rabbis at the rabbinical conferences.

The Council was instrumental in furthering the establishment of a uniform Hebrew transliteration code; also helped to advance the standard of requirements for teachers' training institutions, and aided in the establishment of a National Board of License for qualified teachers. The Council was also instrumental in founding a national laymen's organization for Jewish education called The American Association for Jewish Education..

The Council publishes the magazine *Jewish Education* three times a year, which entered its fourteenth year of continuous publication in 1942. It participates in the publication of a Hebrew pedagogic quarterly *Shevile Hahinuch,* and it has aided in the issuance of educational books and materials.

The organization numbered 110 members in 1942. The officers were: president, Samuel M. Blumenfield, Chicago; vice-presidents, Azriel L. Eisenberg, Cleveland, and Samuel J. Borowsky, New York; secretary, Judah Lapson, New York; treasurer, Nathan Brilliant, Cleveland; Editor of *Jewish Education,* Ben Rosen, Philadelphia. Past presidents of the Council were: Leo L. Honor, Israel S. Chipkin, A. P. Schoolman, A. M. Dushkin, Ben Rosen, A. H. Friedland, Louis Hurwich, Jacob S. Golub, Samuel Dinin, and Louis L. Kaplan.

JUDAH LAPSON.

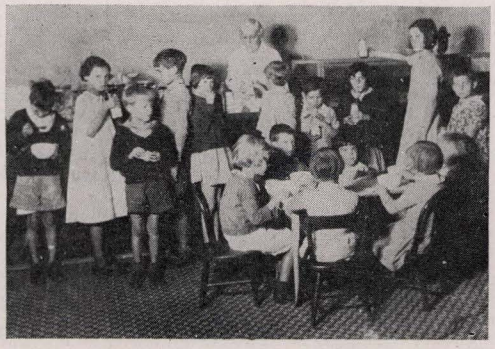
NATIONAL COUNCIL OF JEWISH WOMEN. The National Council of Jewish Women was founded in 1893 by Mrs. Hannah G. Solomon during the Congress of Religions held at the Chicago Worlds Fair. Out of this first meeting held under the auspices of the Congress of Jewish Women, there developed a permanent organization which in 1942 had 350 Senior and Junior sections in the United States and Canada—with a membership of more than 60,000. The organization functions democratically with policies decided upon at triennial conventions by delegates elected from the local sections in proportion to their membership.

The National Council of Jewish Women carries out a five-point program of service to community and country. Its interests lie primarily in the fields of contemporary Jewish affairs, international relations, social legislation, social welfare and service to the foreign-born.

Contemporary Jewish Affairs. Although the Council is not a religious group, it attempts in all its activities to reflect the finest in Jewish culture. In study groups, Council members are familiarized with the history, background and basic values of Judaism. Religious training for children is sponsored and supported by the Council in communities where such training would not otherwise be available to young people. Council members work in close cooperation with non-sectarian groups in an effort to combat racial and religious prejudice and to foster inter-faith cooperation. The Council is represented on the governing boards of the various groups, which makes for clearer understanding of mutual problems. Study outlines, lecture courses and publications are prepared in the national office to be used in the sections throughout the country.



Naturalization and citizenship classes conducted by the National Council of Jewish Women



A dining room for children maintained by the National Council of Jewish Women

International Relations. The Council pursues a vigorous study and action program on international relations. It is committed to the principles of a world society and believes that isolation is an impractical and completely unsympathetic ideal. In the past, wars have been followed by waves of bigotry and prejudice against minority groups. The Council is in the forefront of the fight against such prejudice and is vitally interested in educating its members to the realization of their responsibilities toward helping to achieve world organization. After the first World War the Council supported collective security. The Council is clearly aware of the necessity for the defeat of Nazi aggression and the necessity for the achievement of an adequate peace which will eliminate future wars and aggressions.

In line with its principles, the Council supports free trade and intercultural relations. The Council works in close cooperation with the National Committee on the Cause and Cure of War, the Foreign Policy Association, the National Peace Conference and other national organizations concerned with international relations.

Social Legislation. A record of the legislative endorsements of the National Council of Jewish Women is a history of social progress. As early as 1911, Council Committees were working for slum clearance, low-rent housing, mothers' pensions, more stringent health inspection and the elimination of child labor. The Council endorses and works for better food and drug legislation, health provisions for low-income groups, uniform marriage and divorce laws, anti-lynching laws, improved motion pictures, extension of the merit system, and anti-poll tax laws.

Local sections throughout the country are encouraged and assisted in the organization of study groups. Complete kits, giving content, material and factual information as a basis for study and discussion, are sent to all sections. Study of legislation problems makes for an articulate and enlightened membership, whose opinions are recorded in resolutions at triennial conventions. When a controversial bill is not covered by such a resolution, a referendum is conducted before Council members embark on concerted action.

Council's representatives on the Women's Joint Congressional Committee in Washington attend hearings in the name of the Council and notify the national office concerning the progress of important legislation. In this way the Council is informed when the strategic time for action has arrived. Similarly, state chairmen of legislation keep local sections informed regarding the importance of action on state legislation which affects the welfare of women and children.

The Council cooperates closely with such organizations as the National Child Labor Committee, the National Maternal and Child Health Council and The American Association for Social Security.

The Council supports and works for the defense of the American way of life. It stands for an expansion of our democratic institutions, elimination of slums, freedom for minorities and defenseless groups, an America in which security for each citizen is founded upon the recognition of his liberty as an individual and upon his assured role in a functioning democracy.

Social Welfare. Social betterment has been the goal of the National Council of Jewish Women for forty-nine years. Each Council section is organized to supply necessary welfare service. Wherever possible, professional assistance is obtained. In many instances, after a project has been in existence for a period of years, after techniques of service have been developed and its value to the community demonstrated, a public agency or educational system has incorporated the project into its own program. This frees the Council to pioneer and meet new needs in communal welfare.

Council Sections have initiated many outstanding community services: family welfare organizations, settlement houses, luncheons for needy children, lighthouses for the blind, toyeries, day nurseries, playschools for underprivileged children, summer camps, public health clinics, birth control clinics, vocational guidance and scholarship awards, big sister activities, opportunity shops, summer playschools and extensive programs for the prevention of blindness and deafness. The Council cooperates with local welfare agencies and lends its aid to community chests and campaigns.

From the very beginning, the national office has kept the sections informed on the development and importance of the Civilian Defense Program. The national office has sent releases to all its sections advising them to request their mayors to set up local defense councils. They were also given instructions for setting up central volunteer bureaus. In addition, the sections have been urged to enroll for protective instruction in the various divisions of the war effort, such as air raid wardens, fire watchers, rescue squads, drivers corps, nurses aides, nutrition and consumer courses.

The Council is alert to adjust its program to meet the changing needs in social service. Emphasis is placed on adequate preparation and training of volunteers to improve standards in all services.

Service to the Foreign-Born. The work of the National Council of Jewish Women with the foreign-born dates back to 1903, when a government commission, appointed to investigate white slave traffic, asked the Council to take the responsibility for meeting unaccompanied Jewish women and girls upon their arrival at the port of New York. The services which the council offers to the foreign-born can be divided into the following major classifications:

International Service. Advice on immigration problems, location of relatives on behalf of persons living abroad, assistance with affidavits, with applications for extension of visitors' visas and for change of status. A monthly bulletin, *Shop Talk,* keeps the Council sections informed of all current changes in immigration and naturalization rulings as well as of any new developments affecting the status of the alien.

Port and Dock. The Council employs trained social workers at ports of entry throughout the United States for the purpose of assisting unaccompanied Jewish women and girls who arrive in the United States. These workers also assist detention cases and, as a result of new rulings brought about by the war, represent aliens from enemy countries at hearings. Work at all ports is under the direct supervision of the chief of port and dock work at the national office.

Social Adjustment. The national office forwards the names of arriving immigrants to its local sections, which offer the immigrant a variety of projects designed to integrate aliens into community life. Classes in English, membership in social and recreational groups, retraining for employment, scholarships for students, and shops which sell the wares of newcomers are among the social adjustment projects of Council sections. The new National Alien Volunteer Project is designed to offer a nationwide survey of the skills, aptitudes and time available to the Civilian Defense Program by non-citizens. Registration of aliens who are eager to contribute to the defense program was in 1942 being carried on by Council sections throughout the country.

Naturalization and Americanization. Under the supervision of the professional director in the national office, Council sections cooperate with or set up naturalization centers in their communities. The national office provides institutes and training courses for volunteer council members who assist applicants for citizenship with the preparation of necessary forms, and offer them courses in the American form of government.

Educational Program. For its own members, the Council maintains an educational program designed to acquaint the American citizen with the problems of the immigrant. Council sections are kept informed of the implications of all proposed legislation regarding aliens and are encouraged to take action on such measures by informing their Congressmen of their support of or opposition to particular bills.

In addition to its early achievements of winning recognition for the Jewish women in religious work, through appointments to the boards of religious schools, the National Council of Jewish Women, through its constituent sections, established religious schools for the especial purpose of assisting communities, districts or institutions in cities deprived of such facilities, and in some instances to counteract the efforts of Christian missions. It fostered study circles on Bible, Jewish history and Judaism, distributed the Jewish holy day calendar in the public schools, and, through its "School Friend" system, took special cognizance of the needs and problems of Jewish pupils. It sponsored the annual celebration of a "Council Sabbath," and published considerable literature on various subjects of Judaism. Its prayer-book in Braille for the Jewish blind was the first of its kind. Its field representatives visited isolated farm houses and small communities throughout the United States, forming Women's Leagues, and its rural program dealt with questions of citizenship, hygiene, sanitation, religious educational facilities and social service problems in all states wherein large Jewish farm populations were concentrated. For the period from 1914 to 1918 the federal government designated the National Council of Jewish Women as the only social service agency for women at Ellis Island, and it published *The Immigrant,* containing authoritative news on immigrational matters.

The past presidents of the National Council of Jewish Women were: Hannah Greenebaum Solomon (1893-1905), Pauline H. Rosenberg (1905-8), Marion L. Misch (1908-11), Janet Simons Harris (1911-17), Rose Brenner (1917-23), Ida Weis Friend (1923-32), Mrs, Arthur Brin (1932-38).

In 1942 its officers, residing in various parts of the United States, were: president, Blanche Bauman (Mrs. Maurice L.) Goldman; first vice-president, Mrs. Joseph M. Welt; second vice-president, Mrs. Oscar S. Marx; third vice-president, Mrs. Benjamin Spitzer; treasurer, Mrs. Jacob Loeb Langsdorf; financial secretary, Aimee Stone; recording secretary, Mrs. Edgar Menderson; chairman of the executive committee, Mrs. Karl J. Kaufmann; executive director, Flora R. Rothenberg. The national office was in New York city.

In 1942 the Council published a quarterly, *The Council Woman,* founded in New York city (1940).

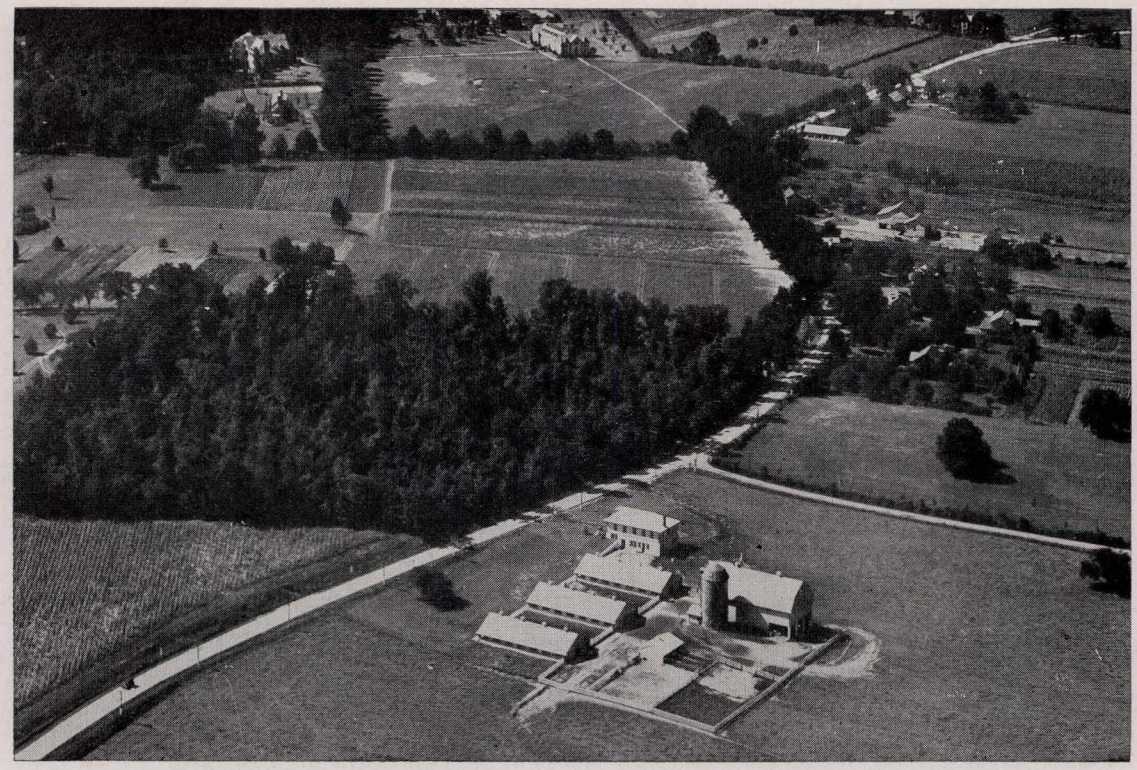
The National Council of Jewish Juniors. The Junior Council was organized in 1919 as an auxiliary of the Senior Council to serve as a training ground for the parent organization. In 1942 the Juniors numbered 7,000 members in 134 sections throughout the United States and Canada.

They carry on a six-fold program of service in the fields of peace, legislation, education, religion, social service, and service to the foreign-born. Following the lead of the Senior Council, each Junior section fills a need in its community that is not answered by other existing organizations. Among the Junior welfare projects are: toyeries, summer camps, dental clinics, hospital visiting, and summer playschools.

The Hannah G. Solomon Scholarship Fund, the national project of the Junior Council, is supported by voluntary contributions from each section. This fund, named in honor of the Council's founder, provides scholarships for graduate students to continue their studies in the field of social service. Approximately twenty awards are given each biennial period at the University of Chicago and Tulane University. During the past few years a portion of this fund has been allotted to the University in Exile.

Much of the energy of this Junior group is used to alleviate the suffering of the refugee, both by generous financial contributions and by active service. The young women, following the pattern of Senior Council, participate in an active program for the adjustment and Americanization of the immigrant.

Blanche Bauman Goldman.



RABBI GEORGE WOLF

An airplane view of the National Farm School; Erlanger barns and Straus Dairy in the foreground

NATIONAL COUNCIL OF YOUNG ISRAEL, an organization consecrated to the task of preserving and perpetuating traditional Judaism in the scene of American democracy. It was organized in New York city in 1912 for the immediate purpose of establishing a model synagogue which would preserve the Orthodox order of services and wherein dignity, congregational singing and the lack of commercialism would be prevalent. Around the Young Israel Synagogue of Manhattan there developed cultural and educational activities, the main stress in the organization being laid on the training of juniors and intermediates for future participation in religious affairs. Services in the synagogues of Young Israel are mainly conducted and attended by young people.

Through its thirty-five branches in Greater New York and an equal number throughout the United States (1942), the National Council of Young Israel also endeavored to educate the Jewish youth of the United States for participation in civic endeavors and for the promotion of the welfare of the entire community. It participated in all charitable and philanthropic enterprises regardless of sect, religion or race. Through its employment agencies it endeavored to solve the problems of vocational guidance and employment for Jewish youth observant of the tenets of Jewish law. It advocated the building of a Jewish homeland in Palestine in the spirit of Orthodox Judaism.

Among the principal founders were Moses H. Hoenig, Samuel Mandelbaum, Harry G. Fromberg, Hyman Goldstein and Jacob O. Zabronsky. In 1941 to 1942 Samuel H. Fromberg was president of the organization. ISRAEL UPBIN.

NATIONAL FARM SCHOOL, THE, a school of practical agriculture located in Bucks County, at Farm School, Pa. It was founded in 1896 by Rabbi Joseph Krauskopf. The School is intended primarily to train city boys to become successful practicing farmers. An unusual system of alternating half-terms of farm work with half-terms of classroom studies makes this achievement possible. Students do all the work under the supervision of capable instructors on the farm of some 1,200 acres and in departments that are correspondingly extensive. The School does not attempt to duplicate the work of state agricultural colleges. Vocational training in six different fields of agriculture is offered: poultry husbandry, horticulture, dairying, landscape gardening, floriculture, and general agriculture. To qualify for admission, candidates must be between seventeen and twenty-one years of age and hold high school diplomas.

Krauskopf was among the first to realize the need for action when the influx to American cities of thousands of Jews fleeing the pogroms and persecutions of Eastern Europe in the 1880's created a serious situation. A return of the Jew to the soil seemed to him one practical solution.

In the fall of 1894 Krauskopf went to Russia to obtain first-hand data on the condition of the Jews there. At the suggestion of Count Leo Tolstoi, he visited the Jewish agricultural school at Odessa. What he saw there convinced him that the agricultural instincts fostered in Biblical times still lingered in the will of the Jews and needed only an opportunity for expression.

After his return to the United States, Krauskopf, despite little support of his plans, started The National



The Allman administration and farm mechanics building at the National Farm School

Farm School. In 1896, with funds raised by lecturing and a sum saved from rabbinical fees, he purchased the first farm of 122 acres. Friends now rallied to his side and raised the funds for the first building, dedicated in June, 1897. The following September, fifteen boys enrolled from different parts of the United States. Krauskopf, already busy with manifold duties, found time to come to the School several times each week to teach classes and conduct religious services. In 1901 seven students graduated from the then four-year course. Some years later the curriculum was reduced to the present three-year course.

While the primary purpose was to divert Jewish boys from cities to agricultural occupations, Krauskopf established the School on a non-sectarian basis, and boys of any creed have always been welcomed.

By 1942 the School had grown to embody a spacious campus, substantial buildings of appropriate architecture, extensive farm acreage and large farm departments. Over 1,000 graduates had gone out from the School, with several hundred others still profiting by the training, even though they did not complete the full course. A haven of refuge had been opened again, through The National Farm School, to exiles from Germany and other Nazi-dominated countries. One-year specialized units, to supplement the regular three-year course, had been introduced to help meet the war emergency for trained agricultural manpower.

Tuition is free to all students. Moreover, comprehensive scholarships provide every needy student with free board and room. In order, however, that the student may have something at stake in this investment, each must pay an incidental fee which amounts to $350 for the three-year course. The school year begins around April 1st and continues throughout the twelve months.

MAURICE JACOBS.

NATIONAL FEDERATION OF JEWISH MEN'S CLUBS OF THE UNITED SYNAGOGUE OF AMERICA, an organization founded in 1929 by the United Synagogue of America, on the initiative of Theodore Charnas, Samuel M. Cohen and Edward C. Weinreb, to stimulate activities in the men's clubs and brotherhoods affiliated with United Synagogue congregations. Through its regional branches established in various parts of the country it also served as a connecting link between its widely scattered groups, and facilitated cooperation among them. It issued program suggestions and program aids, and conducted a Speakers' and Artists' Bureau.

Among its publications were: Samuel M. Cohen's *A Manual for Men's Clubs,* Joseph Miller's *An All Year Round Program,* Samuel M. Cohen's *Jewish Child Guidance* and Eugene Kohn's *Syllabus—The Future of Judaism in America.*

Through its publication, *The Torch,* which appeared quarterly, it provided a medium for exchange of ideas and a means for crystallizing and expressing the viewpoint of its constituents on national issues.

In 1942 the officers of the organization were: Abraham J. Leonard, president; George Greene, Abe Caplan, Bernard S. Cohen, Joseph L. Blum, vice-presidents; Max Gross, financial secretary; Miltor Berger, treasurer; Samuel M. Cohen, executive director.

SAMUEL M. COHEN.

NATIONAL FEDERATION OF TEMPLE BROTHERHOODS, THE, a national organization founded at New York city in 1923, affiliated with the Union of American Hebrew Congregations. At that time there were approximately forty-seven men's clubs affiliated with various Reform Jewish congregations in the United States, and the success of the previous federation of women's groups as Temple Sisterhoods suggested that an organization of men's groups would be

equally valuable in strengthening congregational life, thus, as the preamble of the constitution of the Federation states, enlisting "the support of the men of American Jewry in the cause of Judaism."

In 1942 the Federation comprised 135 brotherhoods, with an individual membership of approximately 23,000. The efforts of the organization and its affiliates were directed along three main lines: religious stimulation, educational advancement and congregational unity. Thus the brotherhoods have sponsored laymen services at which members read the ritual and, in many instances, deliver the sermons; this impresses upon the layman his duty of participating personally in worship and upholds the traditional Jewish viewpoint that there is no demarcation of privilege or responsibility between pulpit and pew. Brotherhoods have conducted such special festal observances as Hanukah rallies, Purim celebrations and congregational Seders.

Educationally, the brotherhoods organize and sponsor forums, round tables, lecture courses, study circles, current events groups, debates, musical programs and book review discussions, all of which deal primarily with matters pertaining to Jews and Judaism. Socially, the brotherhood unites the congregation, fosters the spirit of good will within Jewry as well as between Jew and non-Jew, and helps democratize the synagogue, making Judaism's preachment of democracy a functioning force in the religious institution itself.

While these programs constitute the effort of the individual brotherhood, the National Federation of Temple Brotherhood performed certain unique tasks in furthering the cause for which the movement stands. It gave a national concept to local groups, thereby broadening their attention beyond the individual congregation to the wider horizon of Jewry. It meets in national conventions biennially as well as in regional and city conferences at more frequent intervals. From November, 1926, on it has published the Brotherhood monthly magazine *The Jewish Layman,* containing articles of Jewish cultural value and news of club activities. Its national committees sifted out the best ideas from local groups, and conducted concentrated drives in furthering various types of programs and activities. It published such helpful literature as program suggestions, Kiddush cards for the use of members in their homes, and a course on the ceremonies of Judaism. It conducted surveys on the layman's religious attitudes and practices, and published the results.

In October, 1939, the National Federation of Temple Brotherhoods assumed complete responsibility for and control of the Jewish Chautauqua Society, an institution founded in 1893 and dedicated to the spreading of Jewish knowledge. After the fall of 1939 this society materially expanded its program of sending speakers to American colleges and universities, primarily to meet with and address non-Jewish students and members of faculties on the background and contributions of the Jew and the meaning and principles of Judaism.

Through the program of the Federation new lay leadership in Jewish religious life was recruited and developed, so that the synagogue was able to draw upon this new manpower in molding the course of Reform Judaism in America.

Roger W. Straus was the first president of the Federation, serving from 1923 to 1931. He was followed by Charles P. Kramer (1931-33), Samuel B. Finkel (1933-39) and Albert F. Mecklenburger (1939-41). In 1941 Kramer was once more elected president, and in 1942 was still incumbent.

ARTHUR L. REINHART.

NATIONAL FEDERATION OF TEMPLE SISTERHOODS, THE, a national organization founded on January 21, 1913, in Cincinnati by the Union of American Hebrew Congregations and Mrs. Abram (Carrie Oberdorfer) Simon. The first meeting of the Federation brought together representatives of forty-nine sisterhoods affiliated with Liberal Jewish congregations in the United States. In 1942 the Federation numbered about 385 units located throughout forty-five of the forty-eight states and in cities of Canada, Cuba, Panama, Scotland, England and South Africa.

The underlying purposes of the organization include serving Jewish and humanitarian causes, its objects being: to bring the sisterhoods of the country into closer cooperation and association with one another; to quicken the religious consciousness of Israel by stimulating spiritual and educational activity; to cooperate with the Union of American Hebrew Congregations in the execution of its aims and purposes; to espouse such religious causes as are particularly the work of Jewish women.

The Federation set up the following projects:

1. The Hebrew Union College Scholarship and Religious Education Fund. Raised by voluntary contributions and proceeds from the sale of Uniongrams—special message blanks—the fund grants scholarships to eligible students for residence in the dormitory building of the Hebrew Union College. This building, erected and equipped in 1925, was the gift of the Federation to the Union of American Hebrew Congregations for the College. This fund also makes contributions to the Union for lay religious educational work, and especially for its Department of Youth Activities, which, in 1939, established the National Federation of Temple Youth.

2. The intensification of Jewish knowledge, observance and adjustment is aided by the Federation through the dissemination of cultural programs and educational materials, and by fostering interest in modern Jewish and social problems. An annual Jewish Art Calendar is published; cooperation is given to local religious schools; temple attendance is emphasized; Jewish women in isolated communities are reached; special radio broadcasts are frequently sponsored. In addition, the Federation underwrites lecture institutes for Jewish teachers and adults for the Union, and a correspondence school in Jewish subjects. The Federation maintains a Publication Fund for the creation of new religious school literature.

3. The Federation cooperates with Jewish and non-Jewish organizations to provide education in problems of world relations and social betterment. In college towns, local members and units extend hospitality to students away from home. It sponsors congregational youth activities. Units of the Federation aid in the religious and social adjustment of new Americans, cooperating with existing agencies.

4. A Jewish library in braille was created by sisterhood volunteer braillists for the Jewish Braille Institute of America, Inc. Sisterhood members aid in the free

distribution of *The Jewish Braille Review.* A Special Committee on War Service was created in 1942.

The Federation attempts to devise "a way of life for every individual member through her religious contacts." It provides a program of activities for local units flexible enough to meet the needs of groups as small as six in number or as large as 1,000. It publishes a bi-monthly bulletin, *Topics and Trends,* and various study and program materials.

The work of the organization is carried out through national standing committees, among which are: The National Committee on Hebrew Union College Scholarships and Religious Education; on Uniongrams; on Jewish Literature for the Blind; on Child Study and Parent Education; on Religious Schools; on Religious Extension; on Youth Activities; on Jewish Ceremonials and Art; on Peace and World Relations; on Aid to Refugees; on Programs; the Special Committee on War Service, and the National Committee on State Federations. The latter deals with the twenty-one state or district federations of the National Federation. The national body meets at a biennial assembly, which is held at the same time and place as the meetings of the Council of the Union of American Hebrew Congregations.

The presidents of the Federation have been: Mrs. Abram Simon, Washington, D. C. (1913-19; since then, honorary president); Mrs. Joseph Weisenfeld, Baltimore (1919-23); Mrs. J. Walter Freiberg, Cincinnati (1923-29); Mrs. Maurice L. Steinfeld, St. Louis (1929-34); Mrs. Leon L. Watters, New York (1934-41). Mrs. Hugo Hartmann, of Winnetka, Ill., assumed the office in 1941. The executive directors have been: George Zepin (1913-29); Helen L. Strauss (1929-33); Jane Evans (since 1933). JANE EVANS.

NATIONAL FEDERATION OF TEMPLE YOUTH, *see* UNION OF AMERICAN HEBREW CONGREGATIONS.

NATIONAL FUND, JEWISH, see JEWISH NATIONAL FUND.

NATIONAL HOME, *see* BALFOUR DECLARATION.

NATIONAL HOME FOR JEWISH CHILDREN AT DENVER, THE, an institution, founded June 12, 1907, in Denver, Col., for the purpose of caring for, sheltering and educating dependent Jewish children of the tuberculous poor seeking restoration of health in Colorado. In recent years the service was extended to include children afflicted with asthma and other non-contagious respiratory diseases. Only those are admitted whose treatment in local communities has been of no avail and for whom the high and dry climate of Colorado is prescribed by clinics.

From its inception up to 1942 the Home had taken care of nearly 3,000 children. The grounds covered ten acres containing nine buildings with a bed capacity of 150. The cost of the buildings and equipment approximated $400,000. The Home received (1942) financial support from 235 federation and welfare funds, thirty-two auxiliaries, from the Denver Community Chest, and also from individual memberships throughout the country.

The Home in 1942 was governed by a board of fifty-two members, thirty from Denver and the remaining residing in the country at large. The president from its inception was Mrs. Fannie E. Lorber, who still held office in 1942. Other officers in that year were: Mrs. Bessie Willens, vice-president; Dr. J. M. Morris, secretary; Graham Susman, financial secretary; L. K. Sigman, treasurer; and William Cohen, superintendent, all of Denver. The Home maintained an office in New York city. The officers (1942) of the New York Committee were as follows: Justice Mitchell May, honorary chairman; Samuel Friedlander, chairman; Bert Rosen, vice-chairman; Jacob Gerstein, secretary; Dr. John J. Myers, treasurer. The national executive director was William R. Blumenthal, of New York city. WILLIAM R. BLUMENTHAL.



Bedside instruction at The National Jewish Hospital, Denver

NATIONAL JEWISH HOSPITAL AT DENVER, THE, first of the health agencies under Jewish auspices operating on a national basis. It has won widespread recognition for its activities in the field of tuberculosis treatment and control. The movement for a free hospital to serve the tuberculous poor of the United States, without regard to race or creed, on a national scale, had its origin with a small group of Denver pioneers in the late 1880's. Among these was Rabbi William S. Friedman, rabbi emeritus of Temple Emanuel of Denver, in whose honor the first building of the institution was later named. Although dedicated primarily to the free treatment, on a national, non-sectarian basis, of men, women, and children suffering from tuberculosis, The National Jewish Hospital is more than a mere hospital, in the narrow sense of the term.

Beginning with its opening on December 10, 1899, by B'nai B'rith, it steadily expanded its tuberculosis services. In 1942 it was a national medical center, embracing treatment and rehabilitation of patients, clinical and experimental research, and medical education. The Hospital comprised sixteen buildings occupying fifteen acres of ground. Its land, buildings, equipment and other assets were valued at over $2,000,000. It was the pioneer institution of its kind in the United States. From its very inception the Hospital's motto has been "None May Enter Who Can Pay—None Can Pay Who Enter," and its service is limited to the indigent tuberculous regardless of creed. Over 27,800 men, women, and children, of all creeds, from every state in the union (except Nevada) and the District of Columbia, have found here the opportunity for health they could not otherwise have had. Each year over 800 patients are treated in the Hospital and in the out-patients' department and clinics.

Recreational, educational and religious activities are

provided by the department of vocational therapy and rehabilitation. The social service department provides necessary medical and psychiatric social work. The Hospital finances and administers a grade school and a junior high school, accredited by the Denver board of education. A Kosher dietary is maintained. The research department received special awards from numerous scientific organizations for its researches in the organic nature of tuberculosis. Medical education is aided through lectures to medical students, nurses and physicians by staff members.

The annual budget of the Institution is $425,000, which is secured through voluntary contributions, since no patient pays, and since the Hospital receives no federal or state aid.

The B'nai B'rith is the patron society of the institution, and contributes annually about 6 per cent of the Hospital's budget.

The principal officers in 1942 were: Louis D. Beaumont, honorary president; Rabbi William S. Friedman, president; Paul Felix Warburg, vice-president; John Block, treasurer; Mrs. Seraphine Pisko, honorary secretary; Samuel Schaefer, executive secretary. SAMUEL SCHAEFER.

NATIONAL JEWISH MONTHLY, THE, an illustrated periodical published monthly (except in August) by the B'nai B'rith, containing Jewish news and giving a Jewish interpretation to world events, and designed to meet the needs of English-reading Jewish families. In 1942 it had a circulation of 100,000, the largest of any Anglo-Jewish periodical in the United States.

Its name was changed four times, and its character in 1942 was completely different from what it was originally. It was founded in 1886, through the initiative of Benjamin Franklin Peixotto, first United States consul to Roumania and a former president of B'nai B'rith, who proposed to President Julius Bien the founding of a magazine, to be called *The Menorah* and to be designated as the official organ of B'nai B'rith.

Since B'nai B'rith membership in those days consisted largely of German-speaking Jews, during its first two years *The Menorah* carried a German-language supplement of several pages in each issue. The first number contained an editorial with the pledge to advocate not only the special claims of B'nai B'rith, but also to aid "the efforts of all Israelites who aim at the amelioration of our race"; the beginning of a serialized history of B'nai B'rith by Bien; an unsigned essay on the influence of B'nai B'rith in American Jewish life; the beginning of a serial by Peixotto on his experiences in Roumania; an account by Simon Wolf of his part in establishing the first B'nai B'rith lodge in Egypt; a literary and art department of general Jewish interest; an "editor's bureau" reporting activities of local B'nai B'rith groups; and the German supplement.

The Menorah appeared regularly each month until 1907, and soon became a well-balanced cultural organ. In 1888 the German section was dropped and the number of pages (originally forty-eight) greatly increased. Outstanding Jewish and non-Jewish writers contributed to it, including Henry George, Henry Ward Beecher, Chauncey M. Depew, Richard J. H. Gottheil, Isaac M. Wise, Emma Lazarus, Alexander Kohut, Israel Zangwill, Kaufmann Kohler, Louis Lipsky and Cyrus Adler.

After Peixotto's death (1890) Morris Ellinger became editor; he held the post for a decade, and was followed, in 1900, by Frederick de Sola Mendes. During the last seven years of its existence *The Menorah* gradually grew thinner. In 1901, while remaining the official organ of B'nai B'rith, it was designated also as the official organ of the Jewish Chautauqua, and soon became solely the official organ of the latter. In 1907 it ceased publication.

B'nai B'rith therefore began to publish a house organ, *B'nai B'rith Bulletin.* Shortly thereafter the executive committee authorized the publication of an illustrated newspaper (monthly, except in July and August), to be the official organ of B'nai B'rith, with B'nai B'rith completely responsible for it both editorially and financially. Its purpose was "the dissemination of information of affairs of the Order as well as public character." The first number appeared on September 10, 1908. Entitled *B'nai B'rith News,* the successor of *The Menorah* was in tabloid newspaper format. Advertising was neither solicited nor accepted, and the paper announced that it would have nothing to do with politics. A. B. Seelenfreund, secretary of B'nai B'rith, was editor during the entire period of its existence (1908-24).

Circulation was strictly limited to B'nai B'rith members until 1923. In that year the paper was transformed into magazine format, and in the following year its name was changed to *B'nai B'rith Magazine* and it became an illustrated Jewish literary and news organ, carrying national advertising, with B'nai B'rith news occupying several pages, but the major portion being given over to coverage of important Jewish events and movements on an international scale.

By January, 1939, the magazine had achieved such nationwide circulation and was publishing so much vital material of national Jewish interest that its name was changed to *The National Jewish Monthly,* and its appearance was completely altered. It was streamlined and brought completely into line with modern journalism, profuse illustrations were introduced, and contributors of outstanding fame were enlisted, including Maurice Samuel, Melvyn Douglas, Eddie Cantor, Abba Hillel Silver, Louis Golding, Gerhart Seger, Alfred M. Landon, Bruce Barton, Max Brod, Cecil Roth, Abraham L. Sachar, Norman Bentwich, Ludwig Lore, Ludwig Lewisohn, Prince Hubertus zu Lowenstein, Sholem Asch and Dorothy Canfield Fisher.

The National Jewish Monthly, like all its predecessors back to 1886, and like B'nai B'rith itself, is non-political in the general field, and non-partisan with respect to controversial issues which divide Jewry. Alfred M. Cohen was editor during his several administrations as president of B'nai B'rith (from 1925 to May, 1938). He was succeeded by Henry Monsky, who was president in 1942. Edward E. Grusd became managing editor in 1928, and still held that post in 1942.

EDWARD E. GRUSD.

NATIONAL LABOR COMMITTEE FOR PALESTINE, an organization founded in 1923 for the purpose of aiding the Histadruth Haobedim (general federation of Jewish labor) in Palestine. In 1924, at its first convention in New York, the National Labor Committee launched the "Gwerkschaften Campaign" for the Histadruth, and conducted the drive annually thereafter. It gained the support of most of the trade

unions with large Jewish memberships, including the International Ladies' Garment Workers' Union, the Amalgamated Clothing Workers of America, the United Hat, Cap and Millinery Workers, and many others. In addition, it was, in 1942, supported by the Poale Zion, Zeire Zion, Jewish National Workers' Alliance, Pioneer Women's Organization, Habonim, Hashomer Hatzair, and hundreds of branches of the Workmen's Circle, as well as Landsmannshaften and Jewish societies. The first chairman of the National Labor Committee was Max Pine (1924-28), who was succeeded by Abraham Shiplacoff (1928-34), and Joseph Schlossberg (1934-).

In 1930 the National Labor Committee sent its first delegation to visit Palestine for the purpose of obtaining first-hand information about the work of the Histadruth. Arriving shortly after the 1929 riots, this delegation brought encouragement to the Yishub, and pledged the continued support of American Jewish labor. A second delegation was sent in 1937 with the three-fold purpose of reaffirming solidarity with Palestine labor, meeting with Arab workers and acquainting them with the friendly intentions of Jewish labor, and meeting with leading laborites in France and England for the purpose of eliciting their support for the Jewish national home. In Paris, the delegation was received by the then Premier Leon Blum, and in London by the International Commission of the British Trade Union Congress.

By 1942 the National Labor Committee had established effective contacts with 400 communities throughout the United States, Canada, Mexico and Cuba. 2,500 affiliated organizations, with a membership of 600,000 were represented at the annual conventions. The Committee raised $3,750,000 for the Histadruth from its inception up to 1942, and conducted an extensive educational program throughout the United States and Canada in the form of lectures, films, literature and mass celebrations. Its annual "Third Seder" in New York is a new tradition being copied by numerous communities.

The Histadruth delegates one or more of its leading members to lecture in the United States and Canada under the auspices of the National Labor Committee to enlighten the Jewish communities and the general American public as to the aims and achievements of Labor Palestine.

The Committee was incorporated under the laws of New York state in 1931, stating as its aims: "To aid the Jewish workers and the incoming Jewish pioneers in Palestine; to build agricultural settlements and industrial enterprises, labor homes, cooperatives, technical schools, laboratories, and schools for children and adults; to provide tools, machinery and medical aid for the workers; to maintain employment bureaus, loan funds, support cultural institutions, and render such financial support which would assist said workers to advance the progress of the country on a productive basis."

The national officers of the Committee in 1942 were: Joseph Schlossberg, chairman; Joseph Breslaw, Sarah Feder, Louis Hollander, Alexander Kahn, Saul Metz, Isidore Nagler, David Pinski, Alex Rose, Louis Segal and David Wertheim, co-chairmen; Morris Feinstone, chairman of the administrative committee; Max Zaritsky, treasurer; Abraham Miller, associate treasurer; Isaac Hamlin, secretary; Harry Arial, associate secretary. NACHUM GUTTMAN.

NATIONAL REFUGEE SERVICE, THE, an organization created in June, 1939, to meet one of the most important problems ever faced by American Jewry—the task of aiding refugees arriving in the United States. The certificate of incorporation, filed on May 15, 1939, states the purposes of the agency:

(a) to give voluntary financial aid and support and assistance, and to furnish advice, information, guidance or any other form of assistance in so far as this may be lawful and proper, to Jewish or non-Jewish persons who entered or who are about to enter or who are endeavoring to enter the United States of America, its territories or possessions, as refugees from political, religious or economic oppression or for other reasons, and (b) to cooperate with and to give voluntary support and assistance to other corporations, associations, committees or groups organized and operated exclusively for charitable or educational purposes. . . ."

The National Refugee Service, Inc., known as the N. R. S., is the successor agency to the National Coordinating Committee, which was organized in October, 1934, to coordinate the work of the agencies engaged in service to émigrés and to act as a national clearing agency for certain activities in behalf of émigrés coming to the United States. Funds to carry on the work of the National Coordinating Committee were advanced by the Joint Distribution Committee, by foundations and by welfare funds. The New York Federation and the Brooklyn Federation, though not assuming a continuing financial responsibility, gave appropriations to the work in 1938.

Just prior to 1939, while refugees were still being served by the National Coordinating Committee, the United Jewish Appeal made possible the expansion of the program by including the National Coordinating Committee Fund, Inc., which was organized to provide for central financing and also to assure more widespread support.

Some of the major organizations financed in whole or in part by the National Coordinating Committee Fund, Inc., were: National Coordinating Committee, Greater New York Coordinating Committee, Jewish Social Service Association (German Department), Jewish Family Welfare Society of Brooklyn, various sections of the National Council of Jewish Women, Employment Department for Greater New York and for Women Residing in Brooklyn, Self-Help Committee, and committees aiding physicians, medical scientists, musicians, rabbis and other professionals.

Early in 1939 the refugee problem ceased to be confined to exiles from Nazi Germany. It had come to include persons driven from virtually all countries of Central and Eastern Europe, as well as many located in temporary havens of refuge throughout the world. A study of Jewish refugee immigration to the United States reveals that 1939 was a peak year in the nine-year period from 1933 to 1941. The following table of Jewish refugee immigration into the United States, according to figures from the United States Department of Justice, shows a rapid rise upon the Nazis' accession to power:

FISCAL YEAR (JULY 1 TO JUNE 30)	TOTAL
1933	4,134
1934	6,972
1935	7,772
1936	10,564
1937	17,051
1938	25,563
1939	51,033
1940	42,424
1941	28,808
Total	194,321

These immigrants represented all trades and professions—skilled and semi-skilled. Estimates based on releases of the Department of Justice revealed the following range of occupational classifications of Jewish immigrants over the same period of years: commercial, 42.2%; professional, 19.4%; skilled, 27.5%; servants, 5.7%; miscellaneous, 4.0%; laborers, 1.2%.

The increase of immigration in 1938 and 1939, and the rising pressure of events abroad, made it necessary to reexamine the way in which service to refugees could best be given. For this purpose a study of the National Coordinating Committee was made which emphasized the previously recognized need of a central agency which could carry through a coordinated program of assistance to refugees. The National Refugee Service, Inc., was created to help meet this problem on a national scale.

In 1942 the extent of this problem could be measured by the fact that 201,412 (Department of Justice figures from July 1, 1933, to December 31, 1941) Jewish refugees entered the United States following the Nazis' advent to power up to 1942. When the first refugees arrived in the United States in 1933 the American Jewish community was under attack and attempts were made by certain elements to undermine it through continued agitation on the refugee question. From the first the American refugee program sought to prevent tensions and developments which would react to the detriment of the community.

Furthermore, the refugee immigrant to the United States presented both an opportunity and a challenge. In assisting him to make a rapid adjustment to the American scene, and to find ways and means of making a livelihood, the American Jewish community had an opportunity to rescue the victims of Nazi racial and ideological persecution.

The National Refugee Service, Inc., met this challenge with a broad program of relief, economic rehabilitation, resettlement and integration. The broad program with which the refugee problem is met by the National Refugee Service, Inc., includes:

Aid on Arrival: prompt aid for the refugee who has just come.

Financial Assistance: to help the destitute refugee and family meet essential needs until the breadwinner can secure a job and become self-supporting.

Employment Service: help for the refugee in finding a job—at the same time making every effort to see that no refugee displaces an American worker, or takes a job at lower than prevailing American standards.

Retraining: to refit refugees whose former skills are useless in the United States with new skills in uncrowded fields where they may earn their living.

Capital Loan Service: helping the refugee business man establish himself (usually on a fifty-fifty basis with communities) in a small self-supporting enterprise, or in his profession.

Professional Assistance: to doctors, dentists, rabbis, musicians, scholars and others—helping these persons meet American requirements in their professions, and helping them to establish themselves.

Resettlement: aids the refugee and his family to move away from crowded cities to smaller interior communities where he has a better opportunity to become quickly integrated into American life.

Migration Service: refugees and Americans acting in their behalf are assisted in meeting the requirements of immigration regulations.

Americanization: English, civics, American history courses, and other instruction in American ways and principles, or advice as to where these may be secured.

The scope of the National Refugee Service, Inc., as a national agency may be measured by the fact that in 1942 it provided guidance and direction to 900 refugee committees throughout the country. It served the community as a representative in Washington on matters affecting refugees—such as immigration, alien regulations, special problems. The National Refugee Service, Inc., further served as a national agency by carrying out resettlement on a national scale (within the limitations of wartime regulations), by cooperating with communities in setting up retraining courses and making loans and by conducting nation-wide placements of doctors and other professionals. It also assisted local committees in migration matters, and eased the problem of relief for local communities by assuming the bulk of the burden in New York city.

President Franklin D. Roosevelt characterized the resettlement policy of the National Refugee Service, Inc., as "of value not only to the immigrant himself, but to the nation also," and praised the agency for its part in helping "these new Americans to become good Americans."

"The work which the National Refugee Service, Inc. has been doing to facilitate the adjustment of the refugees who have come to the United States has been most constructive," the president stated in a letter to William Rosenwald, president of the National Refugee Service, Inc. "Its resettlement program, which seeks to distribute these newcomers away from the large cities on the eastern seaboard, is especially significant. Such resettlement is of value not only to the immigrant himself, but to the Nation also. It may well be that the experience which you have had in providing for an orderly adjustment of the refugees who have come to our shores in recent years, may provide a model of constructive absorption of immigrants into our economic and social life."

In the two and one-half years since its inception in June, 1939, up to 1942, the National Refugee Service, Inc., provided relief for 30,240 individuals, made over 14,200 employment placements, made nearly 5,000 placements for professionals, provided over 58,500 social adjustment services, performed 230,000 migration services, made over 2,500 capital loans and met 716,000 personal requests for services. Since the inception of the resettlement program, 13,500 individuals were resettled throughout the United States.

With the entrance of the United States into the second World War, the National Refugee Service, Inc., assumed additional responsibilities. Within a few hours of President Roosevelt's proclamations imposing wartime restrictions upon the movements, possessions and activities of "enemy aliens," the National Refugee Service, Inc., supplied community leaders throughout the country with the text and an advisory letter on the proclamations. Since that time, the National Refugee Service, Inc., has kept the communities continually informed of official regulations affecting refugees. Through its field service and Special Information Bulletin, the agency assisted refugees in fulfilling the requirements of wartime regulations.

The National Refugee Service, Inc., was in 1942, a beneficiary of the United Jewish Appeal. Its officers in that year were: Joseph P. Chamberlain, chairman of the board; William Rosenwald, president; David H. Sulzberger, chairman of the executive committee; Paul Felix Warburg, secretary; Richard P. Limburg, treasurer; William K. Frank, Morris Wolf, vice-presidents; Albert Abrahamson, executive director; Arthur D. Greenleigh, assistant executive director.

The executive committee included Mrs. Myron S. Falk, Jr., Richard S. Goldman, Samuel A. Goldsmith, I. Edwin Goldwasser, Harry Greenstein, William Haber, Joseph C. Hyman, S. Marshall Kempner, Peter I. B. Lavan, Clarence E. Pickett, Eric M. Warburg, Ethel H. Wise, Jonah B. Wise. A board of directors was responsible for the broad, general program of the organization.

ALBERT ABRAHAMSON.

See also: HILFSVEREIN DER DEUTSCHEN JUDEN; JOINT DISTRIBUTION COMMITTEE; MIGRATIONS; REFUGEES.

NATIONALISM, JEWISH. I. Nationalism is the term used to describe the movement based on the modern conception of nationality and its place and influence in organized society, which developed in Europe early in the 19th cent. The basic term is "nation," which has various meanings. It may refer to an organized society which includes the members of many peoples, religions and cultures, i.e. a political state like the United States. It may also denote a community of persons all bound together by ties of race, culture, religion, and organized as a political entity, which coincides with the idea of state, like Germany. Nation is used also as the equivalent of "people" in a broader sense. Certain aspects of the concept "nation" require the possession of territory which the people occupy.

Nationalism includes all manifestations of national consciousness; it is the feeling of attachment to a people, based upon a sense of historical solidarity and belief in a common destiny. In international law, nationality is used to indicate the status of membership in a nation or state. In a more extended sense, it is taken to denote a group of persons claiming to be united by racial, territorial, cultural or other bonds, not necessarily organized in a political form.

In the period of Jewish history antecedent to the dispersion, and for centuries thereafter, the idea of peoplehood or nationhood assumed a spiritual and ethical character because it was interwoven with the Messianic ideal which was an integral part of Jewish aspirations. Messianic nationhood found roots in Jewish mysticism and was one of the inspirations of Hasidism, which had a large influence upon the Jewish masses in Eastern Europe. The traditional idea was that the Jewish people were in exile, would be redeemed through the Messiah who would bring them back to the Promised Land, and their return to Zion would usher in the Messianic days.

It was not until the second half of the 19th cent., when the processes of emancipation gradually broke down the walls of Jewish segregation, that the traditional idea of a return to their homeland took a more definite and effective form. The growth of anti-Semitism in Western Europe and persecutions in Eastern Europe stimulated the view that the salvation of the Jewish people would not come from passive faith in Messianism, spiritual or intellectual self-isolation or cultural assimilation. This change was fostered by the development of nationalism in Europe, following the French Revolution. Groups of Jews accepted the term "nationalism" as a synonym for the Jewish ideal of returning to the Land of Promise. The reestablishment of the Jewish nation or people upon their own territory assumed the form of a political movement.

The general theory of Jewish nationalism takes for granted that the Jewish people, although dispersed throughout the world and possessing no territory of their own, are a nation like all other nations. The Jewish people have the right to live their own life and develop their own culture everywhere in freedom, and have an equal right to establish their own homeland, which is the one thing lacking for the completion of their nationhood. This general theory divided into two currents of thought: one called Diaspora Nationalism (autonomism), the other called Territorialism.

The theory of Diaspora Nationalism was advanced by the historian, Simon Dubnow, and by Nathan Birnbaum at the end of the 19th cent. They believed it possible for the Jewish people or nation fully to unfold their natural qualities even if scattered among other nations and living among them as a minority. They argued that national self-consciousness was the only essential element of a nation, and that it did not necessarily imply the occupation of a territory of their own. They relied on the historical fact that the Jewish people had been able to preserve and develop their own culture during many centuries although they lived in an alien environment. They believed that the Jewish problem, where it existed, could be solved by a synthesis of the ideas of segregation and assimilation; that it was possible to retain the individuality of the Jewish nation or people and, at the same time, live in harmonious relations with other nations. The fundamental error of Diaspora Nationalism lies in the belief that the freedom of Jewish national life could be safeguarded without a national economy of its own and without the support of an effective political organization. The peculiar position of the medieval Jewish community as an autonomous body in an alien world could arise and be maintained only in the midst of a feudal order. With the dissolution of the conditions that produced Jewish segregation, communal autonomism lost its material and spiritual basis.

On the other hand, the Territorialists took the position that Jewish life in the Galuth was untenable. They maintained that a homeland and a degree of political self-government were indispensable for the survival and the normal evolution of a nation, and that therefore the Jewish problem could not be solved in the Diaspora. Conditions for a normal Jewish life had to be created. Historic associations had to be evoked, a national renaissance had to be inspired and this was possible only by undertaking to establish a Jewish homeland. The homeland would mold and shape the national character. It would be the receptacle of the national ideal. It would give purpose and direction to the whole course of Jewish history. It would provide the conditions for a normal existence and solve the problem of the homelessness of the Jewish people. The Zionists were Territorialists in whose view the national territory had been determined by historic destiny. They were Territorialists who had made up their minds whither they were to go.

In the first days of his adventure in Jewish life, Theodor Herzl was a Territorialist indefinite about the territory, but he was soon driven by inexorable circumstances to accept Palestine as the Promised Land. He was not familiar with the writings of Zionist theorists like Leo Pinsker or Moses Hess, but his reasoning followed theirs. In the *Jewish State* he planned a large colonization enterprise in unidentified territory. He

had no conception of what would happen to the Jews remaining in the Diaspora after the establishment of the Jewish state, nor did he give thought to the question. In fact, he did not clearly foresee the kind of national home the Zionist movement would produce in Palestine. His novel *Altneuland* describes a Jewish state with few of the qualities of Jewish national tradition or culture.

The progress of Zionism from the years 1897 up to 1929 transformed Jewish life in Palestine and had the effect of arousing Jewish solidarity in the Diaspora, stimulating Jewish culture and modifying assimilationist tendencies in religion and in general Jewish outlook. The Basel Program suggested as a means to achieve the Zionist objective "the organization of the whole of Jewry by means of appropriate local and international institutions; and the strengthening and fostering of Jewish national sentiment and consciousness." This was not intended to further the ideals of the Diaspora Nationalism of Dubnow. It was intended to arouse a world interest in Zionism on the part of all Jews and to create a world interest among non-Jews in the cause of Jewish emancipation. The Jews were to be organized for their own self-liberation. It was a natural consequence of Zionist faith to foster Jewish culture and cultivate the Hebrew language and literature. It was a natural expression of the idea of freedom and self-government to foster the ideals of democracy in Jewish life. Palestine could not be rebuilt without the support of a virile, nationally self-conscious, self-sacrificing Jewish people. Everything Jewish was to be prized and nurtured. Everything alien was to be denied place in the structure of Jewish life. Assimilation was to be regarded as national suicide. Zion was not to be rebuilt in a day, and therefore the Jewish people in dispersion had to be sustained and strengthened until the day of redemption.

This emphasis upon culture and national consciousness in the Diaspora was largely due to the influence of Asher Ginzberg (known in Hebrew literature as Ahad Haam). His theories developed side by side with the theories of political Zionism. He was not an autonomist in the strict sense of the word, and had no political orientation. His views seemed to imply the growth of cultural autonomy both in the Diaspora and in the homeland as preliminary to the creation of conditions that would ensure the survival of the authentic Jewish people.

Jewish nationalism and Zionism aroused a discussion in American Jewish life which went on over a period of forty-five years. The opponents of Zionism contended that with the destruction of the Jewish state by the Romans, the political aspects of Jewish life had disappeared and the Jewish people had lost the political ties which bound them together. They conceived the dispersion of the Jewish people as being the fulfillment of a mission to preach monotheism and prophetism to the Gentiles; that the Jewish people were a religious group and not a national group in the Western sense of the term. They repudiated the Zionist theory of Galuth. In practice, however, many of them, inconsistent as it may seem, aided in the practical endeavors of the Zionist Organization and helped to found the Hebrew University. They joined in the reorganization of the Jewish Agency for Palestine, and cooperated with Zionists in political action from time to time.

LOUIS LIPSKY.

Lit.: Simon, Leon, *Studies in Jewish Nationalism* (1920); Laski, Harold, *Nationalism and the Future of Civilization* (1932); Ruppin, Arthur, *Jewish Fate and Future* (1940); Ginzberg, Asher (Ahad Haam), *Zionism and Judaism* (ten essays; translated by Leon Simon; 1922); Greenstone, Julius H., *The Messiah Idea in Jewish History* (1906).

II. Opposition to Jewish Nationalism. Opposition to Jewish nationalism has taken two principal forms: religious and political, corresponding to the two ways in which the movement has itself been envisaged.

1. Religious Opposition. Religious opposition comes from both Orthodox and Reform quarters.

a. The Orthodox View. Traditionally Orthodox Jews have contended that any restoration of the Jews to Palestine by their own efforts, and any rehabilitation of the Jewish nation on political lines, is a denial of Scriptural prophecy, which conceives of the event as realizable only by an external and miraculous act of divine intervention and as an essentially religious renaissance. The Messiah, scion of David, it is held, will come in God's own good time, to restore the fortunes of Judah, "lead back the captivity," and rebuild the Temple on Mount Zion. This, however, will be more than a purely political restoration, for the whole of mankind will come to accept the teachings of Israel. The "chosen people" will have completed its mission, and the Torah will become universal. It is for this that Orthodox Jews pray daily, and expressions of this aspiration are ubiquitous in the traditional liturgy. Any attempt to anticipate the event, or to substitute for it a purely political regeneration of Israel, is a repudiation of the Divine Purpose, and a "profanation of the Holy Name."

Typical of this attitude is the statement of Samson Raphael Hirsch (1808-88), founder of the Neo-Orthodox movement:

> For this future, which is promised us in the glorious predictions of the inspired prophets, whom God raised up for our ancestors, we hope and pray; but actively to accelerate its coming were sin, and is prohibited to us. The entire purpose of the Messianic Age is that we may, in prosperity, exhibit to mankind a better example of "Israel" than did our ancestors the first time; hand in hand with us, the entire race will be joined in universal brotherhood through the recognition of God, the all-embracing Unity.

With a few notable exceptions, among whom were Marcus Ehrenpreis and Moses Gaster, this was the view of most Orthodox rabbis at the time of the first Zionist Congress in 1897, while at the second congress Gaster was obliged to convene a special ecclesiastical conference in order to persuade his colleagues that Zionism was compatible with religious principles. Since that date, large numbers of Orthodox and Conservative rabbis and scholars, as well as laymen, have come to espouse the once unpopular cause, and there has been a growing tendency to accept the view of the historian Graetz that "the Jewish people is its own Messiah," and that the divine purpose may in fact be fulfilled through a political vehicle. Indeed, the combination of political aspiration with religious orthodoxy has found expression in the creation of the Mizrachi wing of the Zionist Movement, which works "for the achievement of the Zionist aims . . . on the basis and in the spirit of Tra-

ditional Judaism." Similarly, the Reconstructionist Movement of Mordecai M. Kaplan in the United States, itself an outgrowth of Conservative Judaism, while denying that Jewish life is possible only in Palestine, nevertheless regards that land as "the cultural center for Israel's intellectual and spiritual rebirth," and obliges its members to pledge "moral and material support" to Zionist enterprise within it.

In more extreme circles, however, the Orthodox opposition has continued. Typical of this diehard intransigence is the position adopted since its foundation in 1912 by the Agudath Israel, world organization of Orthodox Jews. Writing in 1919, Isaac Breuer, one of its leading spokesmen, and rabbi of the rigidly Orthodox community of Frankfort, stigmatized Zionism as "the most formidable enemy that has ever arisen against the Jewish people." Although not averse to colonization in Palestine as a measure of relief or as a means of focussing intensive religious life, the Agudah has consistently opposed the wider national policies of the Zionist Movement. Not only has it allied itself upon occasion with Arab nationalists, but it has also addressed repeated protests to the League of Nations and the Mandatory Power.

The attitude of the Orthodox is not uninfluenced by the growing tendency to conceive of Jewish nationalism along purely secular lines. This, it is held, is to rob the Jewish people of its *raison d'être* and to sacrifice its true eternal character for the exigency and expedience of the moment. In the eyes of the Orthodox Jew, the termination of the Galuth (exile) must necessarily involve the restoration of the Jewish religion to its full strength, and the reestablishment of the Jewish nation is but a means to this end. To create such a nation merely in order to relieve a political situation is to forfeit the end for the means and to cast overboard that which alone gives validity to Jewish coherence. In keeping with this attitude, the religious laxity of Zionist leaders is regarded as a legitimate target of attack, and it is not insignificant that Agudist leaders and Hasidic rabbis have even based their opposition on the fact that many of the spokesmen of the nationalist movement do not observe the religious ordinance of wearing Tefillin (phylacteries) daily.

Closely allied to the view that the Jews are essentially a *religious* nationality, and that Zionism loses sight of the religious element, is the contention that the Jews are not a nation at all, but solely a religious community. Especially representative of this attitude was Chief Rabbi Moritz Güdemann of Vienna, who, in his *National Judaism,* published in 1897, the year of the first Zionist Congress, argued that Zion was, in Jewish thought, essentially a *religious,* rather than a national symbol, and that restoration to Palestine meant the realization of the Jews' religious mission, rather than the political reestablishment of their nation. In other words, Zion, like the Parnassus of the Greeks, had come to lose its strictly territorial associations, so that a physical return to it in a political sense was a repudiation of its sublimated and spiritualized character.

b. The Reform View. Quite different in ideology is the opposition of Reform Judaism to Jewish nationalism. To Reform Jews the destruction of the Temple and the dissolution of the Jewish state was not a disaster, but a blessing in disguise. It lifted Judaism from the local to the universal. The position of Reform Judaism was stated concisely in 1869 by the Philadelphia Conference of American Rabbis:

> "The Messianic aim is not the restoration of the old Jewish state under a descendant of David . . . but the union of all the children of God in the confession of the unity of God.
>
> "We look upon the destruction of the second Jewish commonwealth . . . as a result of the divine purpose revealed to Abraham which, as has become ever clearer in the course of the world's history, consists in the dispersion of the Jews to all parts of the earth, for the realization of their high priestly mission, to lead the nations to the true knowledge and worship of God."

In the following year (1870), Abraham Geiger, undoubtedly the foremost thinker of the movement, summarized the Reform attitude by observing:

> "Judaism . . . must get out of its national enclosure and, secure its eternal validity, penetrate without hesitation the spacious halls of humanity."

This view, based on a fusion of universalism with antinationalism, found further expression at the Pittsburgh Conference of 1885, which declared:

> "We consider ourselves no longer a nation, but a religious community, and we therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor a restoration of any of the laws concerning a Jewish state."

Such resolutions, adopted originally (after the model of a similar pronouncement at the Frankfort Reform Conference of 1845) as a statement of theological position, came, after the advent of political Zionism, to represent the reaction of Reform Judaism to the Jewish national movement. Their substance was repeated in 1899 by the American Reform leader, Kaufmann Kohler, who asserted that "Judaism is a religious truth entrusted to a nation destined to interlink all nations and sects, classes and races." While not denying that the Jews were a nation, Kohler insisted that they were a cosmopolitan nation, and that to give them "a local habitation and a name" was to frustrate their mission. Lucien Wolf, writing on "The Zionist Peril" in the *Jewish Quarterly Review* (vol. 18, 1897, pp. 1-25), took the same position, that Jewish nationalism implied retrogression; while in 1905 the Anglo-Jewish littérateur, Laurie Magnus, addressing a meeting in Birmingham, England, gave terse expression to the Reform Jewish standpoint:

> An ultimate Zion, not geographically fixed, nor dated in time, but gradually to be approached by the fulfillment of our mission in the countries in which we are dispersed.

This position was reiterated by Rabbi Israel Mattuck, leader of Liberal Judaism in England, who wrote:

> Liberal Judaism is universal Judaism. It gave up deliberately the connection between Judaism and Palestine which Orthodox Judaism still maintains. It aims for a Judaism at home in every land.

In accordance with this view, Reform and Liberal Jews expunged all references to a return to Zion from the traditional prayers still retained in their liturgies, or alternatively reinterpret them in a symbolic and universal sense.

While, however, Reform Judaism as a movement has adopted an anti-national definition of the Jewish iden-

tity, many of its leading spokesmen have been staunch adherents of the Zionist Movement. Among these mention may be made especially of Rabbis Gustav Gottheil and Stephen S. Wise, the latter being the founder of the Federation of American Zionists and the president (from 1936) of the Zionist Organization of America. Moreover, the inspiring results of Zionist enterprise in Palestine and the need of finding a refuge for persecuted Jews, after the rise of Nazism in 1933, led to a marked change of attitude on the part of the Reform rabbinate in the United States. In 1937 the following "guiding principle" was adopted by the same body, meeting at Columbus, Ohio:

"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."

It should be noted, however, that while viewing with favor the development of Palestine as a cultural and spiritual center for Jews, the resolution makes no commitment on the score of Jewish nationalism. In the discussion on the motion, Rabbi Samuel Schulman pointed out that the reference to *"a* Jewish homeland," rather than to *"the* Jewish homeland," was purposeful and deliberate, while the resolution itself was supplemented by a further "guiding principle," reiterating the traditional position of Reform Judaism concerning the nature and function of the Jewish people:

"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 cooperate 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."

It will be seen, therefore, that the change of attitude is confined to the question of the spiritual and cultural value to Jewry of Jewish colonization in Palestine. It does not, as is too often supposed, imply any reversal of policy on the wider issue of Zionism and Jewish nationalism.

2. Political Opposition. Political opposition to Jewish nationalism has turned almost entirely upon the question of emancipation. In 1897, when the Zionist Organization was brought into being, most of the Western European countries had already emancipated their Jewish inhabitants, while those of Eastern Europe had not. Western European Jewry, therefore, was anxious not to compromise its new-gotten status of equality by claiming a nationality distinct from that implied in its citizenship. Quite different, however, was the problem of Eastern European Jewry. Here equality had still to be won, and the most practical method of doing so was to secure recognition of the Jewish groups as cultural or ethnic minorities within their several states of residence. To claim a separate universal nationality, as envisaged by the Zionists, would, it was held, destroy the basis of the struggle and thereby condemn the Jews to a permanently inferior status.

a. Eastern Europe. The Eastern European opposition finds expression in what may be described broadly as the doctrine of autonomism. This movement repudiates the notion of a universal Jewish nation, and seeks instead to establish the civil and political rights of Jews by having them recognized as cultural or ethnic minorities. Autonomism, however, has taken various forms, inasmuch as the criterion of the Jewish group has been variously defined. Its principal exponents are: (1) the Bund; (2) the Jewish People's Party of Simon Dubnow; (3) the Austrian Yiddishist movement of Nathan Birnbaum.

The Bund, established in 1897 as the General League (Bund) of Jewish Workers of Russia and Poland, opposed Zionist nationalism as a bourgeois reaction to anti-Semitism. Socialist in outlook and program, the Bund (which later incorporated Baltic and other elements) was first and foremost a workers' organization, and its object was to regulate the situation of the Jews in a given area. The nationalism which it sponsored amounted, in fact, to no more than an ethnic qualification for minority status within the framework of a larger political state. It was not a Jewish state nationalism, and therein lay its difference from, and its opposition to, Zionism. While it sought cultural autonomy and the official recognition of Yiddish as a Jewish minority language, it insisted that the acknowledgment of Jewish nationality should be but an instrument for the acquisition of civic status in the larger state. If it had served to brand Jews as aliens, members of a foreign state or nation, this would have been the last thing in the world that the Bundists would have desired.

The underlying philosophy of the Bund, by virtue of which it defined its Jewish nationalism, approximated closely the philosophy of Chaim Zhitlowsky. In his Russian monograph, *A Jew To Jews,* published in 1892, Zhitlowsky had argued that a nation is "a people which for generations has coped distinctively with human problems." Rejecting the criteria of common religion or common intellectual ideology, Zhitlowsky found the hall-mark of nationhood in common historical experience and by this test pronounced the Jews to be a nation. It was therefore unnecessary to advocate the cultivation of any one specific culture or way of life as a justification for their national status. Within themselves, they could be as diversified as possible, so long as all shared the common historical experience. As a consequence of this thinking, Jewish nationalism, in the philosophy of Zhitlowsky, could scarcely be construed in terms of renascence of group revival. All it could ever be was a political status.

Somewhat more mystical in its philosophy, but presenting many similar features, was the movement founded by Dubnow in 1906 under the name of the Jewish People's Party (Volkspartei). Here, too, the emphasis was placed upon cultural autonomy and minority rights rather than upon the acquisition of a national homeland. Dubnow's point, resulting from his historical researches, was that the bond uniting all Jews was essentially of a spiritual-cultural character and not of political distinctiveness. Accordingly, if the Jews claimed from the world any kind of special recognition, it had to be on the basis of their being a cultural community, not a political nation. Therefore the form of recognition which they demanded had to be such as would preserve that cultural unity and distinctiveness, and not such as would convert them into what they were not—a nation. The Dubnow philoso-

phy, outlined principally in a series of "Letters Concerning Ancient and Modern Judaism," appearing in the journal *Voskhod* (1897-1902), drew its main adherents from intellectual followers of the historian. It was opposed to political Zionism, regarding the latter as based upon a distorted view of the Jewish genius. The only nationhood which Dubnow would recognize was what he called "a Diaspora nationhood," and this meant no more, in fact, than individuality as a distinctive group. The "nation" as postulated by him lacks every characteristic of the term as defined by the dictionary or by political usage.

To the same school of Diaspora nationalism belonged the Austrian "Yiddishists," headed by Nathan Birnbaum. Birnbaum's position, defined at a Czernowitz conference in 1908, may best be described as "non-assimilationist non-nationalism." It was based upon the conviction that Jews are distinctive in every society, but that they also exhibit no unity of culture among themselves. In other words, Birnbaum saw only Jews, but no Jewish people or nation. He realized, however, that these Jews *were* Jews by virtue of a distinctiveness which marked them off in every community from their non-Jewish neighbors. What he sought, therefore, was a political safeguard for the maintenance of this distinctiveness, but without implying that Jews everywhere constituted a single unit. Birnbaum found the solution of the problem in a demand for recognition in each country of a Jewish cultural minority, enjoying autonomy in cultural matters and permitted to use Yiddish (not Hebrew) as its own minority language. The preference for Yiddish rather than Hebrew played a large part in Birnbaum's program, and its significance was cardinal. Hebrew is the "ideal" tongue of an "ideal" Jewish nation, and of this Birnbaum would not hear. Yiddish, on the other hand, was, in actual fact, the distinctive cultural vernacular of the distinctive Jewish group in most countries. Accordingly, in the light of Birnbaum's philosophy, Yiddish, and not Hebrew, was the obvious language of the Jewish cultural minority.

b. Western Europe. Different entirely were the grounds for political opposition in Western Europe. First, there was the fear that a recrudescence of territorial nationalism might liquidate the movement of emancipation. Second, there was the fear that it might liquidate that tendency toward the greater immersion of Jews in the life of the nations which had followed in the wake of political emancipation, and which, in France, Germany and Austria, had even led to positive assimilation.

The leading communal organizations in Western European countries were resolutely opposed to the Zionist Movement. None of them was represented at the first Zionist Congress of 1897, while the fruitlessness of Herzl's appeals to acknowledged Jewish leaders is recorded in detail in his *Diaries*. Characteristic was the fact that the Union of German Rabbis intervened to prevent the holding of the first Zionist Congress in Munich, as originally planned, while in England the Sephardic chief rabbi, Moses Gaster, was prohibited by the elders of his congregation from indorsing Zionism or speaking in its favor in his official capacity. Even before the Congress convened, and before Herzl had published his *Judenstaat,* the Central Conference of American Rabbis, meeting in 1891, had achieved a fusion of religious and political opposition in the declaration that "America is the American Jew's Jerusalem and Washington his Zion." Similarly, in 1897, the German Association of Jewish Rabbis had adopted a resolution affirming that Judaism is a religion, not a nationality, and that "the Jews in Germany are *national* Germans, though as such faithful to the divine religion of Sinai" (*Die Welt,* June 11, 1897). In the same year, too, the Board of Jewish Ministers of Germany placed on record their conviction that Zionism was contrary to inner national loyalty. Most eloquent of all in this respect was the utterance of Ludwig Geiger, leader of the German Liberal Jews, who declared (1905) that "the withdrawal of civil rights appears to be the necessary consequence of Germany's legislative reaction to Zionism, the only answer that the German national conscience can give." This view, it may be remarked, was based, implicitly if not explicitly, upon the nation that emancipation was a kind of contract, whereby the Jews were bound, in return for the civil status accorded them, to surrender all claims to a separate nationality. This notion has persisted, indeed, as an undercurrent of the opposition to Jewish nationalism to the present day, and it has this much justification, that in some cases, such as that of Austria, the granting of emancipation was, in fact, expressly conditional upon the suppression of all distinctively "national" exclusiveness on the part of the Jews.

The readjustment of Europe after the first World War brought the question of Jewish nationalism prominently to the fore. It was realized on all sides that a settlement of the so-called "Jewish question," especially acute in Eastern Europe, would have to form part of a general settlement, and this realization naturally inspired considerable activity on the part both of Zionists and autonomists. These efforts at once aroused the apprehension of emancipated Jewries, who feared that a new definition of the Jewish identity might impair their coveted civil rights.

In England, news of Zionist negotiations with Sir Mark Sykes, Lloyd George and other representatives of the government, toward the end of securing an internationally recognized Jewish homeland, caused alarm in circles where it was feared that such recognition of Jewish nationality might impair the civic status of British and European Jews, and where any attempt at defining Jews in political terms was traditionally rejected. Accordingly, a letter in this sense was addressed to the London *Times,* on May 24, 1917, by David L. Alexander, president of the Board of Deputies, and Claude G. Montefiore, president of the Anglo-Jewish Association. The letter, however, was completely unauthorized and did not, in fact, represent the attitude of the organizations named. Protests immediately followed. On May 25th Lord Rothschild, president of the United Synagogue and later addressee of the Balfour Declaration, officially repudiated the letter in a note to the *Times.* On May 27th he was followed by Chaim Weizmann, president of the Zionist Organization, and on May 28th by Chief Rabbi Joseph Hertz. The Haham of the English Sephardim, Moses Gaster, also entered his protest. On June 1st, however, a letter appeared in the *Times,* signed by representative Anglo-Jewish laymen, supporting the stand taken by Alexan-

der and Montefiore. The letter was signed by Lord Swaythling, Charles H. Henry, Matthew Nathan, Lionel Abrahams, Isidore Spielmann, Edward Stern, Israel Abrahams, Leonard L. Cohen, Ernest Franklin, Israel Gollancz, Michael A. Green, H. S. Q. Henriques, Joshua M. Levy, Laurie Magnus, E. Sebag-Montefiore, A. R. Moro, Philip S. Waley and Albert M. Woolf.

All these men were important figures in communal life. Thus, Lord Swaythling was the president of the Federation of Synagogues, Albert Woolf was a treasurer of the United Synagogue, Israel Abrahams was reader in rabbinics at Cambridge University, Israel Gollancz was a famous Shakespearian scholar and professor of English in London University, Israel Spielmann was a prominent art connoisseur, and Laurie Magnus was a former leader-writer for the *Morning Post.*

Opposition to the nationalist cause was not confined to this protest. Previously, on January 6, 1917, at a dinner given to him in London, Israel Zangwill had outlined his position as follows:

"The essence of Jewish history is not the Holy Land, but the Holy Spirit. . . . Desirable as is the re-establishment of a Jewish state, nevertheless, were that re-establishment taken as an end in itself, did it succeed merely in adding another to the states that already fill the world with fire and fury, then it would be a very poor end to the dream of four thousand years."

(*Jewish Chronicle,* January 6, 1917)

The issuance of the Balfour Declaration, in the following November, inspired further efforts on the part of the opposition. In England, a League of British Jews was constituted out of those who wished to resist the assertion that Jews were a nation. The organization, which included most of the influential members of the community, opened negotiations with the American Jewish Committee (June, 1918), endeavoring to secure its support. The Committee, through its president, Louis Marshall (July 12, 1918), made it clear that while it welcomed the establishment of a home for Jews in Palestine, it resisted the creation of a *national home for the Jewish people.* Marshall wrote:

"We deemed it our duty, for many reasons, . . . to give expression to our attitude towards the British Declaration, but at the same time considered it highly important to give emphasis to those controlling principles which we look upon as essential to the preservation of our status as American citizens, and to file a caveat against future misinterpretation of the theory on which our acceptance of the Declaration is based." (*Jewish Opinion,* London, December, 1918)

In this spirit, a Statement to the Peace Conference, protesting against the theory of Jewish nationalism, was sent to President Woodrow Wilson, for the attention of the Peace Conference. The Statement said:

"This demand not only misinterprets the trend of the history of the Jews, who ceased to be a nation 2,000 years ago, but involves the limitation and possible annulment of the larger claims of Jews for full citizenship and human rights in all lands in which those rights are not yet secure. For the very reason that the new era upon which the world is entering aims to establish government on principles of true democracy, we reject the Zionistic principle of a 'national home for the Jewish people in Palestine.' "

(The full text is in the Supplement to *Jewish Opinion,* No. 3.)

In a memorandum addressed to Foreign Minister Pichon, on July 16, 1918, the Alliance Israélite Universelle, of France, adopted the same attitude, but subsequently altered its view and accepted a compromise worked out by the Conjoint Committee of the British Board of Deputies (October 2, 1918) whereby recognition would be demanded of the Peace Conference for the oppressed Jewries of Eastern Europe on the basis of their being *minorities,* rather than *a national minority.*

The imminence of the Peace Conference led to a revival of nationalist demands. On October 25, 1918, the Zionist headquarters at Copenhagen issued a manifesto demanding full national recognition for the Jewish people. At the same time, a Jewish National Council was organized in Bucovina, under Benno Straucher, for the advancement of claims for recognition as a national minority. A similar movement was inaugurated, the following month, at a Vienna conference of the Jewish National Council of German Austria, and on December 15, 1918, a Hungarian Jewish Conference, meeting at Temesvár, followed suit. Simultaneously, at a joint congress of Jewish parties in the Ukraine (Kiev, November, 1918), all groups demanded a platform of national autonomy, while the Jewish National Council of reconstituted Lithuania adopted the same principle early in 1919.

The Western European delegates to the Peace Conference were therefore confronted with a solid bloc of Eastern European Jewish representatives one and all wishing to regulate the future status of the Jews on a nationalist basis. This naturally encountered opposition on the part of the emancipated elements. Especially intransigent in their attitude were the representatives of the Alliance Israélite, consisting of Eugene, Sée, Salomon Reinach, Charles Netter, Israel Lévi and Sylvain Lévi. Sée insisted that nothing more was required than such "tolerance" as obtained under the French Constitution. This, however, drew the ire of Menahem Mendel Ussischkin, the Ukrainian Jewish representative and a prominent Zionist leader, who outlined a plan for *national* autonomy and affiliation with a "World Jewish Parliament." Similar, too, was the line of Leo Motzkin, who argued that only by a national solution of the problem could the situation be definitely regulated. Nahum Sokolow proposed the formula of ethnic, as distinct from national rights, that is, recognition of language and culture, but not of separate national status. To this formula Claude G. Montefiore, one of the leading British anti-nationalists, assented. The Alliance Israélite, however, stoutly maintained its stand that no distinctive recognition of Jews was to be demanded. Finally, however, a compromise was worked out by a specially appointed committee of seven, and the well-known provisions of the Minority Treaties were ultimately secured. By these provisions, Jews were recognized as cultural and ethnic minorities, while the larger issue of national status for the Jewish people as a whole was shelved.

Another form of opposition to the Jewish national movement may be described as Territorialism. In this case, however, the target of attack is not the conception of a Jewish nation, but the focussing of that nation in a Palestinian state. In other words, it is an opposition to Zionism, rather than to Jewish nationalism per se.

3. The Situation in 1942. A number of commissions and committees were engaged (1942) in drafting

plans for the new world order after the second World War. Most of those published up to that year envisaged some form of internationalism or federalism, and it was generally recognized that the time-honored principle of *cuius regio eius natio* had broken down. In the light of this development, it would appear that the old-time solution of the so-called "Jewish problem" along strictly national lines is no longer adequate, and that it must give place to a reformulation of the Jewish identity in terms of the newly emergent conceptions. So far, no Jewish organization had attempted to face this issue, involving as it does not only the future of the Jews as a distinctive entity, but also a restatement, or reformulation, of the Jewish religion. There can be little doubt, however, that it is along this line that the next stage of Jewish nationalism must be sought.

See also: CENTRAL CONFERENCE OF AMERICAN RABBIS; JEWISH AGENCY FOR PALESTINE; JUDAISM IN AMERICA (under 3. Reform Judaism); MESSIANISM; MINORITY RIGHTS; TERRITORIALISM; ZIONISM.

THEODOR H. GASTER.

Lit.: *Central Conference of American Rabbis Year Book,* vol. 23 (1913) 304-39; vol. 31 (1921) 79-80, 85-88; Josseph, Bernard, *Nationality: Its Nature and Problems* (1929); Elbogen, Ismar, "Die Bezeichnung 'Jüdische Nation,'" *Monatsschrift für Geschichte und Wissenschaft des Judentums,* 1919, p. 200 et seq.; Duker, Abraham G., in *Contemporary Jewish Record,* vol. 3, p. 14 et seq.; Simon, Leon, *Studies in Jewish Nationalism* (1920); Cohen, Hermann, *Religion und Zionismus* (1916); Lazarus, Moritz, *Was heisst National?* (1925); Böhm, Adolf, *Die zionistische Bewegung* (2 vols., 1920 et seq.); Sokolow, Nahum, *History of Zionism* (2 vols., 1919); Kohn, Hans, *Nationalismus* (1922); idem, *Die politische Idee des Judentums* (1924); Weltsch, Felix, *Nationalismus und Judentum* (1920); Buber, Martin, *Reden über das Judentum* (1925).

NATIONS, THE SEVENTY, *see* ETHNOLOGY, BIBLICAL.

NATONEK, JOSEF, rabbi and pioneer of Zionism, b. Kömlőd, Hungary, 1813; d. Bátor, Hungary, 1892. He studied at Zagreb and Nikolsburg and obtained his rabbinical diploma from Rabbi Moses Sofer, of Pressburg. As a merchant he supplied the Hungarian revolutionary army and had to flee before the Austrians. He was principal of the Jewish school at Nagysurány, and subsequently rabbi at Jászberény and Székesfehérvár (1861-67). He gave up his rabbinate to devote himself wholly to the reclamation of Palestine. In concurrence with the Alliance Israélite Universelle and Sir Moses Montefiore, he negotiated unsuccessfully with the grand vizier at Constantinople. He returned to Hungary, settling in Budapest, where he edited what may be considered the first Zionist weekly, *Das einige Israel* (1870).

Natonek collaborated on Lipót Löw's journal, *Ben Chananja,* and in answer to an attack by Löw on Rabbi Moses Sofer published *Rabbi Moses Sofer und der Magier Ben Chananja* (1865). His other published works include *Wissenschaft-Religion* (1876) and *Shir Hashirim* (with the German translation and the commentaries of Holländer; 1871). He collaborated with Joseph Paux on *Pentaglotte,* a dictionary of the Hebrew, Latin, French, German and Magyar languages, of which the letter *A* was published.

NATRONAI, 1. Gaon of Pumbeditha from 719 to 730. He was surnamed Mar Yanka. He was so harsh toward the scholars that he forced many of them to resign and to attend the academy at Sura. On the other hand, he was lenient to the repentant followers of Serenus, the false Messiah, although they had rejected certain Talmudic ordinances, and permitted them to return to the community.



Samuel Naumbourg

2. exilarch of the 9th cent. He was deposed by the Geonim of Sura and Pumbeditha, and went to Northern Africa, probably Kairwan. There he is reported to have written down from memory the text of the Babylonian Talmud and to have sent it to the Spanish Jewish communities.

3. Gaon of Sura about 860. He wrote a number of responsa, including some to the communities in Spain, to which he sent the oldest known arrangement of the customary benedictions.

NATURAL SCIENTISTS, *see* PHYSICIANS; SCIENCE AND INVENTION.

NAUMBOURG, SAMUEL, cantor and liturgical composer, b. Donaulohe, Bavaria, Germany, 1817; d. Paris, 1880. Son of a local cantor and the offspring of a family of cantors dating back four generations, he evinced great musical talent even as a mere child. For a while he served in Besançon as cantor and Shohet. His yearning for music led him, however, to Strasbourg, where he obtained employment as choirmaster. Going later to Munich, he studied general music and voice with Hofkapellmeister M. Roder, and Hazanuth with cantor Maier Kohn. Looking about for greater opportunities he went to Paris where, aided by the well-known operatic composer Jacques Halévy, Naumbourg was commissioned by the French government to compile a service to be introduced into all synagogues throughout France. After one year Naumbourg submitted (1843) the first part of his monumental *Semirot Jisrael,* which was hailed by all cantors and musicians.

In 1845 Naumbourg's renown was sufficient to secure for him the position of chief cantor of the Paris Kehillah, which had been vacant since the death of Israel (Glogau) Lowy (1832). Although his two volumes, *Semirot Jisrael* (1847) and *Agudas Shirim* (1874), the latter containing a scholarly treatise on Jewish music, earned him high prestige, he gained the further appreciation of music-lovers by collecting and

rewriting in modern notation, and finally publishing, the by then almost extinct works of Salomon Rossi, cantor of Mantua. Through the generosity of Baron Edward Rothschild and Rabbi Marco Mortara of Mantua, a complete collection of Rossi's work for the synagogue was compiled and through Naumbourg's painstaking scholarly work was republished in Venice (the original was printed in 1622) and thus preserved for posterity. His original compositions are marked by graceful melody, their harmony by effective use of solo parts. MAX WOHLBERG.

Lit.: Friedmann, Aaron, *Lebensbilder berühmter Kantoren,* vol. I (1918); Idelsohn, A. Z., *Jewish Music* (1929) 261.

NAUMBURG, AARON, merchant, b. Allegheny City, Pa., 1859; d. Montecatini, Italy, 1928. After starting his business career in Richmond, Va., he went to New York, in 1890, where he founded the hatters' fur company of Jonas and Naumburg, recognized in that industry as perhaps the largest in the world. During his life-time Aaron Naumburg was noted for his many philanthropies. In celebration of his thirty-fifth wedding anniversary he distributed $350,000 in gifts to relatives and institutions. He contributed $20,000 to establish a permanent travel and study scholarship at the College of the City of New York. Upon his death he left public bequests that totalled $1,305,000. His widow, born Nettie C. Goldsmith of Cleveland, who donated $50,000 to the Girls' Home Club of New York, 1929, died in 1930. At her death her art collection was bequeathed to Harvard University, with a fund for its maintenance.

Lit.: American Hebrew, Aug. 10, 1928, p. 401.

NAUMBURG, BERNARD, lawyer, b. New York city, 1875; d. Chicago, 1930. He received his degree from the New York University Law School in 1897, and pursued a long career of successful legal practice in New York city, involving numerous cases of importance, one of these resulting in a judgment of $150,000 against the czar of Russia. He figured in the breaking up of the Ramapo water-supply ring, and was thus instrumental in saving New York city millions of dollars.

In 1916 he became supervisor of lectures in the post-graduate law department of the College of the City of New York, where he had formerly taught Latin. He served as president and president emeritus of the college alumni association for a number of years. During the first World War Naumburg was instructor in French to officers of the Signal Corps. He was author of various legal monographs.

He was likewise active in the Jewish community and in the Society for Ethical Culture.

NAUMBURG, ELKAN, banker and music patron, b. Germany, 1834; d. New York, 1924. He was the first to endow and introduce free concerts in the New York city parks. Naumburg donated a large bandstand to Central Park, New York, said to be the finest in the world, and was also a liberal contributor to various philanthropies.

Lit.: American Hebrew, Aug. 8, 1924, p. 373.

NAUMBURG, GEORGE WASHINGTON, banker, b. New York city, 1876. He was the son of Elkan Naumburg, and married Ruth Morgenthau, daughter of Henry Morgenthau, Sr. Naumburg was a member of the firm of E. Naumburg and Company of New York from 1898 to 1931, when he retired. He was appointed president of the New York Guaranteed Mortgage Protection Corporation in 1933 by Governor Herbert H. Lehman. During the first World War he was assistant to the chief of the cotton section of the War Industries Board. Naumburg was active in the affairs of the New York Merchants' Association and in the National Economy League.

His diverse social and communal activities included work with the Baron de Hirsch Fund, of which he was elected president in 1933; he still held that post in 1942. He was likewise elected to directive posts in the Hawthorne School for Delinquent Jewish Boys and Girls, where he introduced mental hygiene in correction; on *Parents' Magazine,* the People's Music Foundation, the National Child Welfare Association, the Refugee Economic Corporation and the Joint Distribution Committee.

NAUMBURG, MARGARET, educator, b. New York city, 1890. She was a student of philosophy, economics and psychology, and in 1912 went to London to pursue social research studies with Sidney Webb. Becoming interested in child education, she left to study with Montessori in Rome, and when she returned to the United States in 1913 began her teaching career with a class of young children at the Henry Street Settlement in New York. In 1914 she started the Children's School; this experiment later became the famous Walden School, of which she was director until 1922, then retiring to serve as advisory director. Her central theory of education stressed the cultivation of each child's "individual essence"; she preached, not the following of a rigid technique no matter how new or modern, but of those methods which experience continued to prove best adapted to the central aim.

Miss Naumburg's theories of education were expounded by her in *The Child and the World* (1928). She published also articles, poetry, and drama. She was married to the writer Waldo Frank.

Lit.: Rosenfeld, Paul, *Port of New York* (1924) 117-35, 302-3.

NAUMBURG, ROBERT ELKAN, engineer and inventor, b. New York city, 1892. As a mechanical engineer he became an executive in several important New York and Massachusetts firms. In 1935 he was appointed head of the research department of the Jonas and Naumburg Corporation of New York, a position which he still held in 1942. In the course of his career he invented a number of devices of all kinds, most important of which proved to be his visagraph, a mechanism which enables a blind person to read, without outside assistance, any book printed in ink. It operates to produce enlarged and raised letters on a roll of aluminum foil by means of a photoelectric cell "eye" directed on the print. The reader can operate the machine by himself and then feel the letters it produces with his fingers, as in the reading of Braille, but with the advantage that he need possess only the ordinary printed book. This device Naumburg gradually perfected between 1926 and 1936. For it he was awarded the Franklin Institute's John Price Wetherill Medal.

Naumburg served as a machine gun instructor in the

first World War, and was an engineer officer in the aviation corps. He contributed to numerous technical magazines, and published *Evolution of the Cotton Spinning Frame.*

Lit.: *Literary Digest,* May 23, 1931, p. 27; *American Hebrew,* Dec. 7, 1928, p. 150.

NAVARRE, a province of northern Spain, formerly a kingdom. Sancho El Mayor, the first king of Navarre (1000-35), made the Jews settle in the cities that had become depopulated after the expulsion of the Saracens. They were granted special privileges (*fueros*), and Jews were even employed by the rulers as financial agents.

Under the French kings, the fate of the Jews grew worse, but Theobald I of Champagne (1234-53) defied the pope's order to make the Jews wear badges and he protected them not only against the violence of the mob, but also against oppression by the municipal authorities. Not until the accession to the throne of Theobald II (1253-70), when Navarre came under direct French suzerainty, did the Jews come to occupy the same position as those of France and become victims of many acts of violence. A series of grave persecutions started in 1321, when the Jews were severely attacked by the fanatical Pastoureaux (shepherds) of France, and it reached its climax in 1328, when the ghetto of the city of Estella was set afire and almost the entire population was slain after a gallant self-defense. According to an eye-witness, Menahem ben Zerah, more than 6,000 Jews lost their lives in these persecutions that spread all over the kingdom.

When Navarre separated from France (1329), the new ruler, Philip III, Count of Evreux, punished the rioters, but at the same time confiscated all the property taken from the Jews and imposed a coronation tax of 15,000 livres upon them. The Jews, their number diminished due to the pogroms and to the plague (the Black Death, 1348 and 1349), were forced to live in ghettos (juderias); Tudela, the largest community, which had formerly had 500 Jewish families, in 1366 had only 270. On the other hand, the Navarre Jews were not subjected to the bloody persecutions that ravaged Spain in 1391. Similarly, when the Jews were expelled from Spain (1492), some Jews from Aragon found asylum with the counts of Lerin, Navarre. But in 1498 the Jews were banished also from Navarre; the number of those who became Christians in order to be permitted to remain in the country was considerable.

The Jews of Navarre followed many trades—there were tanners, weavers, goldsmiths and silversmiths, shoemakers and tailors among them—but chiefly mercantile pursuits; through them, Pamplona, the capital, and Estella became important commercial centers. Some Jews were appointed physicians to the court. Charles III of Navarre was accompanied on his journey to Paris by two physicians, a surgeon and an astrologer, all of them Jews. Outstanding scholars were Hayim Galipapa, rabbi of Pamplona (14th cent.), and Rabbi Joseph Orabuena (d. about 1410), who was also physician to the king. Benjamin of Tudela was a famous traveler.

NAVON BEY, JOSEPH, Palestinian financier and philanthropist, b. 1852; d. Paris, 1934. He was a scion of one of the richest Sephardic families of Jerusalem. Long before the movement of political Zionism, his painstaking efforts in behalf of Jewish colonization in Palestine finally resulted in his obtaining, in 1884, permission to found the colony Ekron (near Jaffa), which up to then had never been granted. He participated in the establishment of Petach Tikvah and Rishon Le Zion. As a result of his relations with the Turkish government he succeeded in buying secretly large tracts of land in Galilee and Judea. He established Jewish settlements at the gates of Jerusalem. He obtained from the Turkish government permission for the settlement of 800,000 Jewish families in Asia Minor, but nothing came of it. Navon Bey also built the railway from Jaffa to Jerusalem. His name is closely connected with all great Jewish social works of this epoch.

Lit.: *Menorah* (1927), Nos. 14, 15, 16 and 17.

NAZARETH, town in lower Galilee, famous as the home of Jesus (*Matt.* 2:23; *Mark* 1:9; *Luke* 4:16). The place is not mentioned in the Bible or in Talmudic literature, but several elegies of Eleazar Kalir (8th or 9th cent.), doubtless on the basis of an old tradition, mention a class of priests who came from a town of that name. Nazareth was a Jewish city as late as the 7th cent. It is probable that the original name of the town was Nazrat; the Arabic name is El Nazira. In modern times Nazareth is a beautiful town of some 9,500 inhabitants, or whom 3,000 are Mohammedans and the rest Christians.

It is probable that the name Nazarene (Hebrew, *notzri*) which was given to Jesus and his followers was derived from Nazareth. It was borne especially by the Ebionite Christians, who continued to observe Jewish customs and who came into contact with the Jews, and is therefore in general use to designate Christians in rabbinic literature. They had a gospel of their own, which has survived only in fragments; they were eventually regarded as heretics, and disappeared. The claim that it was prophesied in the Bible that Jesus would be called a Nazarene (*Matt.* 2:23) has no actual basis in the Hebrew Bible; it may, however, rest on an interpretation of the word *netzer* ("shoot") in *Isa.* 11:1.

Lit.: The Bible dictionaries.

NAZIMOVA, ALLA, actress, b. Yalta, Crimea, Russia, 1879. She studied dramatic art in Moscow, and in 1905 came to the United States with a Russian dramatic company headed by Paul Orlenoff. She made her New York debut in the Russian language as Lia in Eugene Chirikoff's *The Chosen People,* but soon turned to the English stage and became noted for her presentation of Ibsen roles, such as Hedda Tesman (*A Doll's House*), Hilda Wangel (*Master Builder*), Hedwig (*Wild Duck*), Rita Allmers (*Little Eyolf*) and Mrs. Alving (*Ghosts*). The German author Gerhart Hauptmann, after seeing her in a play by Eugene O'Neill, praised her as "the greatest actress he had seen since the death of Elenora Duse."

In 1916 Nazimova appeared on the screen for the first time in *War Brides,* and for several years starred in many movies, such as *Heart of a Child* and *The Madonna of the Street.* In 1938 she assisted in the production of *Zaza,* and in 1940 played in the anti-Nazi film, *Escape.*

NAZIR ("Nazirite"), fourth tractate of Nashim, the third division of the Mishnah; it contains nine



Alla Nazimova

chapters. It is placed sixth in the division in both Talmuds. The tractate deals with the laws about the Nazirite who, according to the legislation in *Num.* 6, takes a vow to let his hair grow long and to abstain from wine and all products of the grapevine. The tractate is apparently placed in the third division because of its resemblance to the tractate *Nedarim* which precedes it.

The subject matter of the tractate consists mainly of information as to the rites and customs of the Nazirites in the time of the Second Temple. It differentiates two kinds of Nazirites, temporary and permanent, and gives the minimum term for the Nazirite vow as being thirty days. It describes the restrictions placed upon the Nazirite, the procedure to be followed if he has been accidentally polluted by contact with a corpse, and the ceremonies at the conclusion of his vow. The tractate concludes with a discussion as to whether the prophet Samuel was a Nazirite.

The Tosefta, called Neziruth ("Naziriteship"), has six chapters. The commentary on the Babylonian Talmud is not by Rashi, but by his son-in-law Judah ben Nathan. A noteworthy passage in the Babylonian Talmud is: "The Nazirite commits a sin by his vow to refrain from wine; all the more grievous is the sin of him who denies himself all the enjoyments of life" (19a, 22a).

Lit.: Danby, Herbert, *The Mishnah* (1933) 280-93; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 9, pp. 197-98.

NAZIRITE, one who consecrated himself, by a vow, not to drink wine or liquor, not to cut his hair and not to touch a dead body. The Hebrew word *nazir* is related to the root *nadar,* "to vow." The law of the Nazirite, contained in *Num.* 6:1-21, prohibits such a devotee from enjoying even fresh or dried grapes or grapestones. He may not even approach the dead bodies of his nearest relatives. The vow was for a limited period, the minimum, according to the Talmud, being thirty days. If the Nazirite had accidentally defiled himself by contact with a dead body, he had to shave his head, bring atoning sacrifices, and recommence the period of his vow. When his vow was over, he had to bring abundant offerings, his head was shaven, and the hair thus cut off was burnt underneath the sacrifices.

The abstention from wine and liquor and from contact with dead bodies is reminiscent of similar restrictions for priests. One of the psychological roots for such a vow may have been the wish of laymen to take on themselves a priestly conduct of life, as the profession of priests was open only to members of Aaron's family. The vow not to cut the hair seems to come from the ancient idea, found all over the world, that the strength of a person is in his hair. The actual cases of Nazirites in the Old Testament are Samson (*Judges* 13:57) and perhaps Samuel (*I Sam.* 1:11). But Samson seems not to have abstained from wine and contact with dead bodies, and Samuel is not expressly called a Nazirite. The whole tribe of the Rechabites abstained from wine, and Absalom from cutting his hair. For these reasons the critics regard the law in *Num.* 6 as a later attempt to regulate different types of ancient self-dedication.

The institution seems to have flourished to an even greater extent in the period of the Second Temple. Nazirites are mentioned in *I Macc.* 3:49, by Josephus (*Antiquities,* book 19, chap. 6, section 1; *Jewish War,* book 2, chap. 15, section 1), and in the New Testament (*Luke* 1:15; *Acts* 18:18; 21:23-24). Paul was a Nazirite, so was John the Baptist and probably James, the brother of Jesus. In this later time emphasis was laid more upon the abundant offerings which the Nazirite was to bring at the expiration of his vow than on his abstentions. It was regarded as a pious act to assist Nazirites who could not afford the expense involved. The Mishnah devotes a whole tractate to the Nazirites, and the ample discussion given to this tractate in both Talmuds indicates that the institution was still in vogue among those ascetically inclined. On the other hand, the same discussions show that many rabbis disapproved of this and other forms of asceticism (*Nazir* 19a; 22a). Eventually the entire institution disappeared.

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Lit.: Maimonides, *Hilchoth Neziruth* 1 to 10; the commentaries on *Numbers* and *Judges;* Eaton, in Hastings, James, edit., *Dictionary of the Bible,* under "Nazarite."

NAZISM, the political and philosophical system of Adolf Hitler's National Socialist German Labor Party (Nationalsozialistische Deutsche Arbeiterpartei). The word originates from the German pronunciation of the first half of the word "national." Nazism, exclusive of any other political party, dominated Germany after January 30, 1933, and transformed the Reich from a republic into a fascist dictatorship under Adolf Hitler as *Führer* (leader).

Political System. The party was founded in 1919 by thirteen men, among whom Hitler received "7" as a party number. Using propaganda of unprecedented violence, and favored by the unfortunate situation of the German people following the first World War and the subsequent inflation, the Nazi party won over al-

most half of the German electorate before it took over the government in 1933. Nazism is a totalitarian system, under the symbol of the swastika, embracing the entire life of the German people. In its emotional appeal it had the character of a new, expansive religion, comparable to early Islam. Its view of the world and its aims were set forth in a party program of twenty-five points, in Hitler's *Mein Kampf,* and in numerous other books. However, in view of the great role played by propaganda in Nazism, this mass of published material can not be taken at its face value. In making an appraisal of the movement, other ideas and purposes which have come to light in the practical politics of Hitler, as well as the meager information afforded by persons, such as Hermann Rauschning, who knew him intimately, must be taken into consideration.

The Jewish Aspect. Nazism has greatly affected Jews and Judaism because it is in theory and practice one of the most vehement anti-Semitic movements in history and has determined the lives of millions of Jews and possibly the course of Jewish history for the future.

Nazism attributes to the Jews an enormously exaggerated influence over the world and a totally false evil influence upon Germany. There is no public utterance by Hitler and no publication of the party that does not come back to this same "Jewish peril." How much of this is political propaganda, how much genuine conviction, can be determined only by history. As propaganda it has possessed deadly efficiency. Hitler openly admitted that in his politics he was guided by a few psychological principles, one of which is that the masses need some kind of personification for all evils, while another is that gross lies are more effective than petty ones. In selecting the Jews for the role of wicked opponents of the human race, Hitler capitalized on the fact that anti-Semitism had always been rife among the German people in spite of, or perhaps because of, the fact that the number of German Jews was small (500,000 among 70,000,000) and their accomplishments and their devotion to their native country were great.

Anti-Semitic Theory. In the beginning Hitler had to compete with several other anti-Semitic parties. He overcame them all because of his extreme radicalism. Making use of the lowest features of racial hatred, he created out of the Jew a veritable mythical monster. His partners in this enterprise were his intimate friends Julius Streicher of Nuremberg and Alfred Rosenberg, a German from Baltic Russia. These men mustered every argument against the Jew in the course of history and reaped the harvest planted in the German soul in the time of imperial Germany by such men as Heinrich von Treitschke, Adolf Stöcker, Eugen Dühring, Paul de Lagarde, Houston Stewart Chamberlain and Theodor Fritsch.

In Nazi philosophy the Jew is evil because he is of a separate race hostile to the "Aryan" race represented, primarily, by the German people. Nazism asserts that the Jews never accomplished anything for mankind, and always exerted a harmful influence. Hence it is hopeless, it continues, to assimilate the Jews; the subsequent "pollution" of German blood would be even more pernicious. The Jew is charged with being cunning, shameless, calculating and unpatriotic, an uncreative parasite of all nations. His secret aims are said to have been revealed in that proved forgery, the *Protocols of the Elders of Zion;* and this farrago of worthless statements proved to be one of the most efficient propaganda weapons of Nazism. The Jew is charged by the Nazis with aiming at world domination and exploitation. He is declared guilty of causing the first World War, the defeat of Germany and the revolution there. He is pictured as a born profiteer, the symbol of materialism, sensuousness, pornography, every kind of obscenity and corruption. He is branded as the protagonist of both capitalism and communism. His Bible and his Talmud are asserted to reveal the baseness of his character, which is said not to shrink even from political murder. In the view of the Nazis, the Jew had subjugated the entire economic, political and cultural life of the German nation, and the Weimar republic had been Jewish through and through. To the Nazi, the Jew is the demon of all mankind. Hitler's battle cry was, "Germany awake! Judah perish!"

Hitler's Personal Views on the Jews. This Nazi myth of the Jew is so fantastic and full of contradictions that the question has been raised whether Hitler and his party can possibly be sincere in professing it. To his intimates Hitler has admitted that his conception of race is no scientific reality, but a political weapon. Of his primitive hatred against the Jews, which borders on a mania, there can be no doubt. It seems that he acquired this rancor in his youth from his personal impressions of the Jews of Vienna. Judging from some of his utterances, it is very likely that Hitler is well aware of the significant qualities and accomplishments of the Jews and hates them for just such constructive aptitudes. Their spirituality is the opposite of his mystic broodings. Their achievements in science are so many evils in his eyes, since he regards science not as the promoter but as the destroyer of life.

Christianity, being founded on Judaism, is hateful to this follower of Nietzsche, who had nothing but contempt for a religion that preaches sinfulness of human nature and the virtues of compassion, humility and holiness, that glorifies the cross and directs man to expect his bliss in another world. The Jew stands for critical analysis and Hitler for unquestioning faith. The Jew is the living triumph of the weak, whereas Nazism concedes the right of survival only to the strong. Hitler in his way recognized that the Jews are a chosen people, but he wanted to substitute his chosen people, the Germans, in their place (Rauschning, *The Voice of Destruction,* 235). The minor Nazi leaders are naturally not aware of the arguments or ideas of Hitler; they certainly regard anti-Semitism as a stimulus to revolutionary activity and a means of enriching themselves or satisfying their baser instincts.

The Jews in the Party Program. Its anti-Semitic theories made Nazism demand drastic measures against the Jews from the very beginning. The party program, drawn up by Gottfried Feder, deals with them extensively. It says, under point 4: "Only those who are members of the nation can become citizens. Only those who are of German blood, without regard to religion, can be members of the German nation. No Jew, therefore, can be a member of the nation"; under point 5: "He who is not a citizen shall be able to live in Germany only as a guest and must live under

a code for foreigners"; point 6: "Every public office shall be occupied only by citizens"; point 7: "We demand that the state be obliged, in the first instance, to provide the possibility of work and life for the citizens. If it is not possible to feed the entire population of the state, the subjects of foreign states (non-citizens) must be expelled from the Reich"; point 23: "All editors and contributors of newspapers which appear in German must be members of the nation"; point 24: "The party fights the Jewish materialistic spirit within and without."

Anti-Semitism in Nazi Practice. The anti-Semitic features of the Nazi party program were widely surpassed when the Third Reich came into being. Among its very first acts were the great boycott against the Jews (April 1, 1933), the elimination of Jews from civil service, and the oppressions. Individual Jews were brutally persecuted and pressed to emigrate. The Nuremberg Laws of September, 1935, deprived the Jews of citizenship and made them practically outlaws. In November, 1938, there was a still more violent attack upon synagogues, combined with fines and wholesale arrests.

The last phase of persecution came with the second World War. The Nazis expelled the rest of the Jews from Germany to Poland, after having shipped a smaller number to concentration camps in France. The Nazi ideal was about to come true, namely, that the last Jew would leave as a beggar the country where his forefathers had lived as peaceful and useful citizens for more than a thousand years. By the terms of the eleventh executive order to the Reich nationality act of November 25, 1941, which went into effect two days later, Jews who had their ordinary residence abroad could not be or become German citizens, and the property of all such Jews who lost their German citizenship as the result of this executive order was declared forfeited to the Reich.

At the same time Nazism exported its brand of violent anti-Semitism to all the conquered countries of Europe. In Poland and elsewhere Jews were segregated into ghettos and, as in Germany itself, compelled to wear a yellow star or armlet. They were employed at compulsory labor, and untold misery was inflicted upon them.

Jewish Reaction to Nazism. The reaction of the Jews to Nazism was that of a defenseless and more or less unorganized group. The Jews outside of Germany assisted their persecuted coreligionists in the most generous way and were aided in doing so by many sympathetic non-Jews. Emotionally, Nazism evoked among many Jews a new pride, "Wear the yellow star with pride!" Others were seized by panic fear, resulting in despair. There was no tendency on the part of the Jews to accept the implications of the Nazi racial distinctions.

See also: ANTI-SEMITISM; GERMANY; HITLER, ADOLF.

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Lit.: Hitler, Adolf, *Mein Kampf* (English trans., 1939); Rauschning, Hermann, *The Voice of Destruction* (1940); Heiden, Conrad, *Hitler* (1936); Hoover, Calvin B., *Germany Enters the Third Reich* (1933); Roberts, Stephen Henry, *The House that Hitler Built* (1938); Grzesinski, *Inside Germany* (1939); Valentin, Hugo, *Anti-Semitism* (1936); Roper, E., and Leiser, C., *Skeleton of Justice* (1941); Noel-Baker, Philip J., speech delivered before the House of Commons, reprinted in *Contemporary Jewish Record,* vol. 2 (1939) 33-40; Bloch, Ernst, *Erbschaft dieser Zeit* (1935); Fraenkel, Ernst, *The Dual State,* trans. E. Shils (1941); Hitler, Adolf, *My New Order,* edit. Raoul de Roussy Sales (1941); Lichtenberger, Henry, *The Third Reich* (1937); Neumann, Franz, *Behemoth, The Structure and Practice of National Socialism* (1942); Rosenberg, Alfred, *Der Mythos des 20 Jahrhunderts* (1935).

NEANDER, JOHANN AUGUST WILHELM (before his conversion, David Mendel), theologian, b. Göttingen, Germany, 1789; d. Berlin, 1850. On his mother's side he was related to Moses Mendelssohn. He was graduated in 1805 from the Johanneum of Hamburg; his thesis, *De Judaeis optima conditione in civitatem recipiendis,* dealt with the emancipation of the Jews. In 1806, impressed by Plato's writings and under the influence of his friend Varnhagen von Ense, he decided to be baptized, and devoted himself to the study of Protestant theology. He settled in Heidelberg in 1811, and became assistant professor of theology in 1812. In 1813 Schleiermacher called him as professor to the University of Berlin; he served until his death.

Neander was one of the greatest church historians, and came to be regarded as the father of modern church history. He protested publicly and in print against the ritual murder accusation of Damascus.

His writings include: *Denkwürdigkeiten aus der Geschichte des Christentums und des christlichen Lebens; Allgemeine Geschichte der christlichen Religion und Kirche* (1826); *Das Leben Jesu* (1837). Together with Nietzsche and Julius Müller, he published *Die deutsche Zeitschrift für christliche Wissenschaft und christliches Leben.*

Lit.: *Harnack, Reden und Aufsätze,* vol. 1 (1904) 193 et seq.; Kling, *Theologische Studien und Kritiken* (1851), No. 2, p. 459; Hüttmann, Hilde, *August Neander (David Mendel) in seiner Jugendentwicklung* (1936).

NEAPOLIS, *see* SHECHEM.

NEBBICH, *see* PHRASES, POPULAR.

NEBIIM, *see* PROPHETS AND PROPHECY.

NEBIIM AHARONIM, NEBIIM RISHONIM, *see* PROPHETS.

NEBO, mountain in Moab from the summit of which Moses, before his death, was permitted to view the land of Canaan. The name is still preserved by the mountain El Neba in Trans-Jordan, west of Heshbon. It is impossible to establish with any certainty just which summit of the mountain is indicated in the Biblical narrative (*Deut.* 32:48-52; 34:1-6).

Lit.: Hastings, *Dictionary of the Bible* (1927) 649.

NEBRASKA, a central state of the United States, with a population of 1,315,834 in 1940, including about 14,500 Jews. Within a year after the creation of the Nebraska territory in 1854, Jews had settled in Nebraska. They were mainly of German, Austrian and Bohemian origin, refugees from the political struggles and economic crises of the late 1840's and early 1850's. Many had settled in New York city, Baltimore and other eastern cities, but were attracted to the West because of the building of the Union Pacific Railroad and the enactment of homestead legislation.

In 1855 Lewis and Henry Wessel of St. Louis established a store in Nebraska City. A year later came Aaron Cahn, his wife, and Meyer Hellman. Hellman and Cahn went into the clothing business in Omaha,

outfitting emigrants who followed the Oregon trail. Doctor Carl Ernest Louis Golding came up the Missouri River from Leavenworth, Kan., in 1856 and settled in Plattsmouth, where he combined the practice of medicine and Indian trading.

Harris L. Levi, who was killed in an Indian attack in 1869, arrived in Plattsmouth about 1850. He peddled dry goods and groceries among the Indians for a while and then took up a homestead near Cedar Creek in 1869. He was short of money, and therefore signed up with General Buck's surveying party, which was massacred near Kearney, Neb.

Among the other early arrivals was Edward Rosewater, founder of the *Omaha Bee,* and one of the most important figures in the early history of Nebraska. He settled in Omaha in 1863.

A colony of Hungarian Jews, headed by Laizer Brown and Jacob and Leopold Unger, homesteaded in Madison County in the late 1860's. They endured many hardships but were finally discouraged by the grasshopper scourge of 1874. Another effort to settle the Jews on the land was made in Cherry County in 1908 to 1909 by the Jewish Agricultural Society, of New York. Between 1901 and 1913 the Industrial Removal Aid Society of New York sent more than 2,000 Jews to Nebraska. They and their descendants constituted a large part of the Jewish population of Omaha in 1942.

The following Nebraska cities had Jewish populations of twenty or more in 1937:

Columbus	54
Fremont	160
Grand Island	62
Hastings	20
Lincoln	1,200
Norfolk	50
North Platte	34
Omaha	11,500
Scottsbluff	21

Most of the Jewish population of Nebraska is concentrated in the cities of Omaha and Lincoln. In areas of lesser importance the history of the Jewish communities is fragmentary.

ARAPAHOE. Joseph Einstein, the only Jewish resident in 1942, settled in Arapahoe in 1889. He served as a member of the city council, and was elected mayor in 1921.

CHADRON. Benjamin Lowenthal came from Deadwood, S. D., to settle in Chadron in 1885. He was elected city treasurer in 1886 and county commissioner in 1893. He served for twenty years on the local school board, became a member of the city council, and was finally elected mayor.

COLUMBUS. Albert Heller, the first Jewish resident, came to Columbus in 1870. He was followed by Israel Gluck and Carl Kramer. Kramer was elected mayor of Columbus in 1886, and served as county supervisor, city councilman, and president of the Nebraska State Association of School Boards. In honor of his forty years of service on the local school board, a high school was named after him.

FREMONT. Before moving to Columbus, Israel Gluck established a small mercantile business in Fremont in 1869. This was purchased by Albert Heller, who moved from Columbus in 1871 and remained in Fremont until 1877. Bennett Goldsmith, Henry Fuhrman, Hershel Kavich, Abraham Zlotky and Abraham Bordy were among the early settlers. In 1914 the Fremont Hebrew Society was organized and a synagogue built; this was a conservative congregation in 1942, with Sol Oster as rabbi, and included schools, a welfare agency and a Ladies' Aid Society.

GRAND ISLAND. Israel Gluck lived in Grand Island for three years (1871-74) between his residence at Fremont and Columbus. Among other early settlers were Samuel Hexter, Samuel Urbach and Samuel N. Wolbach. The latter was born in New York city in 1851, was elected to the lower house of the Nebraska legislature in 1885, and to the state senate in 1887 and 1889. The town of Wolbach was named after him.

HASTINGS. Emanuel Steinau came to Hastings in 1873, and Jacob Wolbach arrived a year later. Mark Levy, who settled there in 1885, was the first to introduce the cultivation of the sugar beet into Adams County. In 1889 he was elected to the city council, to which he was reelected five times at various times in his career. Levy was instrumental in obtaining for Hastings a municipal electric plant, water works and parks. He was president of the Hastings Commercial Club for two terms.

MADISON. In 1942 Henry and Charles Altschuler, merchants, were the sole survivors of a colony of Jewish farmers who settled in Madison County.

NEBRASKA CITY. Nebraska City was the site of the first Jewish settlement. In addition to the business established there by Henry and Lewis Wessel in 1855, there was the Siegel-Greenbaum clothing company in 1860. Other early settlers included Moses Oppenheimer, Jacob and Solomon Blum, Jacob Siehl, L. Levi, Henry Froelich and E. Reis.

NORFOLK. Dr. Alexander Baehr was the most distinguished citizen of Norfolk. A native of Richmond, Va., he came to Nebraska about 1870, and in 1875 was elected to the Nebraska legislature from Norfolk. After two terms in the lower house he was elected to the state senate in 1879. He served there until 1885, and three years later was elected mayor of Norfolk. Other early settlers were Morris Mayer and his wife, who may have come to Norfolk before Baehr. At one time there was a group of Jewish farmers between Norfolk and Pierce, Neb.

NORTH PLATTE. The earliest Jewish settler was Samuel Urbach, a native of Hungary. He opened a bakery and restaurant in North Platte.

PLATTSMOUTH. Plattsmouth had one of the larger pioneer Jewish settlements in Nebraska. Among the early settlers were Dr. Carl Louis Golding, Julius Pepperberg and Jacob Levy. In 1937 Plattsmouth had an estimated Jewish population of fourteen.

SIDNEY. The first Jewish settler was Moritz Urbach, brother of Samuel Urbach. He, too, opened a bakery and restaurant. He was county commissioner for several years, and served on the local school board. Robert and Joseph Oberfelder came to Sidney during the Black Hills gold rush of the 1870's.

WALTHILL. Walthill had two Jewish mayors, R. Brody and H. D. Horwitz.

WEST POINT. Frederick Sonnenschein, a native of Prague, was the first Jewish resident in West Point. He was elected councilman and then mayor. Carl Rosenthal, the next Jewish resident, was a farmer in

Cuming County for two or three years in the early 1870's before he moved to West Point. Bennett Goldsmith, a native of Posen, settled in West Point in 1875. He was elected to the town council in 1889 and to the state legislature in 1892. In the following year he was chosen mayor of West Point.

The following were elected to the Omaha state legislature: Edward Rosewater (1870-72); Alexander Baehr (1879-85); Samuel Wolbach (1884); Edward Simon (1912); Jacob Klein (1912); Martin L. Sugarman (1912); Jacob Crounse (1932); Sam Klaver (1938). In 1929 Irvin Stalmaster sat on the state Supreme Court bench; he was also assistant attorney general (1931-34).

See also: LINCOLN; OMAHA.

ELLA FLEISHMAN AUERBACH.

Lit.: Auerbach, Ella F., *Jewish Settlement in Nebraska* (an unpublished manuscript, completed in 1927, in the files of the Nebraska Historical Society).

NEBUCHADNEZZAR, *see* NEBUCHADREZZAR.

NEBUCHADREZZAR II (Babylonian, Nabukudur-uzur, "Nebo, defend the border!; less correctly, Nebuchadnezzar), king of Babylonia from 604 to 561 B.C.E. He was the son of Nabopolassar, who had overthrown the Assyrian empire with the aid of the Medes in the years after 612; as crown prince he commanded the armies that marched against the Egyptian forces in upper Mesopotamia. He defeated the army of Pharaoh-necoh at Carchemish in 605 and pursued it as far as the boundary of Egypt, when news reached him of the death of Nabopolassar and he hastened back to Babylon to ascend the throne. During the campaign he had received the submission of Jehoiakim of Judah, whom he permitted to continue on the throne. When Jehoiakim rebelled three years later, Nebuchadrezzar first sent marauding bands to harass the country, and then one of his generals to besiege Jerusalem. Jehoiakim died during the siege, and the city fell in the third month of the reign of his son Jehoiachin (597). The Babylonians took away into exile both the king and most of the nobility and craftsmen.

Nebuchadrezzar then set Zedekiah, the uncle of Jehoiachin, upon the throne. He, too, rebelled after a few years, relying on the aid of Egypt, and Nebuchadrezzar again marched against Jerusalem. An Egyptian attempt at rescue was beaten off, and the city fell after a siege of about a year and a half (Ab, 586 B.C.E.). Nebuchadrezzar was not present at the time; his officers destroyed the Temple and carried away most of the people into captivity. Gedaliah was appointed governor over the remainder, but his assassination a short time later caused the inhabitants of Judah to flee in panic.

Nebuchadrezzar is also known to have besieged Tyre for thirteen years and apparently to have taken it, and to have made one more expedition to Egypt about 567 B.C.E. He was a great builder, and enlarged and beautified Babylon by the famous "hanging gardens" and other edifices. The exile of the Judeans was perhaps due to the desire to build up the population of the metropolis. He was not especially cruel, although he followed the barbarous practices of ancient warfare; he seems to have tried as far as possible to leave the Judeans under their own rulers.

Later legend made of Nebuchadrezzar an imaginary figure of grandeur and glamour. In the stories in *Daniel* he is merely the lay figure of a tyrant who is terrified by dreams, tries to force all his subjects to worship an idol, and is smitten by God for his presumption.



An Aramaic seal superimposed upon a cuneiform tile of Nebuchadrezzar

Rabbinic literature tends to represent him as cruel and cunning, and tends to dwell on the hardships he inflicted on the Jews.

See also: DANIEL; JEREMIAH; JUDAH; JUDITH.

Lit.: King, L. W., *History of Babylonia;* Olmstead, A. T., *History of Palestine and Syria,* with further literature.

NEBUZARADAN (more exactly, Nabu-zar-iddin), captain of the bodyguard of Nebuchadrezzar, king of Babylonia. He was in charge of the destruction of the Temple and the deportation of the people, first in 586 B.C.E., and then five years later, after the assassination of Gedaliah (*II Kings* 25; *Jer.* 52).

Rabbinical stories elaborate on the life of Nebuzaradan. They say that he was surnamed Arioch, because he fought like a lion (*'ari*). Undeterred by the fate of Sennacherib, he boldly assailed the gates of the city. Every axe that he used broke, and he was about to desist when a heavenly voice bade him try again for the destined time had come. He took his remaining axe and with this burst the gates. When he arrived at the court of the Temple he found a place where blood was bubbling up. Learning that this blood was that of the martyred Zechariah, the son of Jehoiada (*II Chron.* 24), he slew thousands of the noblest of the Judeans in order to appease it. It still continued to bubble, and ceased only when he rebuked it by asking if it wanted to kill the whole people. After this event, Nebuzaradan began to reflect on the severity of the divine judgment on one murder, while he himself had slain thousands. He resigned his office and became a proselyte to Judaism (*Git.* 57b; *Sanh.* 96b and parallels).

NECHES, SOLOMON M., rabbi, b. Jerusalem, 1891. A descendant of Rabbi Elijah Gaon of Vilna, he was educated in the Etz Haim Yeshiva in Jerusalem and there ordained rabbi in 1910. Coming then to the United States, he served as rabbi in Pittsburgh and subsequently in Columbus, Ohio. While there he was president of the Zionist district of Columbus, and founded the Hebrew Institute of that city. In 1919 he worked with the Ohio State Americanization Committee. He was called to the Jewish Orthodox Communities of Los Angeles in 1921, and still occupied that position in 1942. From 1926 on he was on the execu-

tive committee of the Union of Orthodox Congregations of America.

Neches continued his higher studies at the University of Southern California and at Pacific Coast University, receiving the degree of Doctor of Hebrew Letters in 1934; in the previous year he had been elected dean of the Western Jewish Institute in Los Angeles.

Neches became a contributor to various journals, and published, among other writings: *Shemen Turak* (1916); *Children's Services for Sabbath Schools, According to the Orthodox Ritual* (1916 and 1918); *The Jew and American Citizenship* (1924); *Toratho Shel Shem* (1930); *Humorous Tales of Latter Day Rabbis* (1938); *Alpha Beta De Aboth* (1941). In addition, he contributed to the Hebrew encyclopedia *Otzar Yisrael.*

NECHO (609-593 B.C.E.), the second king of the twenty-sixth Egyptian dynasty, also called the Saite period. He received his name from his grandfather, Necho I, a vassal of Assyria. His father, Psammetichus I, wrested independence from the Assyrians, but in 616 B.C.E. came to their help when they were threatened by the Chaldeans and Medes, probably in return for important territorial concessions in Palestine and Syria. Despite the Egyptian support, Nineveh was destroyed by the Medes in 612 B.C.E. However, the Egyptians set up a new Assyrian king, who maintained himself in Harran for two years. Necho, who had probably directed these operations as his father's representative, marched to the help of the Assyrians in his accession year (609 B.C.E.), and on the way defeated and slew King Josiah of Judah, who had attempted to bar his advance at Megiddo. With Chaldean support Josiah had secured his independence some years before, and had occupied most of northern Israel. However, all Necho's further efforts to check the Chaldeans were in vain, and Nebuchadrezzar defeated him at Carchemish in 605 B.C.E. (*Jer.* 46). It was probably not until 603 B.C.E. that Necho lost Palestine, and his Jewish vassal, Jehoiakim, was forced to submit to the Chaldeans. Necho seems to have devoted the remaining years of his life to commercial activities, in pursuit of which he undertook to dig a canal across the Isthmus of Suez and sent a Phoenician squadron to circumnavigate Africa.

Lit.: *The Cambridge Ancient History,* vol. 1 (1923) 294-300; Gadd, *The Fall of Nineveh* (1923); Albright, W. F., in *Journal of Biblical Literature* (1932) 84-90.

NECROMANCY, the art of recalling the spirits of the deceased for the purpose of inquiry into the future. It was widely practised among all ancient peoples, particularly in Egypt, which was generally considered the center of all sorcery and magic. No wonder, therefore, that it was found in ancient Israel as well. The Bible consistently links it with magic and idolatry, which points to its foreign origin (*Deut.* 18:10-11; *II Kings* 21:6; *II Chron.* 33:6; *II Kings* 23:24).

The very fact that the Bible so often prohibits necromancy testifies by implication to its extensive practice (cf. *Lev.* 19:31; 20:6, 27; *Deut.* 18:11; *Isa.* 8:19). Saul's visit to the witch of En-dor—despite his own law banning all necromancers—is the most famous single incident recorded (*I Sam.* 28). Subsequent history shows the futility of all efforts to eradicate this type of divination.

The Bible calls the necromancer either *doresh 'el hamethim,* which is a general term meaning "one who inquires from the dead," or, more often, *'ob* and *yidde'oni.* The exact derivation of these words is not clear; *'ob* may come from the Arabic *a'ba,* "to return." Originally these designations may have had reference to various methods of inquiry; but already the Bible seems to use them more or less synonymously. The explanation of the Mishnah that the *yidde'oni* is one "who speaks with his mouth," and the *baal 'ob* "a Python who speaks through his armpits" (*Sanh.* 7:7; cf. *Ker.* 3b), seems hardly adequate. It is not even certain to what the Biblical *'ob* refers; sometimes it means the necromancer, but often the spirit itself (*Lev.* 20:27; *I Sam.* 28:8; *Isa.* 29:4, where there is no need to translate it as "dead man"). Mainly because of *II Kings* 21:6 (where it is said that Manasseh "made" an *'ob*), Henry P. Smith holds that the *'ob* was an idol like the Teraphim.

The Septuagint denotes the necromancer as a ventriloquist, and so does Josephus (*Antiquities,* book 6, chap. 14, section 2). Thus it appeared as if the spirit's voice came out of the deep, which explains Isaiah's description of the sound as "muttering and chirping" (*Isa.* 8:19); it was audible only to the questioner, and not to the necromancer who alone, on the other hand, could *see* the spirit (*Sanh.* 65b; *Midrash Lev.* 26:7).

Necromancers were mostly women, and it is likely that sexual practices were linked to their metier (cf. the use of *zanah* in connection with it, *Lev.* 20:6; also *Isa.* 2:6; the frequent connection of sorcery with illicit love: *Mal.* 3:5; *II Kings* 9:22; *Nahum* 3:4; *Ex.* 22:17; and the translation of *zechuru* as "membrum" by Rashi *Sanh.* 65b and Jastrow's *Dictionary*). Among the chief paraphernalia seems to have been a human skull or some other piece of bone (*Sanh.* 65b; *Sab.* 152b), although fasting and sitting among the graves were also methods likely to intrigue the dead (*Isa.* 29:4; 65:4).

In Talmudic times necromancy continued to be practised both extensively and openly, and to be frowned upon by the authorities (*Ber.* 59a). Josephus, in commenting upon the story of the witch of En-dor, expresses his indignation at the injustice perpetrated against her guild. Akiba himself quoted necromantic proof for his contention that the river Sambation ceased flowing on the Sabbath (*Midrash Gen.* 11:5); another pious man was even rewarded for his eavesdropping on the prophecies of the departed (*Ber.* 18b); while another passage considers such action foolish, it does not at the same time forbid it (*Hag.* 3b). There is reason to assume that it was not so much necromancy itself that was deemed impious, but the manner in which certain professionals proceeded. Thus Kattina, a 3rd cent. Amora, inquired of a necromancer and received a prediction which was later substantiated; nevertheless, he called him a liar "so that people should not be led astray" (*Ber.* 59a). Banaah, an early 3rd cent. scholar, was well versed in the art, and was able to visit with Adam and Abraham (*B.B.* 58a); Resh Lakish "measured the grave" of Hiyya (*B.M.* 85b), doubtlessly for divinatory purposes (an old custom, and not, as Trachtenberg, *Jewish Magic,* p. 285, note 6, believes, of fairly recent origin). It is furthermore related, as a matter of fact, that the ghosts of Titus, Balaam and Jesus were conjured up for questioning (*Git.* 56b).

Basic to the Talmudic belief in the possibility of necromancy was the assumption that "for twelve months the body is preserved; after twelve months the body decomposes and the soul ascends, never to descend again" (*Sab.* 152b). It was asserted that unless the spirit was summoned by a king it appeared head down; that the conjuring was to be done during the day (*Midrash Lev.* 26:7; *Tanhuma, Emor,* at the beginning); that the dead rose in the garments in which they were buried; and that outside of the necromancer and the questioner no one heard or saw anything.

In medieval times official belief in the efficacy of necromancy hinged largely upon the interpretation put upon the story of the witch of En-dor (*I Sam.* 28), because there the Bible itself seemed to testify to the power of the forbidden art. The first to declare all necromancy outright deception and fraud was the Gaon, Samuel ben Hophni (10th cent.; quoted by Kimhi in his commentary on *I Sam.* 28:25), although Saadia and Hai Gaon had previously expressed their doubts. Maimonides (commentary on *Sanh.* 7:7) and Gersonides joined Samuel ben Hophni, as did Kimhi, while on the other hand Abarbanel, Bahya ben Asher and Nahmanides (commentary on *Deut.* 18:9) reaffirmed their belief in the power of the necromancer. In this they represented the majority of medieval Jewry, who continued to attempt to obtain insight into the future by such means. As late as the 17th cent. we find Manasseh ben Israel writing a whole chapter on "How to inquire of the dead by using the divine name and other secret means" (*Sefer Nishmath Hayim,* Stettin, ed. 1861, book 3, chap. 7). The *Sefer Hasidim* and the *Sefer Tziyuni* give further evidence of the astounding credulity in this matter which, of course, is indicative of the general superstitious trend of the medieval mind. The *Shulhan Aruch* (*Yoreh Deah* 179:14) says that "it is allowed to make a pact with a sick person that he should return after death and tell the questioner what he will ask of him. Some allow this pact even after death, but one must not invoke the body of the dead, only his spirit." This fine distinction was bound to remain theoretical, and it was common practice to inquire from the departed by secret incantations, spending the night on the grave, burning incense, fasting, making strange noises with rattles, and by invoking angelic names. Remnants of these superstitions might conceivably be found even in the 20th cent., just as spiritism in general has still its adherents in every part of the world.

See also: MAGIC; SUPERSTITION.

W. GUNTHER PLAUT.

Lit.: Trachtenberg, Joshua, *Jewish Magic and Superstition* (1939) 222 et seq.; Whitehouse, Owen C., in Hastings, James, edit., *A Dictionary of the Bible,* vol. 4 (1919) 606; Blau, Ludwig, in *Jewish Encyclopedia,* vol. 9, pp. 214-15; idem, *Das altjüdische Zauberwesen* (1898); Joël, David, "Der Aberglaube und die Stellung des Judenthums zu demselben," *Jahresbericht des Jüdisch-theologischen Seminars* (1881), No. 1, p. 30 et seq.; Günzig, Israel, *Die "Wundermänner" im jüdischen Volke* (1929) 44 et seq.; for an extensive survey of general literature see Schürer, Emil, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* vol. 3 (1909) 414 et seq.

NEDAN (popular term for Nedunya), *see* DOWRY.

NEDARIM ("vows"), third tractate of Nashim, the third division of the Mishnah and Talmud; it consists of eleven chapters, and deals with vows. The reason why this tractate is placed among the laws which apply to women is that the Bible law about vows (*Num.* 30) applies only to the vows of women and was the original basis for the tractate, although in the course of time this section was relegated to the very end of the discussion. Most of the vows dealt with in the tractate are those by which one individual breaks off relations with another, either in whole or in part. The first eight chapters deal with the formulas that are to be regarded as vows and the exact implication of such vows; the ninth reveals the efforts of the rabbis to dissolve foolish vows wherever possible; the last two chapters deal with the vows of women.

The Tosefta to the tractate has seven chapters. Both Babylonian and Palestinian Talmuds have a Gemara to the tractate. The former contains a long discussion about visiting the sick, dwells on the importance of circumcision, and tells the story of Akiba. The latter collects various conflicting statements in the Torah and harmonizes them. Both contain a number of interesting moral reflections on the part of the rabbis.

Lit.: Danby, Herbert, *The Mishnah* (1933) 264-80; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 9, pp. 205-6.

NEDER, *see* VOW.

NEDERLANDSCH ISRAELIETISCH SEMINARIUM (Hebrew name, Saadath Bahurim), an Orthodox rabbinical seminary for the training of rabbis and teachers in Amsterdam, Holland, conducted under this name from 1834 on. It developed from the Beth Hamidrash Ets Hayim founded by Aryeh Löb in 1760. Joseph Hirsch Dünner, a renowned Talmudic scholar, became its rector in 1862 and reorganized it; it flourished under his direction for several decades. His successors were P. J. B. Gobits and L. Wagenaar. The seminary was divided into a lower and upper curriculum; the lower department, comprising a seven-year course of training equivalent to the curriculum of a Gymnasium, ended with a state examination entitling one to university attendance; the upper department provided a five-year course corresponding in general to that of other well-known seminaries and entitling one, upon its completion, to take the rabbinical examination before a special examination board.

NEDUNYA, *see* DOWRY.

NEEDLE TRADES. Among the industries of the United States the needle trades occupy a position of great importance. The establishments in the needle industries numbered about 17,000 in 1942, with more than 700,000 wage earners employed and an annual production valued at about $3,000,000,000. This annual production consisted of approximately 175,000,000 dresses, 20,000,000 men's suits, 17,000,000 coats for women and 4,000,000 for children, 170,000,000 dress shirts, 72,000,000 work shirts, and 50,000,000 overalls.

The needle trades have been the most distinctively Jewish group of industries in the United States. Most branches of needle work are largely concentrated in New York city and in other metropolitan areas in which the percentage of Jewish population is high. Jews gravitated to the needle industries when they arrived in the United States, partly because many of them had become experienced in needle work in Europe, partly because that was the type of work most

readily available to them in the ghetto districts in which most of them made their first homes. Jews long made up the bulk of the needle trades workers in the United States, as they continue to provide a high proportion of the workers in a number of crafts and branches, and the majority of both employers and union leaders.

The big migration of Jews from Eastern Europe to the United States in the closing decades of the 19th cent. and the opening years of the 20th coincided with the expansion of the garment manufacturing industry. In its earlier years garment making had been largely a custom industry, with only the cheaper grades manufactured ready-to-wear. The Civil War stimulated the production of ready-made clothes, the experience with uniforms demonstrating that certain combinations of measurements occurred with great frequency. As the style and fit of men's ready-made garments improved, factory production whittled down the custom share of the industry. The factory production of women's garments developed somewhat more slowly, for most women had been long accustomed to making their own clothes, perhaps having the better garments made to order by private dressmakers. In rapid succession, however, manufacturers of cloaks and suits, shirtwaists and dresses, undergarments and nightwear, infants' and children's wear, and lesser branches of the industry improved the quality and style of their products, lowering their prices so that ever larger numbers of women were persuaded to purchase their garments ready-made.

The needle trades as a group were long among the most sweated of industries in America, with long hours, low wages, and unsanitary working conditions. Except for a small percentage of the work, little skill was required. Machines were light and inexpensive, workers were easily trained, and production could be carried on in almost any type of building. Consequently most branches of the needle trades have been among the most mobile in American industry, with employers quick to migrate to whatever area offered them lowest production costs. This tendency has been modified only by the importance, in many branches of the needle trades, of being near the style center.

In men's clothing, cotton dresses, and shirts a number of substantial houses developed, but in women's coats and suits, silk dresses, headgear, and fur the average business unit has been small, and ambitious workers have been able to enter business with very little capital. As a consequence competition has been exceedingly keen and failures numerous, with the ability to keep costs down an important factor in determining business survival. Under non-union conditions the resulting pressure on labor standards made for sweatshop conditions. The seasonal slackness that has been so typical of garment manufacturing, alternating with periods of overwork, added to the troubles of the industry and intensified the sufferings of the workers. An additional evil was the divorce between business control and the manufacturing process found in the contracting system, under which businessmen escaped the worries of manufacturing and incidentally avoided responsibility to the working force by farming out the actual production to contractors.

As a result of all these factors the labor force in the needle trades has undergone a number of changes, with national group succeeding national group as the industry sought lower labor costs. To a great extent competition was at the expense of the most helpless elements in the working population, which included, of course, the most recent immigrants to arrive at American shores. Driven by persecution from the lands of Eastern Europe and seeking economic opportunity and freedom, the Jews arrived in the United States in large numbers in the years in which the needle industries experienced their most rapid expansion.

By the 1880's German Jews already comprised an important part of the working force in some branches of the needle trades, and many of their number were prominent among the manufacturers as well. Of the Eastern European Jews who migrated to the United States in large numbers beginning with the 1880's, approximately half the skilled workers were needle tradesmen. Others, desperately in need of work, found employment most readily in the garment sweatshops that dotted the growing ghetto districts of the new world, where they soon mastered the little skill needed for most operations. Students and men with professional training were among the recruits to the garment sweatshops, where they labored at the sewing machine until they could complete their schooling or obtain sufficient mastery of the language to enter other fields. Despite the sufferings of the sweatshop, the Orthodox Jewish masses found it most satisfactory to work in the shops maintained by their coreligionists, where the Sabbath and all the Jewish holidays were observed. Only the hardy ventured forth during their early years in the United States to seek employment in the strange world outside the crowded city center.

The low wages and long hours which economic necessity forced the Jewish immigrants to endure led to a migration from the industry of workers of older immigrant or native stock who could command better conditions elsewhere. Many Irish and German workers continued to be found among the cutters, whose high degree of skill enabled them to maintain much higher standards than prevailed elsewhere in the needle trades. In the lesser skilled operations, however, Jewish workers soon came to predominate, although beginning in the 1890's large numbers of Italian immigrants followed the Jews into the needle industries. Virtually every other national and racial group to be found in cosmopolitan United States likewise contributed its quota to the garment sweatshop. Descendants of the earliest European groups to settle in North America were also to be found in the needle industries, particularly in trades such as overalls, work clothing and cotton dresses, which were widely scattered about the country.

Sweatshop conditions sank to their lowest level in the 1890's. Working hours were as long as fourteen to sixteen daily, and during the busy seasons workers frequently stayed in the shop all night, sleeping for a few hours on bundles of cloth. The wretchedly low pay was subject to a variety of fines and charges to which the helpless workers were forced to submit. Sanitation was so deplorable that the attention of the government was attracted to the industry, and groups of enlightened consumers sought to use their purchasing power to elevate standards.

It was the workers, however, who compelled the

industry to establish decent standards. Throughout the 1880's and 1890's a great many efforts to form unions were made, and concessions were won in busy seasons only to be lost during the slackness that followed. Most of the Jewish immigrants were seasonal unionists, who made good strikers when improvements might be won but who saw no reason to pay dues and attend union meetings when work was slack. Only the highly skilled cutters were able to maintain stable and effective organizations.

The first branch of the needle industries to witness the growth of a fairly strong and permanent union was the relatively small cap and cloth hat trade. In this trade the United Cloth Hat and Cap Makers of North America, formed in 1901, within several years organized the overwhelming majority of workers under its jurisdiction.

The real impetus to the organization of the needle trades workers, however, came with the historic strikes of the women's dress and waist makers of New York city in 1909, the women's coat and suit makers of New York city in 1910, and the men's clothing workers of Chicago in 1910 to 1911. Although only the second of these three great strikes was an unqualified success, each laid the foundation for unionism in a major branch of the needle trades, and helped to provide inspiration and leadership to needle trades workers in other trades and other centers. Immediately following the two great strikes of 1910 the workers and employers in the affected industries launched experiments in industrial peace, arbitration of disputes, and sanitation that commanded nation-wide attention. From then on the needle trades workers continued to pioneer, and to engage in social experiments of interest and significance to all American industry.

The two New York strikes were fought under the leadership of the International Ladies' Garment Workers' Union, which had been formed in 1900 but which had exerted relatively little influence in its first decade. The Chicago strike was nominally fought under the banner of the United Garment Workers, but a sharp cleavage in philosophy between the immigrant workers in the men's clothing industry and the more conservative workers in the overall and work clothing trade led to a split in 1914, with the more progressive elements forming the Amalgamated Clothing Workers of America. The first World War period provided the I. L. G. W. U. and the Amalgamated with an opportunity, of which both made good use, to build their organizations and improve standards in their respective industries. The millinery and fur industries were likewise organized, the former by the Cap Makers and the latter by the International Fur Workers' Union of the United States and Canada. All the needle trades unions affiliated with the American Federation of Labor except the Amalgamated Clothing Workers, who were barred by the jurisdictional dispute with the United Garment Workers. For a time a similar dispute with the United Hatters of North America kept the union of cap and millinery workers outside the A. F. of L.

Further progress was interrupted and many of the gains already achieved were lost in a period of bitter internecine warfare into which the needle trades unions were plunged during the 1920's, when under communist leadership the Trade Union Educational League sought to win power in the labor movement. Although other American unions also experienced bitter conflicts, the struggle was sharpest in the needle trades organizations, whose progressive members, so many of them recent immigrants from Russia, were particularly responsive to communist appeals. Dissatisfaction caused by adverse economic conditions and unpopular union policies increased the following of the left-wing group in some of the unions. In the I. L. G. W. U., where the conflict was fought on the largest scale, the right-wing group finally emerged victorious, although the union was almost shattered in the process. In the A. C. W. A. and the Cap and Millinery Workers the more conservative group likewise won, but in the furriers' union the left-wing group won supremacy. The depression years of the early 1930's found the needle trades organizations at their lowest ebb since their great period of growth two decades earlier.

Few industries, however, profited to a greater extent than the competition-ridden needle trades from the opportunities for stabilization and the raising of standards provided by the National Industrial Recovery Act of 1933. The labor organizations quickly revived and grew in size and influence far beyond their previous stature. The codes that were adopted to regulate the needle trades were among the most enlightened to be found in American industry, considering the low wages from which many branches of needle work had long suffered. When the N. I. R. A. was declared unconstitutional the workers and employers in the women's coat and suit industry sought to retain the machinery of the code authority, and accomplish many of the same objectives through a voluntary organization, the National Coat and Suit Industry Recovery Board. Shortly thereafter a somewhat similar body, the Millinery Stabilization Commission, was created in the New York and New Jersey millinery industry.

The needle trades have been distinguished by their practical idealism, by their willingness to experiment in efforts to correct abuses for the benefit of employers, workers, and consumers alike. The Protocol of Peace in the New York city coat and suit trade and the arbitration machinery perfected in the men's clothing plant of Hart, Schaffner & Marx in Chicago were highly significant efforts to achieve industrial peace. The elevation of sanitary standards was the task of the Joint Board of Sanitary Control, established as part of the Protocol of Peace. From these efforts of 1910 through the promotion and efficiency provisions of the New York city dress agreement of 1941 the needle trades continued to pioneer, to chart new courses in constructive industrial relations. At the same time the unions won nation-wide attention and acclaim for their educational and cultural activities, their interest in unemployment insurance and in health, their ventures in banks and cooperative housing, their generosity to victims of suffering and oppression anywhere in the world.

Although the public continued to think of the needle trades as predominantly Jewish, the percentage of Jewish workers steadily declined as opportunities in other walks of life were opened to the children of the immigrants who manned the early sweatshops. Among the Italian group there has been a far greater tendency for children to follow their parents into the garment shops.

Standards in the industry, moreover, have been so elevated that needle work now attracts many who in earlier years would have sought employment elsewhere. As a result only a few of the branches of the needle trades, such as fur manufacturing and the women's coat and suit industry, have continued to be predominantly Jewish. In the remainder of the needle trades a veritable League of Nations is to be found, with virtually every race or national group to be found on American shores participating in the industry.

Among the employing group, which tends to lag behind changes in the working force, Jews continued to predominate, as they continued, because of experience and proved ability, to furnish most of the union leaders. Under their leadership the needle trades established constitutionalism in industry and embarked upon a notable series of experiments, and the workers in a relatively short span of years progressed from sweatshop degradation to full industrial citizenship.

JOEL SEIDMAN.

Lit.: Seidman, Joel, *The Needle Trades* (1942); Budish, J. M., and Soule, George, *The New Unionism in the Clothing Industry* (1920); idem, *Sidney Hillman: Labor Statesman* (1939); Levine, Louis, *The Women's Garment Workers: A History of the International Ladies' Garment Workers' Union* (1924); Zaretz, Charles Elbert, *The Amalgamated Clothing Workers of America: A Study in Progressive Trades-Unionism* (1934); Strong, Earl D., *The Amalgamated Clothing Workers of America* (1940); Carsel, Wilfred, *A History of the Chicago Ladies' Garment Workers' Union* (1940); Wolman, Leo, and others, *The Clothing Workers of Chicago: 1910-1922* (1922); Kopald, Sylvia, and Selekman, Ben M., "The Epic of the Needle Trades," *The Menorah Journal,* vol. 15, pp. 293-307, 414-27, 526-39; vol. 18, pp. 303-14.

NEETHE, JOHN, *see* GALVESTON.

NEFILIM, *see* ANGELS (Section II).

NEGAIM ("plagues"), fourth tractate of Toharoth, the sixth division of the Mishnah. It consists of fourteen chapters, and discusses the rules about leprosy (*Lev.* 13 and 14). The first ten chapters deal with various kinds of leprosy or changes in the appearance of the skin, and the signs which determine whether the disease is to be regarded as true leprosy or not. These observations are of great value in estimating the nature of the disease called leprosy in ancient times. The eleventh chapter treats of a moldy appearance on garments that was called leprosy, and the twelfth and thirteenth of the similarly termed mold in houses. The fourteenth chapter describes the ritual of purification after the leprosy has been cured.

Neither Talmud has a Gemara to the tractate. There is a Tosefta of nine chapters, containing some details not found in the Mishnah. It states (6:1) that there never actually was a case of "house leprosy," and that the regulations about it are purely theoretical.

Lit.: Danby, Herbert, *The Mishnah* (1933) 676-97.

NEGBA, *see* COLONIES, AGRICULTURAL.

NEGEB, a tract of land in the southernmost part of Palestine; in Biblical times, in southern Judah. It was arid country (*Negeb* means dry land) but not uncultivated and even productive. Because Negeb was the name of the southern territory, the word has, in some Bible translations, been incorrectly rendered as "southward." During the time of the second Temple, the territory, together with Edom, was also called Darom. In the 20th cent. drillings for oil were made there.

NEGINOTH, *see* ACCENTS, HEBREW; CANTILLATION.

NEGLIGENCE (*shegagah,* "oversight," "error"). In penal law, every punishable act presumes guilt on the offender's part, i.e. that he has a mental attitude disapproved of by the law. Negligence is one of these kinds of guilt, bounded on the one hand by deliberate intent (*mezid*), and on the other by accident (*'ones*). In fact, the doctrine of negligence originally grew out of the latter, since it developed at a comparatively late period in the history of Jewish penal law. In negligence, the one who does a forbidden act either lacks knowledge of the definite characteristics of the transgression—knowledge presumed in deliberate intent—or else he is mistaken as to the nature of those characteristics. Talmudical casuistics furnishes a rich profusion of possible circumstances in the presence of which it is assumed, on the ground of practical experience, that an issue, with the exercise of ordinary care, could have been foreseen, and that if the wrongdoer fails to exercise that care, he is guilty of negligence.

Jewish law does not usually judge negligence from a subjective point of view. It does not take into account the mental capacity and psychic temperament of the wrongdoer, as well as his attitude and probable intent in the special conditions of each individual case. Most of the cases mentioned in the Talmud refer to total or partial lack of knowledge of the causality of the punishable act (*B.K.* 26a et seq.; 32a et seq.; *Mak.* 7b).

Besides total negligence, Jewish law recognizes "negligence bordering on deliberate intention" (*shogeg karob lemezid*) on the one hand, and "negligence bordering on accident" (*shogeg karob le'ones*) on the other. In these two cases the penalty for negligence does not apply; in the first case, because it would be too light, and in the second, because it would be too severe. In *Deut.* 19:5-7 and *Num.* 35:22-25 carelessness with a fatal result is mentioned. The punishment is banishment to a city of refuge. In general, for the instances of carelessness mentioned in *Num.* 15:27 and *Lev.* 4:27, a sin-offering is brought as an atonement. Maimonides, in a special section on unintentional violations of the law (*shegagoth*), enumerates the cases where such negligence is expiated by a sin-offering; if such acts were done intentionally the penalty would be excision (*kareth,* "cutting off"). Special rules apply to careless infractions of the law of Sabbath rest (*Hul.* 15a; *Sab.* 67b et seq.).

In regard to religious precepts, the general principle is laid down that when it may be presumed that admonitions will not be heeded, careless law violators should not be informed; "it is better that they should sin through heedlessness than that they should do so deliberately" (*Betz.* 30a). Haggadic literature emphasizes that all violations by those versed in the law, even if due to carelessness, are as reprehensible as if they were intentional (*Aboth* 4:12). In addition, there is the principle: *talmid hacham 'en tzarich hathra'ah,* "a scholar does not require warning" (in order to be punished for transgressions). However, an ordinary individual not a scholar must be warned that an act is an offense against the law before he can be punished for it. This is milder than the principle of European and American law: "Ignorance of the law is no excuse." On the other hand, in the case of an ignorant Israelite or one brought up among adherents of other

faiths, who has neither knowledge nor experience, error is always presumed (*B.M.* 33b).

In the domain of civil law, responsibility for damage caused by carelessness, especially in the doing of unlawful acts (*nezikin,* "damages"), is treated in the Mishnah (*B.K.* 1:1). These are divided into four principal groups, *'arba'ah 'aboth nezikin.* Where there is a contractual relation, responsibility for damages which result from gross negligence (*peshi'ah*) or from trifling negligence (*genebah va'abedah*) is discussed under the category of one or the other of the four classes of bailments (*'arba'ah shomerim,* "four guardians").

See also: BAILMENTS; OATHS. MARCUS COHN.

Lit.: Steinberg, "Die Lehre von Verbrechen im Talmud," *Zeitschrift für vergleichende Rechtswissenschaft,* vol. 25; Maimonides, *Hilchoth Shegagoth* 1:1 et seq.; *Hilchoth Hobel* 1:11 et seq.; *Hilchoth Rotzeah* 6:1 et seq.; *Otzar Yisrael,* under Shogeg; Mayer, Samuel, *Die Rechte der Israeliten, Athener und Römer,* vol. 3.

NEGRO JEWS, a general designation applied to all those of Negro or part Negro blood who profess the Jewish faith; the term is often commonly used to include Falashas, who, however, according to Faïtlovich, were of non-African origin. In West Africa, on the Loango coast, the investigator Adolf Bastian found the "Judeos," who call themselves Mavambu, professing Judaism, strictly observing the Sabbath. Loango is not far from the Portuguese island of Sao Thomé, to which, in 1493, 2,000 forcibly baptized Jewish children were brought; this suggested to investigators a possible origin of the "Judeos." Off the east coast, in Madagascar, a Negro sect calling themselves Zafy Ibrahim (descendants of Abraham), though seemingly not otherwise distinguished from the surrounding natives, claim to be Jews. In northern Africa, general infusion of Negro blood gave rise to "negroid" types among the Jews, just as among the region's non-Jews. It is perhaps due to historically remote intermarriages between European Jews and proselytized North African Moorish slaves with an admixture of Negro blood, that there are to be found occasional "negroid" types among the Jews of Germany and of Eastern Europe.

About 1750 a colony of half-breeds, offspring of Jewish-Negro intermarriage, was founded near Surinam (Dutch Guiana); the "Djo-tongo" or "Jew language" they spoke was a mixture of corrupted Portuguese, combined with Hebrew and native words. Later the Negro-English dialect replaced this patois, leaving only a few traces.

In the West Indies, in Jamaica, Spanish and Portuguese Jews frequently intermarried with Negroes. The descendants continued to bear Jewish names; in 1942, there still existed a community professing the Jewish faith. An important congregation existed in that year also in the Virgin Islands, at St. Thomas.

In the United States, communities of Negro Jews were established in Pennsylvania at Philadelphia, Media, Pittsburgh and Sharon; in Ohio, at Youngstown and Farrell; in Cullen, Virginia; and in Chicago. Chief of the country's Negro Jewish communities, in Harlem, New York (with a lesser community in Brooklyn), attracted an estimated 3,000 adherents, 800 of whom belong to the central congregation presided over by Chief Rabbi Wentworth Matthew. Matthew, ordained by the chief rabbi of the Ethiopian Falashas, as well as by the Ethiopian National church, was born in Lagos, West Africa, and originally named Moses ben Benjamin ben Judah. After extensive travel and education, he came to New York city in 1927 and organized the congregation, Commandment Keepers, maintained by contributions of tithes. There is a fraternal order and a cemetery. The more observing adherents follow modified Orthodox ritual, including Kashruth. The children are taught Hebrew. A New York court decision at one time granted the community the legal right to be designated Jews. As Falashas, they claim descent from Menelik, son of King Solomon and the Queen of Sheba, and pay homage to Haile Selassie. Various theories as to the origin of Negro Jews in the United States point to possible circumcision and conversion of slaves born in the homes of Jewish planters, as well as to obvious intermarriages of Jews and Negroes.



A rabbi named Brother Jacobs of the Negro congregations (Mourish Palestine Temple) in New York city

To be distinguished from Negro Jews are the Black Jews of India, so called in contradistinction to the White Jews of the same communities; the color of their skin, however, is brown.

See also: FALASHAS; INDIA.

SHERRY ABEL.

Lit.: Fishberg, Maurice, *The Jews, a Study of Race and Environment* (1911); Ruppin, Arthur, *The Jews in the Modern World* (1934); Feist, Sigmund, *Stammeskunde der Juden* (1925); *American Hebrew,* Jan. 31, 1941, pp. 5, 12.

NEHARDEA, a city situated in ancient times on the river Euphrates in Babylonia; its exact location was at the beginning of the "royal canal" (Nehar Malka) connecting the Euphrates and the Tigris. Since it was well protected by walls and the river, Nehardea was a favorite refuge of Jews in times of misfortune in the early centuries C.E. According to the epistle of Sherira Gaon (10th cent.), the first Jewish settlement took place

when King Jehoiachin of Judah (6th cent. B.C.E.) was exiled to Babylonia; the king is said to have built a synagogue there, called Shaf Veyathib. When Akiba visited Nehardea in the 1st cent. C.E., he found a considerable Jewish community.

In the 2nd cent. C.E. Shela founded an academy in Nehardea which, in the course of time, became very famous, especially through the work of Mar Samuel, Shela's successor. During this period Nehardea was the place of residence of the exilarch and his chief judges, and medicine, astronomy and calculation of the calendar were taught at the academy, in addition to the Talmud. In 259 Nehardea was plundered and destroyed by Papa bar Nazr (Odenathus of Papyrus or one of his captains), and activities ceased; but the Jews returned as soon as the city had recovered. For a time scholars again taught there; the Amoraim of Nehardea were famous, particularly for their development of the law; Nehardea was praised as a city that had no sectarians (Minim) within it. But the leading role formerly possessed by Nehardea had already been transferred to Pumbeditha, together with the academy which had been transferred thither. It remained, however, a spiritual center for Jewry, especially in the 5th cent., when Amemar and Dimi lived there. After that the community declined; Benjamin of Tudela visited it in the 12th cent. and reported that he had seen the ruins of the Shaf Veyathib synagogue.

Lit.: Funk, S., "Die Stadt Nehardea und ihre Hochschule," *Festschrift zum siebzigsten Geburtstage D. Hoffmanns,* 97-104; Bacher, W., in *Jewish Encyclopedia,* vol. 9, pp. 208-9.

NEHEMIAH, 1. governor of Judea and savior of the Jewish community about 445 B.C.E., together with Ezra. He tells his own story in the Bible, in *Nehemiah.*

As cupbearer to the Persian king, Artaxerxes I, in Susa, Nehemiah learned of the attacks of the foreigners on Jerusalem, and he received permission to rebuild the city walls. Equipped with powers equivalent to those of a viceroy, he quickly accomplished his task despite great difficulty. He divided the work among the aristocrats of the city and its environs, and as a reward he named them in his memoirs (*Neh.* 3). He sweetened the work for the poor by releasing them from all debts, and in this he set a good example for the other rich members of the community. His opponents were Sanballat, governor of the neighboring province of Samaria, Tobiah, an Ammonite, and the Arab Geshem (Gashmu), who were able to win to their side the high priest Eliashib and several prophets. They rightly feared a strong Jerusalem, for the victory of the national party meant the end of the internal and external influence of the foreigners. At first they offered to cooperate, then they threatened to vilify Nehemiah before the king and sought to kill him, and finally they tried to hinder the work through the use of armed violence.

Nehemiah remained calm, energetic, reflective, armed the workers and completed the task, according to *Neh.* 6:15, in fifty-two days. (It would seem from this that the work consisted mainly of improvement and rebuilding of demolished portions.) According to Josephus (*Antiquities,* book 11, chap. 5, section 8), Nehemiah required two years and four months. Perhaps this is the time until the great inaugural ceremony which is described in *Neh.* 12:27-43, when two processions moved along the wall in opposite directions. This was a powerful demonstration of the new Jerusalem.

Nehemiah appointed his brother commandant of the city. He drove the foreigners from the city and compelled the residents of the land to settle in the depopulated city. Finally he joined with Ezra so that the nation might make, in solemn gathering on the 24th of Tishri (444 B.C.E.), a league and covenant to observe the laws of the Torah. Nehemiah himself was the first to sign. (According to Josephus and many critics, this compact was not made at the time of Nehemiah.)

Nehemiah also fought against the desecration of the Sabbath and against mixed marriages; he provided for a system of collecting the contributions and tithes of the Levites; moreover he drove out the son of the high priest who was also the son-in-law of Sanballat. According to *Neh.* 13:6, he interrupted his life-long governorship in its thirteenth year by a trip to the king. (Since this refers to the king of "Babylon," it has been questioned by critics.) Nehemiah died before the year 412 B.C.E.

The reconstruction of Jerusalem and the support which it gave to Jewry had been in the best interests of the Persian Empire, which had been shaken by the revolt of the satrap Megabyzos and the wars with Egypt and Greece. Nehemiah faithfully fulfilled his obligation to the king, but at the same time with a sense of responsibility to his people. His selflessness (he refused even his salary as governor) makes Nehemiah lovable; he compels admiration for his strength and cleverness, for his organizational talent and for the foresight of his principle of national and religious isolation, which was the only thing that could save Judaism and Jewry at the time. Nehemiah is one of the most significant personalities of all Jewish history and one of the rare Jews, like David and Judas Maccabeus, who became outstanding in Judaism without working directly for religion and for spiritual ends. That he sensed his own importance he showed by the writing of his memoirs. That others later recognized his importance despite their more religious attitude and position is indicated by the preservation of his memoirs in the Bible. HUGO FUCHS.

2. one of the last and, historically, one of the most important books in the Biblical canon, following *Ezra,* and preceding *Chronicles.* Roughly speaking, it may be divided into three parts. The first (chaps. 1 to 7), written in the first person, is Nehemiah's own account of his appointment as governor of Judea, his arrival in Jerusalem, his efforts for the rebuilding of the wall, the difficulties which he experienced, and his final success. The second portion of the book (chaps. 8 to 10) deals with one of the most significant moments in Israel's history, the reacceptance of the Law by the people, in the presence of Ezra and Nehemiah, and their solemn covenant to guard and keep forever "the Law of Moses, which the Lord had commanded to Israel" (*Neh.* 8:1). There follows the story of the celebration of the Feast of Tabernacles, "for since the days of Joshua the son of Nun unto that day had not the children of Israel done so" (*Neh.* 8:17); it then tells of the keeping of a sacred fast day on the 24th

of Tishri, and gives a long prayer acknowledging Israel's historical bond with God, and the names of those who signed the new covenant for the people.

The last section of the book (chaps. 11 to 13) contains further lists of names and tells of Nehemiah's temporary return to Babylon, and of his second governorship, during which he abolished trading on the Sabbath and enforced the abolition of mixed marriages, which had occurred to such an extent that the children of these wedlocks "spoke half in the speech of Ashdod, and could not speak in the Jews' language" (*Neh.* 13:24). The book closes with a supplication of Nehemiah for recognition of his valiant and successful efforts: "Remember me, O my God, for good."

Ezra and *Nehemiah* were originally one book. Josephus (*Against Apion,* book 1, chap. 8) knows of no division, and the Codex Vaticanus starts the text of *Nehemiah* without even making a new paragraph. The Talmud speaks only of one book (*B.B.* 15a; *Sanh.* 93b). Jerome seems to have been the first to give the second part the now common name of *Nehemiah,* and since the Bomberg edition of 1525 all Hebrew texts have taken over this arrangement. In chronological order, *Chronicles* should precede both *Ezra* and *Nehemiah,* an order which was adopted in the Septuagint and preserved in the King James version. Although this is more logical, it is probably less historical, for the *Ezra-Nehemiah* book was admitted to the canon before *Chronicles* was given recognition, because the former deals with a period not covered in any other canonical work.

Neither *Ezra* nor *Nehemiah* was, however, the only literary creation dealing with the period in question. Some scholars believe that *I Esdras,* traditionally considered apocryphal, was originally canonical. In the Septuagint, *Nehemiah* appears as *III Esdras,* with *II Esdras* being our book of *Ezra, I Esdras,* a work containing an account appearing now in both *Ezra* and *Nehemiah,* and *IV Esdras,* an elaborate apocalypse. In addition, the figure of Nehemiah inspired later generations to surround him with legends of various kinds, remnants of which have come down to us in *II Macc.* 1:18 et seq.; 2:13.

Concerning the authorship of *Nehemiah,* the Talmud in one place (*B.B.* 15a) says that it was Ezra, in another (*Sanh.* 93b) that it was Nehemiah for both *Ezra* and *Nehemiah,* but that the book was not named after him because of the arrogance which he showed in repeatedly praising himself. But that neither Ezra nor Nehemiah could have been the author of the book as we have it now is apparent. *Neh.* 12:10, for instance, recounts three generations after Eliashib, who was a contemporary of Nehemiah according to 13:4 (according to Josephus, Jaddua was high priest in 332 B.C.E.). *Neh.* 12:22 speaks of "Darius the Persian," an expression obviously used only when the Persian empire was no longer in existence. *Neh.* 12:47 uses the phrase "in the days of Nehemiah," clearly referring thereby to a period long since past. Most scholars agree that, while the major portions of the so-called "I" passages of the book (especially 1:1 to 7:73) were written by Nehemiah himself, the compilation of the whole book belongs to a later historian, probably the Chronicler or a man of his school. There are many affinities in style between *Chronicles* and *Nehemiah* (cf., for example, *Neh.* 12:25 et seq., 33-36, 41-47), and their historical outlook is basically the same. This would suggest that the book was composed around the beginning of the 3rd cent. B.C.E. The authorship of the individual chapters, particularly 8 to 10, has received much attention by modern critics, but no agreement has been reached, particularly since the whole historical framework of the book has been questioned and a number of theories have been advanced to alter it.

Traditionally it has been believed that Ezra arrived in Jerusalem in 458 B.C.E.; that, despite his great personal influence, he possessed no political powers of enforcing the rules which he laid down; and that, in consequence of this, Nehemiah came, in 445, to reorganize the community. He succeeded in doing so; the wall was built, the people concluded a covenant with God and accepted His Law. Later Nehemiah returned to Babylon for some years, but in his absence a state of religious anarchy recurred; once again he came to Jerusalem and enforced his and Ezra's authority. At this point the account ends.

Some scholars, such as Hoonacker and Kosters, believe that there was no return under Zerubbabel, that the Judeans still left in the country rebuilt Jerusalem, and that Ezra came to Jerusalem after Nehemiah was recalled; this is hardly likely in view of the fact that only the poorest Judeans were left after the destruction of the First Temple. Others place the activity of Ezra at a period much later than that of Nehemiah. Torrey denies the historicity of Ezra altogether and thinks him a figure created by the priests. Still another group identifies the Persian king who favored Nehemiah with Artaxerxes II (404-358 B.C.E.) instead of Artaxerxes I. Finally, Schaeder places Ezra's activities in one single year, 458-457 B.C.E. (after which he is said to have departed), and assumes that Nehemiah came in 445 B.C.E.

The very fact that there is such wide divergence of opinion suggests that the problem has not been solved satisfactorily. Since there is lacking a thoroughly convincing counterproof, the traditional view of the sequence of events still seems most plausible, despite all its admitted difficulties. Particularly since the discovery of the Elephantine papyri, the basic historicity of the book seems established. Beginning with a unique set of personal memoirs, which may have been conceived as political reports to Artaxerxes or as autobiographical fragments in the style of some Jeremiah passages, the book represents a new type of historical writing: history based on documents, some of which are reproduced verbatim. This fact alone points out the great achievement of the author; and the much doubted lists served their purpose in that they testified to the continuity of Israel, pre-Exilic and post-Exilic.

From the standpoint of religious development the work of the author looms even larger, for in his novel subjective-objective way of writing history he was able to impart to later generations the significance of the time of Nehemiah for the survival, growth and power of a renascent Jewish religion.

See also EZRA. W. GUNTHER PLAUT.

Lit.: The introductions to the Bible; the commentaries, including: Batten, L. W., *A Critical and Exegetical Commentary on the Books of Ezra and Nehemiah* (in *International Critical Commentary,* 1913); Siegfried, D. C., *Esra,*

Nehemia und Esther (in *Handkommentar zum Alten Testament,* 1902); Bertholet, Alfred, *Die Bücher Esra und Nehemia* (in *Kurzer Hand Commentar zum Alten Testament,* 1902); Hölscher, G., *Die Bücher Esra und Nehemia* (in Kautzsch, *Die Heilige Schrift des Alten Testaments,* 4th ed., 1922); Torrey, C., *The Compilation and Historical Vaule of Ezra-Nehemiah;* Kittel, Rudolf, *Great Men and Movements in Israel* (1929) 407-29; Schaeder, H. H., "Esra der Schreiber," *Beiträge zur historischen Theologie,* vol. 5, (1930); Gotthard, Herbert, *Der Text des Buches Nehemia* (8 parts; 1932-38).

NEHEMIAH, Tanna of the third generation, about the middle of the 2nd cent. C.E. He is mentioned in the Mishnah as a contemporary of Judah ben Ilai and Meir, and as a scholar of Akiba. Little is known of his life, and the name of his father has not been preserved. According to Johanan (*Sanh.* 86a), the basis of the *Tosefta,* a collection of teachings paralleling the Mishnah, comes from Nehemiah, although it was later amplified by Hiyya bar Abba. A number of Halachic and Haggadic utterances of Nehemiah have been recorded; the former deal for the most part with the laws of ritual purity.

NEIDUS, LEIB, Yiddish poet, b. Grodno, Russia, 1890; d. Grodno, 1918. During his adolescence, Neidus wrote verse in Yiddish, Hebrew and Russian, but as he neared maturity he chose Yiddish as his medium. Though he had earned a reputation as poet, translator, critic and lecturer during his lifetime, it was not until after his death that his significance to modern Yiddish literature was discerned. He had brought precise form and structure into Yiddish verse, and at the same time introduced nature and classical mythology into the subject matter.

Intimme Niguns (1919) was the first of his posthumously published books. Later two volumes of collected poems were published: *Dos Buch fun Poemmen* (1923) and *Litvische Arabesken* (1924).

Lit.: *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930), cols. 552-61.

NEIGHBOR. At the basis of the rights of neighbors is the concept that a person should make only such use of his property as will not harm another person. The Bible itself does not contain any rules for respecting the rights of the neighbor. The Mishnah, however (*B.B.* 2:1-13), quotes definite regulations as to how the owner of a plot should regard the rights and interests of his neighbor when making a cistern, water channels, setting up a furnace, barns, stables for cattle, wine cellars, bakery or dyehouse. No one may prevent his neighbor from working with the hammer or hand mill on the ground that the noise interferes with his sleep, but a man may protest against his neighbor's having a store in the common courtyard on account of the disturbance caused by the coming and going.

The Talmud (*B.M.* 108a) refers to the Biblical norm, "And thou shalt do that which is right and good in the sight of the Lord" (*Deut.* 6:18), as establishing a special option for the owner of the adjacent property, *dina debar mitzra* (the right of the son of the boundary), in case of a sale. If the property was given away or bequeathed, this right did not apply.

In practice the right of the neighbor was probably eluded by means of fictitious agreement on a better price with a third party. This is the probable explanation for rulings authorizing the neighbor to demand evidence that the higher price was actually paid. The right of the immediate neighbor, originally conceived as attaching to the person and as inalienable, was subsequently reinterpreted to regard the third buyer of such property as the legal representative of the optionee, the material nature of the right justifying such juridical construction.

It should be noted that the word "neighbor" in the English Bible, given as the translation of the Hebrew *re'a,* is not used in a local sense, but rather as the equivalent of "friend," "associate," "fellow-man." The famous commandment, "Thou shalt love thy neighbor as thyself" (*Lev.* 19:18), means practically the same as "Love one another."

Lit.: Maimonides, *Hilchoth Shechenim; Shulhan Aruch, Hoshen Mishpat* 153-56, 175; *Otzar Yisrael,* under Bar Metzra; Bloch, M., *Das mosaisch-talmudische Besitzrecht;* Mayer, Samuel, *Die Rechte der Israeliten, Athener und Römer,* vol. 2.

NEIGRESHL, MENDEL, Yiddish poet, b. Neusandez, Galicia, 1903. He attended the Gymnasium in Lwów and finally the University of Vienna. From 1914 to 1938 he lived in Vienna. From May, 1938, until February, 1939, he was in the Nazi concentration camps of Dachau and Burnwald. Neigreshl emigrated to Brazil in 1939 and came to New York city in 1941.

Among Neigreshl's volumes of poetry were: *In Shvartzen Malchuth* (1924); *Getzellten* (1930); *Balerdike Teg* (1935) and a volume of translations from the Polish poets (1936). Neigreshl also edited an anthology of Galician Yiddish poetry from 1891 to 1935. In Vienna he was editor of a monthly periodical, *Yiddish,* and of *Gezerd,* a periodical published in German and devoted to propaganda for Biro-Bidjan, which was suppressed under the Schusschnig regime. Neigreshl may be classed as a neo-romanticist, and as an adherent of the "pure poem," showing the influence of Rainer Maria Rilke and of the Polish poet Leopold Stach. In the United States his affiliations have been with the younger Yiddish poets and their publication, *Der Indzel.*

NEILAH ("conclusion"), the fifth and concluding service of the Day of Atonement (Yom Kippur). Today the Neilah service is associated exclusively with the Day of Atonement. In the time of the Temple, however, the Neilah was the daily prayer of the Maamadoth (deputations of laymen) at the time of the closing of the gates (Neilath Shearim), i.e. shortly before the gates of the Temple were closed; from this it derives its name. In addition, this concluding service was read on public fast days. When the old order of the Temple divine service was forgotten and Neilah came to be used only in the synagogue on Yom Kippur, the name was taken to refer to the closing of the gates of heaven, and the view developed that at the time of Neilah the divine sentence passed upon man was sealed. Hence the "sealing" of all good things is requested in the petitions of the Neilah service.

As the climax and concluding point of the devotions of the Day of Atonement, the mood of the Neilah is extraordinarily solemn. It finds its expression in melodies in the minor key. The section of the Eighteen Benedictions (Tefillah) is as usual, with the exception that the confession of sins (the Viddui) is changed.

The litany Al Het ("For the sins . . .") is omitted, and in its place there is recited the prayer Attah Nothen Yad ("Thou stretchest forth Thy hand [to the sinner]"); this prayer is a remarkably clear portrayal of Judaism's doctrine regarding the forgiveness of sins.

The Reform service, as contained in the *Union Prayer Book,* has considerably altered the Neilah service, but has emphasized its mood of solemnity and reverence.

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* 152-53; Idelsohn, A. Z., *Jewish Liturgy* (1932) 233-48; Adler, *Mahzor for the Day of Atonement,* 243-72.

NEISSER, ALBERT, dermatologist, b. Schweidnitz, Germany, 1855; d. Breslau, Germany, 1916. He became associate professor (1907) of the University of Breslau. In 1879 he discovered the pus-producing bacterium (now named after him) which causes gonorrhea. In the same year he proved that the microbe discovered by Armauer Hansen (1871) was the bacillus of leprosy.

Neisser made two expeditions to Batavia, Java, where he experimented with monkeys to elucidate important questions on syphilis. Together with August von Wassermann and Karl Bruck, he created the blood test for syphilis ("Eine serodiagnostische Reaktion bei Syphilis," *Deutsche Medizinische Wochenschrift,* 1906). He was a founder of the German society for combatting venereal diseases (1902), and advocated the regulation of prostitution.

Neisser's report on researches on syphilis which he conducted in Java and in Breslau appeared in *Arbeiten aus dem kaiserlichen Gesundheitsamte* (1911). He also wrote *Der Krieg und die Geschlechtskrankheiten* (1915).

Neisser was baptized, and attempted to persuade his aides of the Jewish faith to accept conversion.

NEISSER, MAX, immunologist, b. Liegnitz, Germany, 1869; d. Frankfort, Germany, 1938. From the Hygienic University Institute in Breslau he went to the faculty (1899 to 1909) of the Royal Institute for Experimental Therapy in Frankfort. Appointed professor at the University of Frankfort in 1901, he founded (1909) the State Institute of Hygiene, which he headed until 1933. Neisser, a co-worker of Paul Ehrlich, contributed numerous articles on hygiene, bacteriology and immunology to scientific journals, and published a treatise on the inflammation of the spleen in *Lehrbuch der Mikrobiologie* (vol. 2, 1919). Two scientific processes were named after him.

NELSON, LEONARD, philosopher, b. Berlin, 1882; d. Göttingen, Germany, 1927. He was baptized in his early youth. From 1917 to his death he taught philosophy at the University of Göttingen and was head of the Fries school which, reviving the philosophy of Jakob Friedrich Fries (1773-1843), opposed a purely speculative idealism. According to Nelson, Kant's critical method should be the lode-star for all philosophical thinking, but one great task was not achieved by Kant himself: the examination of the axiomatic character of all possible theories on the origin of knowledge. Nelson regarded Fries as Kant's true successor, especially in his psychological deduction of philosophical principles. At the age of twenty-two Nelson published a new series of the philosophical publication *Abhandlungen der Friesschen Schule* which, although interrupted some years later, was republished from 1929 on, after Nelson's death. As a scholar, teacher and writer, Nelson exerted great influence on academic youth and their problems. He sought to gain for his philosophy not only scientific recognition, but also its application in individual and social life.

Nelson's most important works are: *Jakob Friedrich Fries und seine jüngsten Kritiker* (1909); *Über das sogenannte Erkenntnisproblem* (1908); *Kritik der praktischen Vernunft* (1914); *Die Rechtswissenschaft ohne Recht* (1917); *Die neue Reformation* (1918); *Vorlesungen über die Grundlagen der Ethik* (1917-32). His *System der philosophischen Ethik und Pädagogik* (edit. Grete Hermann and Minna Specht, 1932) was published after his death.

Lit.: Hauer, Eugen, *Person und Handlung in der Ethik Leonard Nelsons* (1928); Hermann, Grete, and Rauschenplat, Hellmut, *Verzeichnis der Schriften Leonard Nelsons* (1929).

NEMÉNYI, AMBRUS, Hungarian deputy, and publicist, b. Pécel, Hungary, 1852; d. Budapest, 1904. He studied at the University of Budapest and at the Sorbonne, Paris, receiving his Ph.D. degree from the former. He contributed articles to *Pester Lloyd, Budapesti Szemle,* and various periodical publications; from 1896 to 1901 he was an editor of the daily *Pesti Napló.* In 1884 he was chosen deputy to the Lower Chamber, where he joined the ranks of the Liberal Party.

Neményi published: *Rabelais és kora* (Rabelais and his Age; 1877); *Parlamenti fegyelem és tekintély* (The Discipline and Authority of Parliament; 1879); *Journals und Journalisten der französischen Revolution* (1880); *Kortörténelmi rajzok* (Sketches of Contemporary History; 2 vols., 1880); *Das moderne Ungarn* (1883); *Az állam és határai* (The State and its Confines; 1889); *Die Verstaatlichung der Eisenbahnen in Ungarn* (1890); *Bürokrácia Magyarországon* (Bureaucracy in Hungary; 1902).

NEMÉNYI, IMRE, Hungarian under-secretary of state, and educator, b. Rákospalota, Hungary, 1862. He was a brother of Ambrus Neményi. He was brought up in the Jewish faith, but later in life adopted Christianity. He received his Ph.D. degree from the University of Budapest, and, after serving as principal in Magyar schools of Sarajevo, Bosnia, and in several cities of Hungary, became (1893) supervisor of the schools of Csanád county, in 1900 counselor at the ministry of education, and, in 1917 under-secretary of state. Pensioned during the ensuing revolutions, he founded and directed as president (1919) the Party of the Hungarian Kingdom; subsequently he became curator of the Veres Pálné Girls' Gymnasium and deputy president of the Baár-Madas Protestant Girls' Gymnasium, foremost Hungarian institution for the education of girls. He founded and edited *Magyar Közalkalmazottak Lapja,* a journal devoted to the interests of those employed in civil service.

Neményi published several volumes on the education of girls, on reading and children's libraries as a means of education, and on the Hungarian pedagogue János Apáczai Cseri. Important are his books *Állami Népoktatás* (Public Education; 1902) and *Népfőiskolák* (People's Universities). He contributed to the government review *Magyar Szemle,* authoritative articles on the trends of national education.

NEMES, MARCEL (DE JÁNOSHALMA), art dealer and collector, b. Jánoshalma, Hungary, 1866; d. 1930. Nemes was one of many children in the house of a poor village cantor, his original name

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having been Moses Klein. Up to the age of thirty-five his life was a medley of temporary occupations. He engaged in buying and selling paintings and developed a passionate love and understanding of real values in that art. The exhibitions of his collection at Munich (1909) and Düsseldorf (1912), which had assembled a number of old masters deprived of their coats of varnish, paintings by Greco and the French impressionists, revolutionized Germany's art circles.

Nemes, who gave generously to Hungarian art museums, was knighted by Francis Joseph I. One of his most prized gifts to the Hungarian Museum of Fine Arts was the portrait of Ferenc Rákóczi II by Ádám Mányoki, which he had acquired from the Royal House of Saxony. He helped young artists by means of many foundations and scholarships.

His first collection was sold in 1913, part of his second, mostly old masters, was auctioned at Amsterdam (1928), the rest after his death at Munich and Budapest (1931). He engaged in painting late in his life, and the Budapest Ernst Museum showed his paintings in 1933.

NÉMETKERESZTUR (known also as Sopronkeresztur; in Yiddish, Tzelem), a town formerly in Hungary but later known as Deutschkreuz, in Austria. The expulsion of the Jews from Vienna and other cities in the years 1670 to 1671 resulted in the settling of twenty-four Jewish families at Németkeresztur, where they joined a community of four families. Their rabbi was Marcus Lipschitz who, in 1678, left for Bamberg, Germany. In 1735 the community consisted of fifty-four and in 1780 of one hundred families. The synagogue, destroyed by the fire of 1777, which devastated the Jewish quarter, was rebuilt with the aid of the princely house of Esterházy. The steady increase of the population during the 18th cent. ceased during the 19th, when the larger cities opened their gates to the Jews. Thus the community never exceeded the approximate number of 400 persons.

Although numerically small, the Jewish community of Németkeresztur was famous as a well of Orthodox inspiration in Hungary. Its spirit had been established and strengthened by such rabbis as Joseph Kaufmann (1735-36), Judah Löw Hamburger (1751-82), the great Halachist Joab Mattersdorf (1783-1805), Moses Levi (1806-37), Menahem Katz (1838-91), David Friedman and Joseph Kohn. The community also boasted of the poet laureate Baron Lajos Dóczy as its native son; Karl Goldmark spent his childhood there.

The numerous charitable institutions of the community which existed after the first World War, dated from the 19th cent., as did its school and its Yeshiva, founded in 1860. In 1921, Németkeresztur was incorporated into Austria as a part of Burgenland, a territory which Hungary had to cede to its neighbor. In 1938 Németkeresztur was the first village of Burgenland where Hitler's men displayed the white flag signaling that the village was cleared of Jews. The Jews of Németkeresztur, about 350 in number, were taken to Vienna, where the Kultusgemeinde maintained them with funds received from the American Jewish Joint Distribution Committee. Those who found refuge in Belgium, Palestine and the United States escaped the fate of the rest, who were deported to Poland.

NEMOY, LEON, librarian and orientalist, b. Balta, Russia, 1901. He was a brother of Simon Nemoi. Nemoy was educated at the University of Odessa; then, having come to the United States in 1923, he received his M.A. degree from Yale University in 1926 and his Ph.D. degree in 1929. From 1914 to 1920 he had served as cataloguer for the Library of the Society for the Promotion of Education, and from 1918 to 1929, also, as assistant librarian of the Jewish Academic Library of Odessa. From 1921 until his departure for the United States Nemoy was director of the Communal Library of Lemberg (later Lwów), Poland, and acted, in addition, as cataloguer for the Lemberg University Library.

On arriving in the United States in 1923, Nemoy became curator of Hebrew and Arabic literature at Yale University, a post he still held in 1942. Specializing in the Arabic literature produced by the Karaites, Nemoy was the author of various papers on Karaite literature, Arabic philology and oriental bibliography. He was also editor of Jacob Kirkisani's *Kitab al-Anwar wal-Marakib,* a five-volume edition of which the first four volumes appeared between 1939 and 1942. Nemoy was associate editor of Jewish literature for the *Universal Jewish Encyclopedia.*

NEMTZEANU, BARBU (originally, Benjamin Deutsch), poet, b. Galatz, Roumania, 1886; d. Bucharest, Roumania, 1919. He published his first poems at the age of seventeen in the literary journal *Inainte* appearing at Galatz, but it was his volume of poetry entitled *Stropi de soare* (Drops of Sunshine) which established his place in Roumanian poetry. His satirical poem "Galatz," pointed at the upper middle classes of that important Danubian port, was widely read and quoted. Nemtzeanu combined profoundness and delicacy of sentiment with the gift of rich and musical lyricism. He translated into Roumanian some of the poetry of Nikolaus Lenau and Heinrich Heine, including the latter's *Hebrew Melodies.* Suffering from tuberculosis, he had to submit to long periods of complete inactivity, and died at the age of thirty-three.

NEO-HEBREW LITERATURE, *see* LITERATURE, HEBREW.

NEO-PLATONISM, a system of philosophy which originated in the 3rd cent. C.E., and is principally represented by the writings of Plotinus and his disciples. It is characterized by a strong leaning to a mystic religiosity; it contains a doctrine of intermediate existences between the primeval Being and the material world, and a cathartic ethics. Its followers showed a strong tendency to find allusions to its original concepts in predecessors such as Plato and Aristotle. This tendency led to a Neo-Platonic interpretation of the teachings of Aristotle during the Middle Ages, as a result of which the Aristotelianism of the Middle Ages is often mixed with Neo-Platonism. It was for this reason that Neo-Platonism affected the philosophers of Judaism as well as those of Islam and Christianity. While Jewish philosophers as a rule followed the Aristotelian school, many of them were affected by Neo-Platonic concepts.

Isaac Israeli, Solomon ibn Gabirol and Joseph ibn Zaddik were among the Jewish Neo-Platonists in the narrower sense. They were less influenced by Plato than by Porphyry and his disciples, who leaned more toward Aristotle. They borrowed from Aristotle the separation of matter and form, the doctrine of categories and the theoretical life ideal. What makes their systems Neo-Platonic in character is the doctrine of

intermediary existences and their cathartic ethics. They naturally applied Neo-Platonism eschatologically. They looked to study and catharsis to free human beings of the shackles of the world of sense perception, as well as create a connection with the spiritual world which is the basis for immortality and bliss in the hereafter.

In a broader sense, Jewish Aristotelians were also to some extent influenced by Neo-Platonism. Maimonides shows a certain influence of the doctrine of emanation and of cathartic ethics. Judah Halevi perhaps drew from it his idea of the separation of the world of clarity, the "kernel," from that of confusion, the "husk." Related currents of thought are also to be perceived in the Cabalistic teachings about the Sefiroth and the four worlds.

See also PHILOSOPHY, JEWISH.

Lit.: Heinemann, Isaak, *Die Lehre von der Zweckbestimmung des Menschen im griechisch-römischen Altertum und im jüdischen Mittelalter* (1926); Scholem, G., in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1931) 172-91.

NEPI, GRAZIADIO (HANANEL), rabbi and physician, b. Ferrara, Italy, 1759; d. Cento, Italy, 1836. He was rabbi, teacher of Talmud and physician in Ferrara until 1822, when he was called to Cento. He was an ardent Cabalist. At the meeting of Jewish notables called by Napoleon in 1806 he was one of the Italian Jews' delegates. Besides various religious books, he compiled *Zecher Tzaddikim Liberachah,* a biographical and bibliographical lexicon of the Italian Jewish writers and rabbis, which, however, remained unfinished. This work was continued by Mordecai Samuel Ghirondi, and after the latter's death by his son Ephraim Ghirondi, who published it at Trieste in 1853 under the title *Toledoth Gedole Yisrael.*

Lit.: Jellinek, A., in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 3, p. 116; *Harkavy Festschrift,* 470-83; Graetz, H., *Geschichte der Juden,* vol. 11, pp. 267, 270.

NER TAMID, *see* PERPETUAL LIGHT.

NERO (Nero Claudius Caesar Drusus Germanicus), Roman emperor, b. Antium, Italy, 37 C.E.; d. near Rome, 68 C.E. It was during his principate that the Jews rose in final and futile rebellion in the Great War. In Rome itself, under Nero, the Jewish colony of Trastevere worshipped and worked unmolested. At court the Jewish dancer-clown Aliturus and the Jewish historian Josephus were in great favor, especially with Nero's notorious wife Poppaea, whom Josephus calls a "religious woman." There is no evidence that she was actually a proselytized Jewess; but she seems to have been attracted to Judaism and visited the synagogue out of a fashionable restlessness, like other Roman matrons. Following her express wish, however, Nero (who had mortally wounded her in a fit of anger) did not have her cremated in Roman style, but embalmed and buried according to Jewish custom.

But if the Jews at Rome were quiet under imperial rule, not so those millions living in the province of Judea, which at the time of Nero's accession was composed of Judea proper, Samaria, Galilee and Perea, beyond the Jordan. They chafed under the political and fiscal domination of the Romans. In opposition to the conservative peace-at-any price leaders, the party of patriotic Zealots, led by Eleazar, was ready for revolt against Rome. When the uneasy peace was broken in 60 C.E. with a riot between Syrian Greeks and Jews living in Caesarea, the seat of government, Nero ruled in favor of the Greeks. Shortly afterwards, however, in a dispute between the Jewish King Herod Agrippa II (to whom Nero had given vast additional territory) and the guardians of the Second Temple, Nero, influenced by Poppaea, decided against Agrippa. The incidents piled up, and the bloody massacres of the ruthless procurator Gessius Florus (64-66) precipitated the revolt. Nero did not heed the warning of the responsible governor Cestius Gallus, who pointed out that three million Jews demonstrating in Jerusalem during the Passover of 66 could not be ignored in their plea for a just administration. To Gallus's warning he replied: Should Nero, whose triumphs surpassed those of Pompey, Caesar and Augustus, fear Judea?

With the decision of the Jews to stop the customary daily sacrifice to Nero in the Temple, the revolution began. The first phase of the Great War that followed was a defensive triumph for the Jews; despite bloodshed up and down the land, despite internal dissensions among the defenders of the city, Jerusalem held, and Cestius Gallus was routed. Nero, amusing himself in Greece, became suddenly serious when he heard of his general's rout and death. He then appointed, in 66, the great general Vespasian to proceed against the Jews. Before Vespasian completed the conquest, Nero had killed himself when the legions of Gaul revolted.

The sudden disappearance of Nero gave rise to the legend that he still lived and would return; at various times there actually appeared pretender Neros. In the Apocalypse written shortly after his death, it is predicted that Nero would return as Antichrist. But the Messianic idea was known to the Roman world, and Suetonius wrote that Nero had been assured that he would be "King of Jerusalem." Stories of Nero's return were current also among Jews. The Talmud tells a legend as to why Nero sent Vespasian against the Jews and tells, too, that Nero was converted to Judaism and that from him was descended Rabbi Meir, who apparently seems to have been a descendant of proselytes.

SHERRY ABEL.

Lit.: Henderson, Bernard, *Life and Principate of the Emperor Nero* (1903); Graetz, H., *History of the Jews,* vol. 2 (1927); Radin, Max, *The Jews Among the Greeks and Romans* (1915).

NERVA, *see* ROME.

NERVOUS DISEASES, *see* HEALTH OF THE JEWS.

NES ZIONA, *see* COLONIES, AGRICULTURAL.

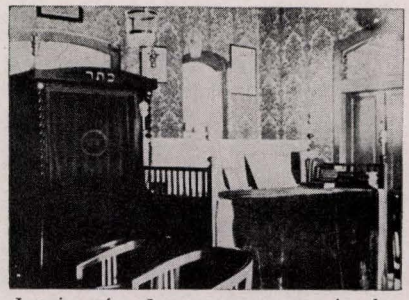
NESECH (libation), *see* SACRIFICE; YAYIN NESECH.

NETAIM, *see* COLONIES, AGRICULTURAL.

NETHANNEH TOKEF, *see* UNETHANNEH TOKEF.

NETHERLANDS, *see* HOLLAND.

NETHERLANDS EAST INDIES, the possessions of The Netherlands in Malaysia, comprising the large islands of Java, Sumatra, Celebes, part of Borneo,



Interior of a Javanese synagogue in the Netherlands East Indies

and numerous smaller islands, with a population of sixty million, of whom, in 1940, about 1,100 were Jews. It was alleged by Werner Sombart (*The Jews and Modern Capitalism,* 1913) that the part taken by the Jews in the enterprises of the Dutch East India Company, founded in 1602, with headquarters at Batavia, Java, was very important, but more recent researches established the fact that their contribution to the original capital was insignificant, "4,800 florins out of a total of 6,500,000, or less than one-tenth per cent—approximately proportionate, that is, to their actual numbers in relation to the general population. Moreover, Jews were rigorously excluded from the administration of the Company until the Age of Emancipation had begun to dawn. It was only long after the original establishment, when the institution had passed its apogee and the Amsterdam Jews had lost their pioneering spirit, that they began to invest their funds in its stocks on a large scale, for the sake of security: a procedure which was to entail almost fatal consequences to the community as a whole at the time of the great slump in the eighteenth century, when the shares fell to one-tenth of their previous level, never to recover" (Roth, Cecil, *The Jewish Contribution to Civilization,* 1938, p. 237).

In the late 1850's Jacob Saphir, a rabbi from Jerusalem, visited Java and learned there through a merchant from Amsterdam of the existence of Jews at Batavia. He met there twenty persons of Dutch and German origin who, however, concealed their Jewish origin. Some of them had served in the Dutch colonial military forces, and most of them were married to non-Jewesses. Saphir met Jews also in Semarang and Surabaya. He wrote to the communities in Jerusalem and Amsterdam, requesting them to send a rabbi to the Jews in Java to instruct them in the Jewish law, the knowledge of which they had lost completely. The Amsterdam Community thereupon despatched a rabbi to Java, who organized congregations in Batavia and Semarang, but nothing is known about their further development.

In 1921 Rabbi Israel Cohen, of London, on a propaganda tour for the Jewish National Fund, visited Java, and estimated the number of Jews living there at 2,000, most of whom, however, concealed or even denied their Jewish origin. The majority of them were Sephardim from Baghdad; the rest were Europeans. They played an important part in the commercial development of the country, and several of them occupied governmental posts, but there existed no Jewish life in the communal sense, mixed marriages were frequent, and there was not even a synagogue in Java. On the high holy days religious worship was held in private houses or public halls in the three or four largest centers. There was a Jewish cemetery in Surabaya. Outside of Batavia, Jews lived at Surabaya, Semarang and Bandoeng. Cohen reported the existence of a few struggling Zionist societies; anti-Semitic propaganda was carried on by one of the local papers, *Nieuws van den Dag.* His belief that Jan Petersen Coen, one of the earliest administrators of Surabaya, was of Jewish descent was erroneous.

Refugees from Russia settled in Batavia and Surabaya in the early 1920's, and small numbers of German refugees came thither after 1933, among them an engineer from the Neckar region. Outside of Java, a few Jews were reported living on Madura, Sumatra, Celebes and Borneo. In 1941 some Polish Jewish refugees were admitted to the archipelago. In addition, the Netherlands government in exile paid for the transportation of about 100 Dutch Jewish families to the Netherlands East Indies, and the American Jewish Joint Distribution Committee allocated a large sum of money to help meet the costs of settling these families.

ALFRED WERNER.

Lit.: Saphir, Jacob, *Eben Sappir,* part 1 (1866); part 2 (1874); Cohen, Israel, *Journal of a Jewish Traveler* (1925); Wischnitzer, Mark, *Die Juden in der Welt* (1935); "Jews in the Far East," *Jewish Affairs,* Jan., 1942; Bloom, Herbert I., *The Economic Activities of the Jews of Amsterdam in the Seventeenth and Eighteenth Centuries* (1937) 116-24.

NETHERWORLD, *see* SHEOL.

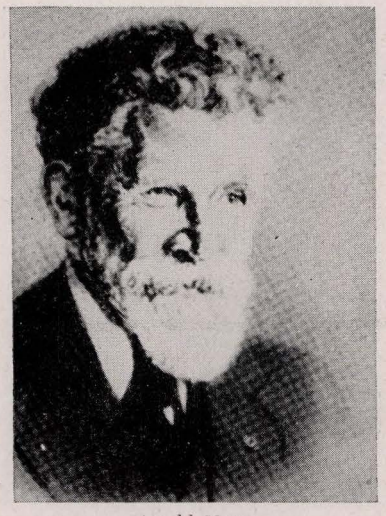
NETHINIM, a class of Temple servants mentioned in the Biblical books of *Ezra, Nehemiah* and *Chronicles.* The name means "the given ones," and denotes persons *given,* or *appointed* to the sacred service. The Nethinim were assistants of the Levites, performing the more menial chores. They are classed beside doormen and choristers, dwelt in special quarters (*Neh.* 3:31), were under the supervision of overseers (*Neh.* 11:21) and, like other Temple officials, were exempt from tax, tribute or toll (*Ezra* 7:24). Most of them lived within the Temple precincts, but some were to be found also at Ophel, the part of the eastern hill of Jerusalem just south of the Temple, and in outlying districts.

The origin of the order is obscure. *Ezra* 8:20 traces it to King David. The most probable view is that the Nethinim were prisoners-of-war assigned to Temple duties. In favor of this is the direct reference to such a practise in *Joshua* 9:23, 27, where Joshua is said to have *given* the captured Gibeonites to the service of the sanctuary. Moreover, it is noteworthy that in later Jewish law the Nethinim were classed with bastards and forbidden to marry outside of their own order (*Kid.* 3:12; *Yeb.* 2:4), while the Syriac Bible renders the term by the word "aliens."

There are, however, several alternative explanations:

(1) The Nethinim have been compared with a Babylonian order of temple servants called *shirku.* This word likewise means "given one," and the duties of the two orders correspond remarkably. Both perform menial chores, both are forbidden to marry outside of their class, both are controlled by overseers, and both live in special quarters.

(2) The Nethinim invite comparison, if only indirectly, with the female *lawiât* of the early North Arabian sanctuary of El-Ola. This term, which means "acolytes," has been associated by Grimme with the Hebrew Levi, and both in turn connected with the verb *lavah* "to loan," in the sense of



Arnold Netter

"one loaned to the temple." The Nethinim and the Levites would thus have stemmed from a single ancient institution, and this would explain their Biblical relationship.

(3) Joseph Jacobs suggested that the Nethinim were the offspring of the Kedeshoth, or Temple harlots. There is, however, no solid evidence in support of this view.

(4) Montgomery would see in the Nethinim Temple slaves imported through the South Arabian slave traffic. While it is true, however, that many of those listed by *Ezra* and *Nehemiah* bear exotic names, there is nothing to connect these specifically with Arabia, and it must therefore be supposed that that country was at best a center of their distribution, but not of their origin.

THEODOR H. GASTER.

Lit.: Brooks, Beatrice A., in *Journal of Biblical Literature,* vol. 60 (1941) 233-34; Berry, George R., *ibid.,* vol. 42 (1923) 227-28; Dougherty, R. P., *The Shirkûtu of Babylonian Deities* (1923) 90-91; Montgomery, J. A., *Arabia and the Bible* (1937) 183, 156, note 23; Grimme, H., in *Le Museon,* vol. 37, p. 169 et seq.; Jacobs, Joseph, *Biblical Archaeology,* 104; Gray, G. B., *Sacrifice in the Old Testament* (1925) 234 et seq.

NETILATH YADAYIM, *see* ABLUTIONS.

NETO, ISAAC, first Haham or rabbi of the Jewish community of Surinam (place and date of birth and death unknown). He is to be distinguished from the Isaac Neto (son of David Neto) who became chief rabbi of London in 1701, as well as from the Isaac Nieto who (born about 1575 in Ferrara, Italy) went to Mexico, where he was involved in a trial by the Inquisition and was subsequently converted to Catholicism. Isaac Neto was educated at the institution which was founded by the rich De Pintos at Rotterdam and transferred to Amsterdam after De Pintos' death. Neto studied there together with David Neto, later chief rabbi, with Josiah Pardis, and with Jacob Abendana, who translated Judah Halevi's *kuzari* into Spanish. For several years Neto held the position of teacher and preacher in various charitable institutions of the community of Amsterdam, and in 1674 was called to Surinam. He was succeeded by Abraham David de Pardo, the first on the preserved list of the names of the rabbis of Surinam.

Lit.: *Publications of the American Jewish Historical Society,* No. 3 (1895) 18-19.

NETTER, ARNOLD, physician, communal worker, and president of the Alliance Israélite Universelle, b. Strasbourg, France, 1855; d. Paris, 1936. In 1885 Netter became chief of the clinic at the Faculty of Paris, and in 1886 chief of the laboratory of hygiene. In 1889 he was appointed assistant professor at the Faculty of Medicine, physician to the Tenon Hospital in 1894, and physician to the Trousseau Hospital in 1895. Two years later he was appointed to the chair of experimental and comparative anatomy. Proust, who, together with Bourges, had collaborated with Netter in writing the *Traité d'hygiène,* was succeeded by his disciple Netter in 1892 as a member of the Academy of Medicine. In the same year he was made a chevalier of the French Legion of Honor for his distinguished services during the cholera epidemic, and later he became a commander.

Most of Netter's writings represent contributions to the *Comptes rendus de la société de biologie,* to the *Comptes rendus de la société médicale des hospitaux,* and to the *Archives générales de médecine.* He treated especially the diseases of the lungs and pleura, epidemic cerebro-spinal meningitis, pathogenic microbes of the buccal cavity and the digestive tube, children's diseases, sleeping sickness, and vaccination against diphtheria. His other works include: *Nouveau traité de médecine et de thérapeutique* (1911); *La méningite cérébro-spinale; La bactériologie des obites mogennes suppurés; La peste et son microbe.*

For many years Netter was active in Jewish education, philanthropy and organization. He was a member of the committee on Jewish schools of Paris, and of the Supreme Council of Public Hygiene of France. In 1935-36 he served as president of the Alliance Israélite Universelle. Until his death he served as a member of the board of directors of the Jewish Colonization Association.

NETTER, CARL LEOPOLD, industrialist and communal worker, b. Bühl, Germany, 1864; d. Baden-Baden, Germany, 1922. Netter entered his father's firm (Wolf Netter and Jacobi) at Strasbourg, and after removing its central seat to Berlin, developed it to one of the most important plants in Germany's iron industry. Netter was a founder of the metal exchange of Berlin, a member of the chamber of commerce and a trustee of the Commercial Academy of Berlin; he received an honorary degree from the University of Heidelberg. In 1911 he attracted attention through a lecture on the organization of the iron industry. His main interests were devoted to Judaism. He was a member of the directorate of the Jewish community of Berlin, represented the community in the Jewish Colonization Association, and collaborated in the founding of the Jewish hospital of Berlin, the Hilfsverein der Deutschen Juden, the I.C.A., the Academy of Jewish Science, and the Centralverein Deutscher Staatsbürger Jüdischen Glaubens.

NETTER, CHARLES, merchant and philanthropist, b. Strasbourg, France, 1826; d. Mikveh Israel, Palestine, 1882. Scion of an Alsatian Jewish family of rabbis, he was early interested in the problems of Jewish life. In his Paris home there took place in 1859 the first meetings which, later, resulted in the founding of the Alliance Israélite Universelle. In 1878, delegated by the Alliance to the Congress of Berlin, he fought for the recognition of the political rights of the Jews in the new Balkan countries. At the conference of Madrid (1880) he asked protection of the Jews in Morocco. In

1881 he spent several months in Brody to organize relief work for the emigration or reinstallation of the Russian Jews who had been persecuted and expelled from their homes.

His main work, however, was the regeneration of the Jews in Palestine, and the improvement of living conditions in that country by means of farming. His efforts resulted in the erection of an agricultural school near Jaffa in 1869. A year later he obtained from the Sultan the firman authorizing the establishment of the institute, and granting 3,000 dunams of land. The school was named Mikveh Israel (Hope of Israel). Until 1873 Netter remained in Mikveh Israel to supervise the preparatory work. He returned there later for long stays. On one of his visits he died, and was buried on the school grounds.

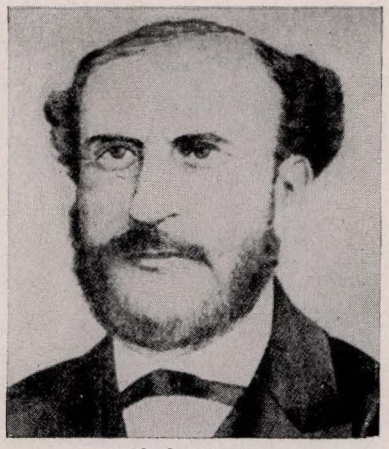
Lit.: Jaari-Poljeskin, J., *Charles Netter, His Life and Work* (Hebrew; 1926); Leven, N., *50 Years of History, the Alliance Israélite Universelle* (1911-20), especially vol. 2, pp. 295, 417; *The New Palestine,* May 18, 1928.

NETTER, NATHAN, rabbi and historian. He was graduated with the Ph.D. degree from the University of Strasbourg in 1891, and in the same year became rabbi of Bouxwiller, in Alsace. In 1898 he was appointed rabbi of Sarreguemines, and in 1900 rabbi of the important community of Metz. Aware of the difficulties confronting a rabbi at Metz at a time when this town was under German control and the great majority of the population, including Netter himself and most members of the Jewish community, sympathized with France, Netter looked after the interests of his community vis-à-vis the German government and strove to prevent any charge of disloyalty. He also had to cooperate with the Jewish communities and organizations of the rest of Germany, gaining the confidence of the German government, which confirmed his election to the Upper Chamber of Alsace-Lorraine in 1916, and became highly esteemed in France as well. Even the French nationalist Maurice Barrès paid respect to Netter for his attitude during the years of the German occupation of Metz.

When Metz was reunited with France, Netter was appointed chief rabbi of the Jewish consistory of the department of Moselle; in this office he fostered the conservation of the small Jewish communities of Lorraine. After the Nazis came to power in Germany, Netter took an active part in rendering assistance to Jewish refugees, especially from regions contiguous to the French frontier.

Netter's works include: *À travers l'antiquité juive* (1924), a popular history of the Jewish people to the destruction of the Second Temple; *Israel et son Talmud* (1926), a history of the Talmud; *La patrie absente et la patrie retrouvée* (1929), a patriotic manifestation crowned by the Académie Française; *Vingt siècles d'histoire d'une communauté* (1938), a valuable history of the Jewish community of Metz.

NETTER, YVONNE, attorney, feminist, and communal worker, b. Paris, 1889. She studied at the Sorbonne, intending to become a teacher. During the first World War she nursed wounded soldiers in a lazaretto in the army zone. After the War she was graduated as a doctor of law from the Sorbonne, and practised in the Paris courts. She was president of the Société de secours mutuel des dames israëlites, and vice-president of the Union des sociétés de secours mutuel juives. She directed the organizing of the



Charles Netter

French feminist movement in Paris. In 1911 she married Pierre Gompel, but after her divorce a few years later resumed her maiden name.

When German Jewish refugees streamed to France after the Nazis came to power in 1933, she took an active part in the organizing of a relief institution, and protected many of them against unjustified measures on the part of the French police. She organized charitable institutions after the outbreak of the second World War. When France was defeated in June, 1940, and the Pétain government issued anti-Jewish laws, she was forced to resign her attorneyship and left Paris for Southern France. Yvonne Netter wrote: *L'indépendence de la femme mariée* (1923); *Le travail de la femme mariée* (1923); *Le code de la femme* (1926 and 1930).

NETTL, PAUL, musicologist, b. Hohenelbe, Bohemia, 1889. He studied musicology with Rietsch, and theory with Keussler. In 1913 he was appointed music critic of the *Deutsche Arbeit* and became instructor (1920) at the Musicological Institute of the German University of Prague, a post he held for many years. In 1937 he became music director of the leading radio station in Prague. In November, 1939, he came to the United States, shortly thereafter joining the faculty of the Westminster Choir School in Princeton, N. J.

Nettl was the author of several valuable books on music, including: *Über den Ursprung der Musik* (Prague, 1920); *Alte jüdische Spielleute und Musiker* (Prague, 1923); *Musik-barock in Böhmen und Mähren* (Prague, 1927); *Das Wiener Lied im Zeitalter des Barock* (Prague, 1934); *Mozart in Böhmen* (Prague, 1938). He contributed articles on music to the foremost music journals of the United States and Europe. His first book written in English and published in the United States was a history of music for the dance.

NEUBAUER, ADOLF, orientalist and bibliographer, b. Nagybittse, Hungary, 1831; d. London, 1907. He went to Paris in 1857, and remained there until 1864, except for a period when he served in the Austrian consulate at Jerusalem and at the same time carried on his researches. At Paris he had the opportunity of examining the Imperial Library and of meeting such scholars as Salomon Munk and Ernest Renan. In 1861 he began to publish scholarly articles in the *Allgemeine Zeitung des Judentums* and the *Journal Asiatique,* including extracts from a lexical work of David ben Abraham of Fez (10th cent.) which he had discovered in a Karaite synagogue in Jerusalem. In 1864 he was summoned to the Asiatic Museum at St. Petersburg to examine the Karaite manuscripts collected



Carl Neuberg

by Firkovich; the results of this investigation were published in his *Aus der Petersburger Bibliothek* (1866). In 1863 he won the prize offered by the French Académie des Inscriptions et Belles-Lettres for a critical exposition of the geography of Palestine according to the Talmud and other Jewish literature; this was published as *La Géographie du Talmud* (1868), and established Neubauer's scholarly reputation.

In 1868 he was made a member of the library staff of the Bodleiana at Oxford, where he served until 1900; from 1884 he was lecturer at the same university. He compiled the well-known catalogue of the Hebrew manuscripts of the Bodleiana (1886; the 2nd volume was finished by A. Cowley, 1905). In addition to numerous articles in scholarly periodicals, he wrote: *Notice sur la lexicographie hébraïque* (1863); *Zwei Briefe von Obadjah aus Bartinora* (1863); *Un vocabulaire hébraico-français* (1871); *Abraham Ha-Babli* (1878); *Berichte an den französischen Kultusminister über mehrere hebräische Handschriften in Petersburg, Spanien, Portugal, Süd-Frankreich, Italien, Schweiz* (1880); *Jewish Interpretations of the Fifty-Third Chapter of Isaiah* (1876-77), and edited the following works: the Arabic text of the Hebrew dictionary of Abul Walid; the Aramaic text of *Tobit* (1887); the important *Mediaeval Jewish Chronicles* (vol. 1, 1887; vol 2, 1895); *Chronique samaritaine* (text with French translation, 1869); *Perushe* (2 vols. Hebrew and English, 1882). He issued, together with Cowley, parts of the newly discovered Hebrew text of *Sirach*. His *Les rabbins français du commencement du quatorzième siècle* (1877) and *Les écrivains juifs français du XIVe siècle* (1893), published by the French Academy as vols. 27 and 31 of its series *Histoire littéraire de la France,* appeared, in accordance with the rules of this society, under the name of its editor, Ernest Renan. The University of Heidelberg conferred an honorary doctorate upon Neubauer, and the Madrid Academy of History made him an honorary member.

Lit.: *Magyar Zsidó Lexikon,* p. 650; Lipkind, G., in *Jewish Encyclopedia,* vol. 9, pp. 234-35; Adler, Elkan N., "Bibliography of the Writings of Adolf Neubauer," *Studies in Jewish Bibliography . . . in Memory of Abraham Solomon Freidus* (1929) 31-54 (additions to this bibliography were made by Boaz Cohen in *Kiryath Sefer,* vol. 10, 1934, pp. 365-71).

NEUBERG, CARL, biochemist, b. Hannover, Germany, 1879. He received the Ph.D., M.D., LL.D., D. Ing., D. Chem. and D. Biol. degrees, was an honorary member of the Academy of Science in Barcelona, Göttingen, Halle, Copenhagen, Leningrad, Lund, Prague, Rome, and Upsala, and received the Emil Fischer, Delbrück, Berzelius, Scheele, Leblanc and Pasteur medals. In 1919 he became professor at the University of Berlin, and in 1920 director of the Kaiser Wilhelm Institute for Biochemistry, in Berlin—Dahlem.

Neuberg conducted research on different kinds of sugars and albumin chemical changes, especially on the process of fermentation and the bio-chemical effect of light. He prepared artificial petroleum, discovered the ferments carboxylas and carboligas, various sulphates and phosphates, and discovered the second, third and fourth forms of sugar fermentation. During the first World War he discovered the glycerin substitutes per- and perkaglycerin, and the method of making glycerin by means of fermentation. In the first and second World Wars the Axis Powers used this material for munitions. Butylglycerin, an important item in the preparation of synthetic rubber, is prepared according to a discovery of Neuberg.

After Neuberg's dismissal as president of the Kaiser Wilhelm Institute in 1938, the international journal *Enzymologie* dedicated to him a two-volume textbook, with supplements by his pupils and colleagues in several countries. Neuberg then became the guest of the University of Amsterdam. In 1940 he was professor at The Hebrew University, Jerusalem, and in 1942 research professor at New York University.

Neuberg's works, articles and essays, numbering about 1,000, include: *Lehrbuch des Mineral-Stoffwechsels; Chemie des Harns und der Körperausscheidungen; Die Beziehungen des Lebens zum Licht.* He founded and edited the *Biochemische Zeitschrift,* of which he revised 280 volumes during 1906 to 1938.

NEUBERGER, DAVID M., lawyer, b. New York city, 1866. His father, Jacob (d. 1909), came to the United States in 1849 with Carl Schurz; subsequently he became associated with Abraham Lincoln in Illinois and later, in New York, worked with Mayor George Opdyke. His mother, Rosalie Stein (d. 1910), born in Denmark, was a writer. Engaged in the private practice of law in New York from 1888 on, David M. Neuberger figured in several notable cases: in 1933 he successfully represented the widow of Clare Briggs in litigation over the will of the cartoonist. About the same time he was instrumental in recovering over $1,000,000 for the holders of South American bonds. Neuberger drew up the oil pollution bill passed by Congress in 1924; he also sponsored the resolution which Congress passed for the convention of maritime nations held at Washington, D. C. in 1926; his work was commended by Presidents Warren G. Harding and Calvin Coolidge. He was still in private law practice in 1942. Neuberger was known as a connoisseur and collector of paintings.

NEUBERGER, JULIUS FREDERICK, surgeon and naval officer, b. Portland, Ore., 1890. The son of Moses Neuberger, pioneer settler of Portland, Julius received his medical degree from the University of Heidelberg in 1914, and was graduated from the United States Naval Medical School the following year; in 1922 he studied in the Army School of Aviation medicine, and in that year was appointed chief surgeon of the eye, ear, nose and throat department of the Naval Hospital in New York. He went to Nicaragua

(1928) where he was chief surgeon in charge of the aviation section of the United States Marines. He was awarded the Nicaragua Medal of Merit and the United States Marine expeditionary medal. After returning to the United States, Neuberger served at Newport, R. I., and as lieutenant commander, was designated (1933) head of the School of Aviation Medicine and executive medical officer of the third naval district, in New York city. There he remained until his retirement; in 1939, as commander, he returned to active duty.

In addition to pursuing his naval duties, Neuberger was lecturer at the New York University College of Dentistry. In 1935 he was United States delegate to the Eighth International Congress of Military Medicine and Pharmacy in Brussels, Belgium.

NEUBURGER, MAX, historian of medicine, b. Vienna, 1868. He was at first a neuropathologist, but later devoted himself exclusively to the history of medicine, which he taught at the University of Vienna from 1898 on, becoming associate professor in 1917.

Neuburger, a member of learned societies in Europe and the United States, was honored on several occasions. On his sixtieth birthday (1928) a festival volume was published to which fifty internationally known scholars contributed in German, English, French and Italian. Neuburger left Austria for England in 1938 after the occupation of the former by the Germans.

His many works include: *Die historische Entwicklung der experimentellen Gehirn- und Ruckenmarksphysiologie* (1897); *Die Vorgeschichte der antitoxischen Therapie* (1901); *Handbuch der Geschichte der Medizin* (with Pagel; 1901-13); *Geschichte der Medizin* (vol. 1, 1906; vol. 2, 1910; English trans., 1910 and 1925); *Die Medizin im Flavius Josephus* (1919); *Die Lehre von der Heilkraft der Natur im Wandel der Zeiten.*

NEUDA, FANNY (née Schmiedl), authoress, b. Loschitz, Moravia, 1819; d. Merano (now Italy), 1894. The wife of Abraham Neuda (1812-54), rabbi of Loschitz, she wrote on Jewish family life, prayer and religion. Her works include: *Stunden der Andacht, ein Gebet- und Erbauungsbuch für Israel's Frauen und Jungfrauen* (Prague, 1855 and 1869; English trans., *Hours of Devotion,* New York, 1866); *Naomi; Jugenderzählungen aus dem israelitischen Familienleben.*

NEUFELD, CHARLES, merchant and explorer, b. Dombrowken, Prussia, 1856; d. Beelitz, near Berlin, 1918. In 1880 he went to Egypt as a merchant, participated in various expeditions to the Sudan to buy gum and ostrich-feathers, and was employed by the Anglo-Egyptian high command's information service. In 1885 he was attached, as interpreter, to the Gordon Relief Expedition which, however, arrived too late.

At the beginning of 1887 Neufeld, heedless of British warning, accompanied a mercantile expedition bound for Kordofan. The caravan, betrayed by Arabian guides, was captured by the dervishes, who killed all Neufeld's companions, but spared his life. For twelve years he was prisoner of the Khalifa Abdullahi, successor of the Mahdi, and with the exception of thirteen days wore fetters during his entire captivity. When Kitchener was preparing his expedition to crush the dervishes, Neufeld, who never lost communication with his friends in Egypt, sent him valuable military information at the risk of his life. Immediately after the defeat of the dervishes, Neufeld was released and went to England, where he published the story of his captivity, *A Prisoner of the Khalifa* (1899). Subsequently he returned to Germany. During the first World War he fulfilled important missions in Arabia and Syria for the German high command.

NEUGASS, MIRIAM N., *see* NEWMAN, ISADORA.

NEUGEBAUER, LÁSZLÓ (DE ASZÓD), poet and translator, b. Pest, Hungary, 1845; d. Budapest, 1919. He lived at Vienna as an official of the general secretariat of the Austro-Hungarian Bank, and was president, subsequently honorary member, of the Association of Hungarians in the Austrian capital. Neugebauer published German versions of the classics among Hungarian poets, such as Sándor Petőfi, János Arany, József Kiss, Mihály Tompa and János Vajda. His German Petőfi had three editions. Other of his translations include the fiction of Kálmán Mikszáth, Ferenc Herceg and Zoltán Ambrus, as well as some plays. Composers who wrote music for his songs include Franz Liszt, Karl Goldmark and Jenő Hubay. He was one of the founders of the Petőfi Literary Society, and a member of the Kisfaludy and Kemény Zsigmond literary societies, of Budapest. In 1890 Hungarian nobility, with use of the addition "de Aszód," was conferred on him.

NEUGRÖSCHEL, MENDEL, see NEIGRESHL, MENDEL.

NEUMAN, ABRAHAM AARON, rabbi, historian, and president of the Dropsie College for Hebrew and Cognate Learning, b. Brezan, Austria, 1890. The descendant of an old rabbinic family, he was brought to the United States at the age of eight, attended several New York parochial schools, and graduated from Columbia University (1909). He was ordained as a rabbi by the Jewish Theological Seminary of America in 1912. He received the A.M. degree from Columbia University the same year; in 1914 the D.H.L. degree was awarded him by the Seminary.

Neuman began his career as educator before entering the rabbinate. He became instructor of history at the Teachers' Institute of the Jewish Theological Seminary of America in 1912, and in 1913 joined the faculty of Dropsie College, where he was made associate professor in 1923, and professor in 1934. In 1941, after the death of Cyrus Adler, he succeeded the latter as president.

Neuman served Congregation Bnai Jeshurun, of Philadelphia, from 1919 to 1927, and in the latter year became rabbi of Mikveh Israel Synagogue, the second oldest pulpit in America, which position he still occupied in 1942. Neuman became noted as a lecturer and orator, and in his historical work distinguished himself by the use of rabbinic responsa as a source of history. His two-volume book, *The Jews in Spain: Their Social, Political and Cultural Life During the Middle Ages* (published at Philadelphia in 1942), was a pioneer work in which the attempt was made for the first time to reconstruct the social life of the Jews in Spain on the basis of rabbinic responsa as well as the archive material published in recent years.

Neuman was an able exponent and interpreter of the cause of Jewish learning. His biography, *Cyrus Adler,* published in 1942 by the American Jewish Committee and the Jewish Publication Society of America, was an exposition of the development of higher Jewish



Abraham Aaron Neuman

learning in America. Since his accession to the presidency of the Dropsie College, two new departments were added: Jewish Philosophy and Hebrew Literature, and the History of Semitic Civilization. *The Jewish Quarterly Review,* published by Dropsie College, was, from 1942 on, edited by Neuman, together with Professor Solomon Zeitlin.

As chairman of the College Committee of Gratz College and vice-president of its Board of Overseers, Neuman played a leading part in the reorganization of this institution in 1928 and in its present extended educational program. He was a member of the Publication Committee of the Jewish Publication Society of America, and recording secretary of the American Jewish Historical Society. He was associated with the *Universal Jewish Encyclopedia* as a collaborating editor in the department of history. Under his leadership the United Synagogue of America erected the Palestine Synagogue Center in Jerusalem. In the national election of 1940 Neuman served as a Democratic presidential elector for the state of Pennsylvania.

Beside the works already noted, Neuman contributed reviews and articles to the *Jewish Quarterly Review,* the *Publications of the American Jewish Historical Society, The Review of Religion, The Year Book of the American Philosophical Society* and other magazines. His monographs included *The Relation of Hebrew Scriptures to American Institutions,* in which he indicated the influence of the Old Testament upon the Puritans of New England and the part it played in shaping American democracy. ISAAC LANDMAN.

NEUMANN, ABRAHAM, painter, b. Sierpe, Russian Poland, 1873. He lived in Germany for many years, then moved to Vienna in 1914. In 1918 he went to New York and subsequently to Palestine, where he remained and identified himself with the representatives of the new Palestinian art. Neumann's best work was done in landscape and still life. In his exhibition in Berlin (1913) he won particular attention for his powerful *Winter Scene,* for a splendid still-life of apples, as well as for scenes of the picturesque old city of Goslar, in the German Harz mountains. Neumann's art was even more powerfully expressed in his dreamy, unusually impressive studies of Jewish villages in what was then Austrian Galicia, and in his winter scenes from the region of Zakopane and the Tátra Mountains.

Lit.: Cicerone, No. 5 (1913) 106.

NEUMANN, ALFRED, author, b. Lautenburg, West Prussia, Germany. He lived in Munich, later in Florence, Italy, and in 1942 resided in California. Neumann's literary significance lies in the field of the historical novel. Here he describes different periods in individual lives. Neumann developed a technique of intensive and colorful descriptions. His most characteristic novel, *Der Teufel,* was translated into twelve languages (English trans., *The Devil,* 1925). This novel received the Kleist Award in 1927. It deals with the life of Louis XI of France. The action of *Der Patriot* (1915) takes place in Russia, at the time of Emperor Paul. This story was dramatized by the author. The main character of *König Haber* is a Jewish figure; the work was dramatized under the title *Haus Danieli.*

Neumann's stay in Florence familiarized him with the period of the Risorgimento, which he chose as background for his novels *Rebellen* (1928; English trans., *The Rebels,* 1929), *Guerra* (1929), and *Der Held* (1930). The action of his latest great novel, *Der neue Cäsar* (1925; English trans., Eden and Cedar Paul, *Another Caesar*), takes place at the time of Napoleon III. A sequel to this novel, having as its historical background Paris during the siege and the commune of 1872, was published at New York under the title of *The Friends of the People* (1942).

In his youth Neumann published also two lyrical works, *Die Lieder vom Lâcaeln und der Not* (1919) and *Neue Gedichte* (1920), and translated old and new French poetry and works by Lamartine, de Vigny and de Musset.

RUDOLF KAYSER.

NEUMANN, ANGELO, opera impresario, b. Vienna, 1838; d. Prague, 1910. He made his musical debut as a lyric tenor in 1859, following which he sang in leading opera houses in Russia, Germany and Austria, appearing from 1862 to 1876 at the Vienna Royal Opera. In 1876 he was called to Leipzig to direct the Opera there, holding this post until 1882, when he founded his own opera company and traveled with it throughout Germany, Austria and Italy in performances of the Wagnerian music dramas. From 1882 to 1885 he served also as manager of the Bremen Opera, and from 1885 until his death was director of German Opera at the Landestheater in Prague. His great contribution to music was his stout-hearted espousal of the cause of Richard Wagner, whose music dramas he helped to popularize throughout Europe. He wrote a book of reminiscences about Wagner (1907) which was translated into English.

NEUMANN, CARL, historian, b. Mannheim, Germany, 1860; d. Heidelberg, Germany, 1934. He studied at the Universities of Göttingen, Berlin and Heidelberg, graduating in 1882. Going next to Basel, he became a disciple of the Swiss historian Jacob Burckhardt. Neumann combined the broad views of Burckhardt with the critical and philological methods which he had learned in the school of Waitz. This union of special inquiry and historical synthesis became the characteristic feature of Neumann's writings and lectures,

which influenced many German historians as well as the English-speaking world.

After intensive special studies in ancient Greek and Roman history, the civilization of the Byzantine Empire and of the republic of Venice, Neumann published (1894) an outstanding work, *Die Weltstellung des byzantinischen Reiches vor den Kreuzzügen,* revolutionizing many traditional views on history. He demonstrated the fallacy of contrasting the Middle Ages and the Renaissance, and proved the continuity in modern times of vital ideas inherited from medieval civilization. The book was translated into French and prefaced by Charles Diehl, who adopted Neumann's views, as did Ernst Troeltsch, German historian of religious thought. In the same year (1894) Neumann became lecturer at the University of Heidelberg. From 1904 to 1910 he was professor at the Universities of Kiel and Göttingen, and in 1911, after being baptized, he was appointed professor at the University of Heidelberg. In 1902 he published a notable monograph on *Rembrandt* which was reissued several times (4th ed., 1924).

In 1903, Neumann headed the public protest against restoration of the ruins of the castle of Heidelberg, issuing a manifesto which was followed by political repercussions in the grand duchy of Baden. He published also several studies on Jacob Burckhardt, and pamphlets on German art and esthetical pedagogics. Opposed to modern French impressionism, he advocated some form of artistic protectionism in favor of "Nordic" art. HUGO BIEBER.

Lit.: Jahn, Johannes, *Die Kunstwissenschaft der Gegenwatt* (1924); *Der Morgen* (1934).

NEUMANN, EDE, rabbi, b. Budapest, 1859; d. Nagykanizsa, Hungary, 1918. He studied at the Protestant Gymnasium, the University of Budapest (Ph.D., 1882) and the rabbinical seminary of that city, being the first rabbi to be ordained by that institution (1883). Upon his ordination he was called to the rabbinate of Nagykanizsa, which he held until his death.

Neumann, who, in the spirit of Abraham Geiger, reformed the ritual in his congregation, was considered the leader of progressive Hungarian rabbis. As president of the National Rabbinical Association he worked for a rabbis' pension institute, an effort thwarted by the first World War and Neumann's untimely death. He exerted influence on the curriculum of the rabbinical seminary, as well as on religious instruction in high schools. He contributed textbooks, wrote a history of the Jewish religion, *Zsidó vallástörténet* (2 vols., 1894-97), and a Hebrew grammar. In the city of Nagykanizsa he maintained inter-denominational goodwill, being president of the city committees for the care of the poor and of children, vice-president of the public health committee and president of the association for the promotion of education.

His first work, on the Joseph legend in Mohammedan literature (1881), was published by the ministry of education.

In addition to monographs in book form on the Nagykanizsa Jewish community and on Rabbi Moritz (Meyer) Kayserling, he published *Az asszir korszak profétái és a zsidók története* (The Prophets of the Assyrian Period and the History of the Jews; 1908). He edited *Magyar Izrael,* the journal of the Rabbinical Association, and contributed essays of merit to the *Magyar Zsidó Szemle, Allgemeine Zeitung des Judentums, Encyclopaedia Judaica* and the year books of the IMIT (Jewish-Hungarian Literary Society). He translated the three major prophets for the IMIT Bible edition.

ERNŐ NAMÉNYI, economist and author (b. Nagykanizsa, 1888), was a son of Ede Neumann, and a grandson of Moyitz Kayserling. Having studied law at several universities, including that of Budapest, he taught a collegiate course at the Commercial Academy in that city, and was deputy director of the National Trade Association. He published books dealing with the influence of emigration on the Italian financial market, on the Hungarian customs tariff and on the economic theory of advertising. In addition to essays of Jewish interest, published in the year books of the Jewish-Hungarian Literary Society, he wrote *Ein ungarisch-jüdischer Kupferstecher der Biedermeierzeit: Markus Donath* (1941).

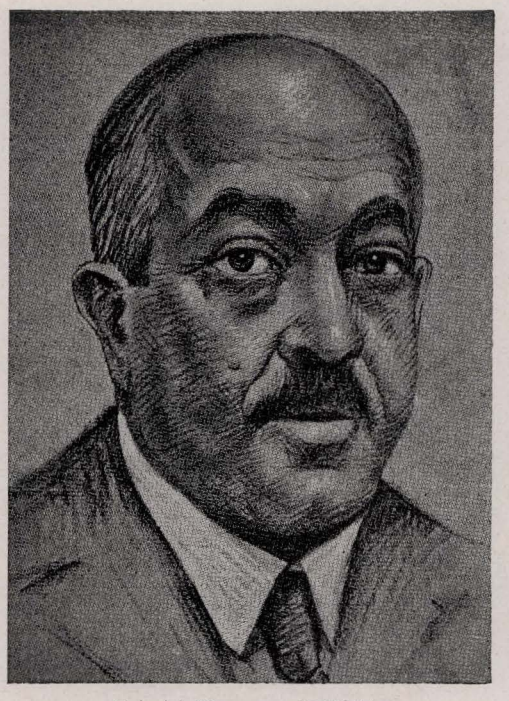
LAJOS NAMÉNYI, psychiatrist and author (b. Nagykanizsa, 1892), was another son of Ede Neumann. He studied medicine at the Universities of Budapest and Munich, and served on the staff of the Budapest Psychiatric State Hospital. He published *Neue Forschungen über den Stoffwechsel bei progressiver Paralyse* (1914), and several works in Hungarian on problems of eugenics, the education of problem children, and social psychiatry.

NEUMANN, HEINRICH (DE HÉTHÁRS), otologist, b. Héthárs, Hungary, 1873; d. New York city, 1939. While studying medicine at the University of Vienna (M.D., 1898) he specialized in the anatomy and pathology of the ear at the institute of Weichselbaum and at the private laboratory of Adam Politzer. From 1900 on the staff of the university clinic for diseases of the ear, nose and throat, he became chief of the clinic (1919) and full professor (1929). He was placed in charge (1912) of the otological department of the Franz Josef Ambulatorium. During the first World War Neumann won many distinctions as surgeon-major of the general staff. In 1918 Hungarian nobility, with the use of the addition "de Héthárs," was conferred on him. He treated crowned heads, including King Alfonso of Spain and Edward VIII of England, and many members of international aristocracy.

Neumann won the Lenval Prize at the International Medical Congress of Budapest (1908) with his work on ulcers in the small brain and painless trepanation without narcosis. Another life-saving operation which he introduced was that of the labyrinth.

He was strictly observant of Jewish law, and in his attitude toward the poor and suffering had manifested much of the humanitarianism of the great Jewish physicians. In 1938, imprisoned by the Nazis, he became leader and a source of comfort to his fellow prisoners. Upon his release he left for the Evian Conference, and in 1939 for New York city, to plead the cause of Jewish emigration from Austria. He lectured at several universities, including Princeton, as he had done, on previous occasions, at universities in New York, Chicago, Philadelphia, St. Louis and Cincinnati.

Neumann's published works include *Das otitische Kleinhirnabszess* (1905) and "Geschichte der intrakraniellen otitischen Komplikationen seit 1850" (F. Fremel, co-author), in Politzer, A., *Geschichte der Ohrenheilkunde* (vol. 2, Stuttgart, 1912). He collaborated on A. Denker and O. Kahler's *Handbuch der Hals-, Nasen- und Ohren heilkunde* (vol. 6, 1926), and wrote "Chirurgie des Ohres," in Eiselsberg, A. von, *Lehrbuch der Chirurgie* (1930), and the



Heinrich Neumann de Héthárs

chapter on syphilis of the ear in L. Arzt and K. Zieler's *Die Haut- und Geschlechtskrankheiten* (1935).

ANNA BETTELHEIM.

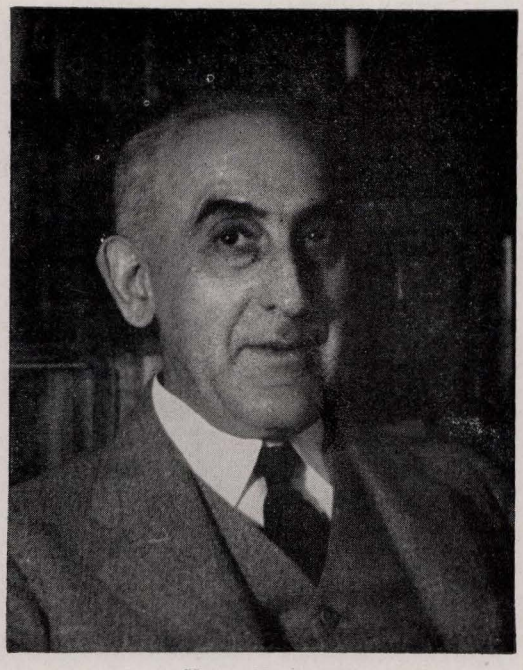
Lit.: *Jewish Chronicle* (London), Nov. 10, 1939, p. 10; Nov. 17, 1939, p. 7; *Opinion*, Dec., 1939; Fischer, I., *Biographisches Lexikon der hervorragenden Ärzte der letzten fünfzig Jahre*, vol. 2 (1932-33).

NEUMANN, HEINZ, leader of the German Communist Party, b. Berlin, 1902; d. Russia, 1937. He came from a well-to-do Jewish family; his father, Leonhard Neumann, was a grain merchant who published many articles, professing economic liberalism, in Berlin newspapers. Immediately after the first World War, Neumann entered the Communist Party, and became one of its most fanatical members. In 1921, at the age of nineteen, he was charged with organizing and directing strike movements and armed insurrections in the Ruhr valley and Hamburg. More than once revolutionary workers in northern Germany sacrificed their lives in order to save Neumann from being captured or shot by the police. Some of his Communist partisans considered him too reckless in fomenting rebellion or resistance. Neumann professed and practised the conviction that every armed insurrection of the workers contributed to the revolutionizing of the masses.

In 1925 he was called to Russia; from there he accompanied Borodin to China. In 1928 he returned to Germany and was appointed, together with Ernst Thaelmann, leader of the German Communist Party. In this post he attacked the government and the Socialist Party. After the Nazis came to power, Neumann escaped to Russia, where he was implicated in the struggle between Stalin and the opposition. In 1937 he was executed in the course of the purge.

Lit.: Rosenberg, Arthur, *Geschichte des Bolschewismus* (1932); Valtin, Jan., *Out of the Night* (1941).

NEUMANN, HENRY, educator, b. New York



Henry Neumann

city, 1882. After instructing in English and education at the College of the City of New York (1903 to 1911), he became leader of the Brooklyn Society for Ethical Culture. He founded the Society's Brooklyn school, and came to be regarded as a leading figure in ethical education. In 1933 he was chosen a leader in the Manhattan Society. During various summers, from 1908 on, he taught moral education at several of the country's largest universities; he was at the University of Hawaii in 1939. Neumann gained international reputation, and in 1912 acted as an American representative in the Hague congress of moral education leaders. Judge Ely Neumann was his brother.

His numerous articles and books include: *Education for Moral Growth* (1924); *The Drums of Morning* (1925); *Modern Youth and Marriage* (1929); *Lives in the Making* (1932).

NEUMANN, HUGO, jurist, b. Pyritz, Germany, 1859; d. Berlin, 1915. In 1888 he became a lawyer and was admitted to the highest Prussian court at Berlin. He was editor of the *Juristische Wochenschrift* from 1903 until his death. At the same time he edited the *Jahrbuch des deutschen Rechts*. In 1908 Neumann was elected permanent secretary of the Deutscher Juristentag. He published *Internationales Privatrecht* (1896), describing the doctrine of international civil law in the frame of a legislative project, and edited *Das bürgerliche Gesetzbuch* (1898-1900), the German civil code which came into force in 1900.

NEUMANN, ISIDOR, dermatologist, b. Misslitz, Moravia, 1832; d. Vöslau, near Vienna, 1906. In 1893 he became associate professor of dermatology and syphilology at the University of Vienna. Neumann published several treatises on skin diseases, and wrote: *Lehrbuch der Hautkrankheiten* (5th ed., 1880); *Atlas der Hautkrankheiten* (2nd ed., 1895); *Die Syphilis* (in Nothnagel's *Spezielle Pathologie und Therapie*, 2nd ed., 1899).

NEUMANN, JOSEPH, jurist and numismatist, b. Prague, 1815; d. Prague, 1878. He served as an Austrian law official after 1837, but devoted much of his time to music, botany and numismatics. He was an authority on copper coins of the 17th, 18th and 19th centuries. In 1876 Neumann gave to the imperial numismatic museum at Vienna his collection of 20,000 copper coins of Europe, Asia, Africa and America. He published *Beschreibung der bekanntesten Kupfermünzen* (6 vols., 1858-72), describing 40,000 coins. His commentaries discussed the general historical background of coinage. Neumann contributed also to the knowledge of the medals of Bohemia through his studies *Reihenfolge der Joachimsthaler Münzmeister* (1866) and *Beschreibung der böhmischen Privatmünzen* (1870).

NEUMANN, JSRAEL BER, art dealer and publisher, b. Skole, Poland, 1887. Self-educated in art, he became a dealer about 1910, opening galleries in Munich and Berlin. In 1924 he settled in New York city, and engaged in promoting an interest in art among specialists and the general public as well. He lectured at the New School for Social Research, and in 1924 founded an artlovers' circle, introducing to Americans the pioneering works of 20th cent. European painters. In his New York gallery he also arranged exhibits of diverse works of art culled from numerous periods and places, thus promoting his main notion that "living" art is whatever is great in art, and not the contemporary.

Neumann was editor and publisher of Artlover Pamphlets and the Artlover Library. He issued *Living Art* (1930) and several books on single modern artists, including one on *Georges Rouault* (1930). For Hendrik Willem Van Loon's *R. v. R., the Life of Rembrandt van Rijn* (1939) Neumann selected and arranged the 150 illustrations.

NEUMANN, KARL EUGEN, Indologist, b. Vienna, 1865; d. Vienna, 1915. His father, the theatrical director Angelo Neumann, was baptized. A scholar without official appointment, Karl Eugen Neumann published, in a Buddhistic anthology (1892) texts which had not been previously translated into German. On his return from a long journey to India he worked at the British Museum in London, and published (1896-1912) several volumes of Buddha's sayings and monastic hymns. After his death his translations, up to then unnoticed even in the professional world, received wide recognition.

Among his works are: *Die Reden Gotamo Buddhos aus der mittleren Sammlung* (3 vols., 1896-1902); *Die Lieder der Mönche und Nonnen Gotamo Buddhos* (1899); *Die letzten Tage Gotamo Buddhos* (1911).

NEUMANN, KARL FRIEDRICH (until his baptism in 1818 called Bamberger), orientalist, b. Reichmannsdorf, Bavaria, 1793; d. Berlin, 1870. He studied at the University of Heidelberg and in Munich. His rationalistic interpretation of the Bible compelled his retirement from a teaching post at Speyer (1825). He then devoted himself to the study of Oriental subjects, notably Armenian. A collection of 12,000 Chinese books, the greater part of which he donated to the Bavarian government, as well as his vast knowledge of the Chinese language, were the fruits of a journey to China (1829-30).

In 1831 he was appointed professor of Armenian and Chinese at the University of Munich, where his lectures, including history, attracted a host of students. Expression of his liberal viewpoint in history branded him as a revolutionary, and he was again silenced in 1852. In the years following retirement he wrote (in Munich, and from 1863 on in Berlin) his principal works on recent Oriental and North American history.

His major published works are: *Geschichte der armenischen Literatur* (1836); *Die Völker des südlichen Russland* (1846 and 1855); *Geschichte des englisch-chinesischen Krieges* (1846 and 1855); *Geschichte des englischen Reiches in Asien* (2 vols., 1857); *Geschichte der Vereinigten Staaten von Amerika* (3 vols., 1863-66). He published two translations from the Chinese and Armenian, *Catechism of the Shamans* (1831) and *Vahram's Chronicle of the Armenian Kingdom in Cilicia* (1831), and English translations of other Armenian chronicles, printed by the Oriental Translation Fund, London. The journal of the Royal Asiatic Society (London, 1871) contains a full list of his works.

Lit.: *Allgemeine Deutsche Biographie,* vol. 23, pp. 529-30; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 4 (1930) 521-22.

NEUMANN, KÁROLY (DE GÁRDONY), economist and educator, b. Budapest, 1865; place and year of death unknown. He studied at the Universities of Budapest and Berlin. In 1910 he was appointed head of the department of railroads at the Hungarian ministry of commerce; at the same time he became honorary professor of the theory and law of transportation at the Oriental Academy of Commerce and subsequently at the School of Economics. He was also a member of the National Transport Board. Neumann embraced Christianity.

He wrote several volumes dealing with railroads and duty tariffs, also a volume on the Bern Agreement (1928). In English he published *The New Projects of Convention for the Regulation of the International Barricade of Goods, Passengers and Luggage.*

NEUMANN, MOSES SAMUEL, Hebrew author and educator, b. Bán, Hungary, 1769; d. Pest, Hungary, 1931. He was a pupil of Baruch Jeitteles at Prague. From 1799 on he tutored at Pozsony (Pressburg) and Vienna. From 1822 until his death he lived at Pest.

Neumann published *Biur Milloth Higgayon Lerambam* (with the Hebrew commentary of Moses Mendelssohn; 1822). His Hebrew poems *Shire Musar* (1814) and his drama *Bath Yiftah* (1815) revealed him as a classic scholar of the Hebrew tongue.

Neumann was author also of a number of pedagogical works in Hebrew, including: *Maagal Yosher* (3rd ed., 1831), a Hebrew grammar; *Hinnuch Leshon Ibrith* (1815), a theoretical and practical grammar; *Rosh Emunah* (1820), a book of religious instruction; *Hakaddur,* a mathematical geography. He also compiled Biblical stories and an elementary arithmetic. His *Michtebe Ibrith* (4th ed., 1834) was the first Hebrew-German letter writer. His pedagogical ideas were subsequently employed in religious instruction.

NEUMANN, ROBERT, novelist and critic, b. Vienna, 1897. At the outbreak of the first World War he was a youth of seventeen. He studied medicine, chemistry and German literature, and acted as a swimming coach. The cataclysm in Central Europe at the end of the War made Neumann's life a jumble of occupations typical of post-War Austria. His first literary attempts (*Gedichte,* 1919; *Zwanzig Gedichte,* 1923) remained unnoticed. He portrayed the disin-



David Neumark

tegration of those years, the frantic efforts of degraded human beings to regain their self-respect, in his novel *Die Sintflut* (English trans., *The Flood,* 1930).

The experiences of these years were exceeded by others on board a Dutch tanker bound for the Orient, on which Neumann served as a sailor. Chaos, wrought by the passions of the masses and by the crass unscrupulousness of the mighty, became the topic and the leading theme of his novels.

On his return to Europe he found that his first prose volume, *Mit fremden Federn* (literary parodies; 1927), had been printed. Among his novels, which were published in nineteen countries, *Zaharoff* (1935), a biography of the armament king, was best known. His books were burned in Germany, and after 1938 he was forced to leave Vienna, persecuted by the Nazis whom he had exposed. Thereafter he lived in London. In 1940 he published *By the Waters of Babylon.* In the portraits of ten Jews coming from all parts of Europe and America, all bound for a common destination, the land of Palestine, he assailed Jewish cowardice and glorified Jewish courage.

Neumann was author also of the short historical novel *Die Pest von Lianora* (1927); the literary parodies *Unter falscher Flagge* (1932); *Jagd auf Menschen und Gespenster* (an account of his adventures as a traveler); *Ship in the Night* (1930); *On the Make* (1931); *Mammon* (1932); *Passion* (the marriages of six great figures of world literature; 1932); *Struensee: Doktor, Diktator, Favorit und armer Sünder* (1935; English trans., *The Queen's Doctor,* 1936); *A Woman Screamed* (a pseudo-historical novel; 1938); *Scene in Passing* (1942). His works were translated into twenty-one languages.

NEUMANN, SALOMON, physician and hygienist, b. Pyritz, Germany, 1819; d. Berlin, 1908. He was one of the most determined advocates of the democratic demands of 1848 for political equality and for the social uplift of the masses. As physician, scientist and assemblyman for the city of Berlin for nearly fifty years (1859-1906), he sought to develop the social aspect of medicine, public hygiene and statistics.

Neumann fought vigorously against Jewish disabilities, and gave much time and thought to the promotion of Jewish learning. While a student he founded a society for the aid of Jewish college students, which continued to function up to the Nazi era. Upon entering the medical profession (1845) he refused to take the medical oath "in Jewish fashion," as had been customary, and thus brought about the abolition of this requirement in all Prussia. He took an active part in defense against anti-Semitism. From 1859 to 1903 he was president of the Berlin local committee of the Alliance Israélite Universelle.

Neumann, an enthusiastic admirer of Leopold Zunz, created (1864) the Zunz foundation, which he directed for more than forty years. He was a founder of the Hochschule für die Wissenschaft des Judentums, serving as president from 1895 to 1906. With a gift presented to him on his eightieth birthday he founded the Salomon Neumann Stiftung zur Pflege der Wissenschaft des Judentums. He was among the first to recognize the need for Jewish archives and contemporary historical sources.

Lit.: Bericht der Lehranstalt für die Wissenschaft des Judentums (1909) 39; Cohen, H., *Jüdische Schriften,* vol. 2, p. 425.

NEUMARK, DAVID, rabbi and scholar, b. Szczerzec, Galicia, 1866; d. Cincinnati, 1924. He was a very precocious child, entering Heder at the age of two and one-half years and beginning Gemara at six. In addition to an Orthodox education, he studied the Talmudic, philosophic and Cabalistic books left by his father, and became acquainted also with modern Hebrew literature. From 1887 to 1892 he studied at Lemberg, after which he entered the University of Berlin and the Hochschule für die Wissenschaft des Judentums, which, in 1894, awarded him the Mendelssohn prize for a Halachic essay. In 1896 he received his doctor's degree from the former institution, his doctorate thesis being *Die Freiheitslehre bei Kant und Schopenhauer,* and in the following year he was graduated from the latter.

From 1897 to 1904 Neumark was rabbi at Rakonitz, near Prague. In 1903 he was on the point of being appointed Rabbino Maggiore (chief rabbi) at Rome, but the proposed transfer of the Collegio Rabbinico from Florence to Rome aroused the opposition of the Conservative leaders, among them Commodore Prato, who demanded of Neumark that he declare himself in favor of refusing rabbinical functions to uncircumcised Jews. He declined to do this, and while matters were in an unsettled state an offer came to become editor-in-chief of the sections of Jewish philosophy and Talmud of the Hebrew encyclopedia (*Otzar Hayahaduth*); whereupon he withdrew his name as a candidate for the former position, and accepted the latter, moving to Berlin in 1904. In 1907 he received a call to the chair of Jewish philosophy in the Veitel-Heine Ephraim'sche Lehranstalt in Berlin, while at the same time he was invited by President Kaufmann Kohler to become professor of philosophy at the Hebrew Union College, in

Cincinnati, Ohio. He accepted the latter offer, and came to the United States, where he taught until his death. In 1919 he founded the *Journal of Jewish Lore and Philosophy,* which in 1921 was continued as the *Hebrew Union College Annual.*

Neumark set out to present the history of Jewish dogma from a philosophical standpoint, to study the history of Jewish philosophy in the Middle Ages, and to seek that philosophical system which would support the doctrines of Judaism. His principal work was his history of Jewish philosophy, the authoritative textbook on this subject which has been published in Hebrew and German (German, vol. 1, 1907; vol. 2, 1910; supplement to vol. 1, 1913; vol. 3 was in press at the time of his death. Hebrew, vol. 1, 1921).

Neumark also wrote: *History of the Dogmas of Judaism* (2 vols., 1913 and 1919); *The Philosophy of the Bible* (1918); *Crescas and Spinoza* (1909); *Historical and Systematic Relations of Judaism to Kant;* and about one hundred essays and discussions in various Hebrew, German, English, Polish, Bohemian and Yiddish publications. The following were published posthumously: "The Philosophy of Judaism" (in *Hebrew Union College Jubilee Volume,* 1925, pp. 513-21); *Geschichte der jüdischen Philosophie des Mittelalters,* vol. 3 (Berlin and Leipzig, 1928); *Toledoth Hafilosofiah Beyisrael Al Pi Seder Hamehakerim Homer Vetzurah,* vol. 2, edit. Samuel S. Cohon, published by the Alumni Association of the Hebrew Union College (Philadelphia, 1929); *Essays in Jewish Philosophy,* published by the Central Conference of American Rabbis (printed in Austria, 1929).

SIMON COHEN.

Lit.: Hebrew Union College Monthly, Neumark number, Jan., 1924; Mann, Louis L., in *Central Conference of American Rabbis Year Book,* vol. 35 (1925) 240-42; *Hebrew Union College Annual,* vol. 2 (1925), memorial page.

NEUMEYER, ALFRED, art historian, b. Berlin, 1901. In Berlin he was engaged in writing and in scholarly work, and was also the author of several plays. Until 1933 he was connected with the administrative department of the Berlin museums. Subsequently he migrated to the United States, where he taught at Mill's College in California. Among Neumeyer's published work was a study on Albrecht Dürer, in French, in the collection *Maîtres d'autrefois* (Paris). In 1936 he published a study on the landscape painting in the San Francisco Museum of Art.

NEUMEYER, KARL, authority on international law, b. Munich, Germany, 1869; d. Munich, 1941. He was named professor of international law at the University of Munich in 1929. He was forced by the Nazi regime to retire in 1933. His contribution to international law was the scholarly and comprehensive research into the history of international private law, embodied in *Die gemeinrechtliche Entwicklung des internationalen Privat- und Strafrechts bis Bartolus* (vol. 1, 1901; vol. 2, 1916), and of international administrative law, with which he dealt in the four volumes of *Internationales Verwaltungsrecht* (1910-36). In his latter years he worked on the history of medieval law. In his works, as in his teachings, Neumeyer endeavored to weed out all fallacies in international law, and by painstaking effort to cement for it a solid basis on which the happiness of peoples might rest securely.

He was a member of the Institute of International Law and of the Academy of International Law at The Hague. In that city he represented the German Reich at the sixth conference for international law. He received the title of Geheimrat. Neumeyer never left Munich. He took his own life and that of his wife in July, 1941.

Lit.: American Journal of International Law, Oct., 1941, p. 672.

NEUSCHOTZ, JACOB DE, communal worker and philanthropist, b. Hertza, Moldavia, Roumania, 1819; d. Jassy, Roumania, 1888. He was born of very poor parents in the predominantly Jewish town of Hertza, and started as an apprentice in a grocery store of Jassy, working sedulously, so that in a few years he became owner of the store. In 1849 he founded, at Jassy, an exchange and broker's office which later he turned into a bank, becoming one of the great Jewish bankers of Jassy.

Neuschotz diverted much of his wealth to communal and charitable purposes. With the approval of the reigning prince, Alexander Cuza, he erected, in 1865, a Reform temple, and, in 1868, the Fany and Jacob Neuschotz Orphan Asylum, both at Jassy. Many children reared at that orphanage, which was still in existence in 1942, attained important positions in Roumanian life. Neuschotz also aided Jewish youths studying at universities outside of Roumania. In an endeavor to obtain emancipation for the Jews of Roumania, he founded (1868) the Israelite Association, which was of only short duration.

In 1882 Neuschotz applied to the Roumanian Parliament for citizenship. When his petition was refused, he left Roumania and established himself at Bojan, in neighboring Bucovina, then a province of Austria. There he continued to contribute lavishly to charitable causes, and received Austrian nobility from Francis Joseph I. He died on a journey to Jassy.

NEUSTADT, ADOLF, publicist, b. Prague, 1812; d. Vienna (year of death unknown). He became a journalist at Vienna, and by propounding liberal ideas incurred the displeasure of the Austrian government. He had to leave Vienna, but continued his agitation for freedom in the *Pannonia* and *Pressburger Zeitung* of Pozsony (Pressburg), being editor of the latter, and in the *Pester Tagblatt,* edited by Moritz Gottlieb Saphir. Neustadt attained great authority among the moderate leaders of political reform in Hungary, and held sway over public opinion, which he prepared for the revolution of 1848. The *Pannonia* and *Pressburger Zeitung* had to suspend publication by order of the dictator of Austria, Count Metternich. After the outbreak of the revolution (in the spring of 1848), he returned to Vienna, where he continued to mold public opinion.

After the revolution failed he served the cause of freedom, traveling in Western Europe, where he was considered an authority on Austro-Hungarian affairs, and in the Near East. When political freedom was granted, he returned to Vienna and edited the *Oesterreichische Zeitung.* He was active also in Jewish communal matters.

His publications in Hungary include *Literatur und Kunst in Ungarn* (1843) and *Die erste Eisenbahn in Ungarn* (1840). Those published abroad are *Aus dem Leben eines Honveds* (2 vols.); *Aus der Kaserne* (2 vols.); and *Maissm und Schnokes* (on Jewish books; 3 editions).

NEUSTAEDTER, MARCUS, neurologist, b. Zbaraz, Galicia, 1871. He came to the United States in 1888, and was awarded the M.D. degree by Bellevue Medical College in 1896. There, in 1906, he became lecturer in neurology and clinical neurologist,

serving until 1920. He served in similar capacity at a number of other New York hospitals, and as clinical professor of neurology at the New Polyclinic Medical School and Hospital (1921-24). In 1925 he was appointed chief visiting neurologist and director of service at the New York Neurological Hospital, remaining until 1940. He was also president of the medical board for ten years. In the Cancer Institute he was still consultant in neuro-psychiatry in 1942.

Neustaedter's outstanding investigations were made in poliomyelitis; in collaboration with W. C. Thro, he observed that the virus of the disease was found in the dust of the sick room. He also collaborated in producing antipoliomyelitis horse serum and antigen for complement fixation in poliomyelitis and lethargic encephalitis. His numerous papers on neuro-psychiatry appeared in the medical press, and he published *Textbook of Clinical Neurology* (1929).

Neustaedter was co-founder of the Jewish Home for the Aged of the Sons and Daughters of Israel, and was president of the United Austrian Hebrew Charities from 1907 to 1910.

NEVADA, a western state of the United States, having a population of 110,247 (1940), including about 660 Jews (1942). In 1942 about 450 Jews lived in Reno and about 150 were in Las Vegas. The remainder of the Jewish population was in communities having ten Jews or less.

The first Jews came to Nevada from California when, following the discovery of the Comstock Lode in 1859, the silver rush to Virginia City, Goldhill, and Silver City began. Two of the early Jewish settlers made significant contributions to mining engineering. Adolph Sutro (1830-98) arrived in 1860. In 1882 he built the Sutro Tunnel, which drained the Comstock Lode. Philipp Didesheimer invented the "square set system of timbering" in Virginia City in 1861. This invention made mining at greater depths possible.

The first Nevada directory, published in 1862, revealed that many Jews had settled in the rapidly growing mining towns. Forty-six distinctly Jewish names were located in Virginia City, sixteen in Goldhill, eight in Silver City, six in Dayton, and twenty-seven in Carson City. Of the 6,000 persons who lived in these towns in 1862, about 200 were Jews. A few Jews were miners, but the majority were storekeepers and artisans. Most of the early settlers had come from Germany, only a few from Eastern Europe.

The Jewish population grew steadily until 1880, when there were nearly 800 Jews in Nevada in a total population of 62,266. Following the exhaustion of the Big Bonanza in Virginia City in 1881 and the rapid fall in the price of silver in the world market, the Nevada population dropped to 47,355 in 1890 and to 42,335 in 1900. Accordingly, many Jews left the state. In 1897 there were only about 250 Jews in Nevada. The only city in the state which retained a considerable number of Jews was Reno. This city grew progressively since its founding as a railroad town in 1868.

Due to lack of spiritual leadership and continuous fluctuation in the Jewish population in Nevada, Reno included, Jewish organizational life met with difficulties. The first B'nai B'rith lodge in Nevada was founded in Virginia City in May, 1862, and had seventy-one members in 1868. In November, 1862, the Eureka (Hebrew Benevolent) Society bought a plot for a cemetery in the same city. A Hebrah B'rith Sholem was organized at Reno in April, 1878, had its property destroyed by fire in 1879, and was reorganized under the name of Reno Hebrew Benevolent Society in August, 1879. A Jewish cemetery was purchased and services on the high holidays were arranged. In 1895 a B'nai B'rith lodge, Washoe No. 450, was chartered in Reno, to which the property of the Reno Hebrew Benevolent Society, including the cemetery, was sold. But in 1906 the lodge was dissolved, and after a vain attempt to revive it the cemetery was given to the remaining trustees in 1907. In 1908 a Y. M. H. A. was established which was dissolved after the founding of B'nai B'rith lodge Reno No. 760 in August, 1914. This lodge was in existence in 1942. The Jews in Reno built an Orthodox synagogue, Temple Emanuel, in 1921. Its rabbi in 1942 was Harry A. Tarlow, whose term began in 1930. A group of younger people formed a Reform congregation, Beth Or, in 1940, under Rabbi Joseph H. Gumbiner, whom Hans J. Zucker succeeded in 1942.

Many Jews held public office in Nevada. State senators included Gabriel Cohn (1875), Hirsch Harris (1887-89), Sol M. Summerfield (1895), Herman E. Freudenthal (1901 and 1903) and Jacob A. Asher (1911). Among members of the state assembly were Henry M. Bien (1864), Henry Epstein (1864), Morris A. Rosenblatt (1864), Albert A. Lissak (1867), Jacob Tobriner (1873), Henry Bergstein (1875), Walter J. Tuska (1881), Frank Boscowitz (1883), Hirsch Harris (1893), Phil Jacobs (1901), Sol M. Summerfield (1901), Samuel Platt (1901 and 1905), John S. Sinai (1917) and Fred Philipps (1935-41). Samuel Platt was speaker of the assembly in 1905.

Samuel Platt was United States district attorney (1906-14); M. Simon was mayor of Wells (1935-37); R. J. Lewis was justice of the Las Vegas city court (1939-42); and Samuel Frank was a member of the Reno City Council (1923-30). HANS J. ZUCKER.

Lit.: Kelly, I. Wells, First Directory of Nevada Territory (1862); Collins, Charles, *Mercantile Guide and Directory for Virginia City, Gold Hill Silver City and American City* (1864); Gillis, William R., *Nevada Directory* (1868); McEachin, Malcolm, *Political History of Nevada* (1940).

NEVAKHOVICH, LEV NIKOLAYEVICH (Judah Löb ben Noach), author, b. Letichev, Russia, 1776; d. St. Petersburg, 1831. He came to St. Petersburg at the end of the 18th cent. with his friend and employer, Abram Peretz, a famous merchant. One of the first Jews to master the Russian language, Nevakhovich soon turned to writing in that tongue; his works reflect familiarity with current literature and admiration for the *Weltanschauung* of Lessing and Mendelssohn.

Although Nevakhovich's fame rests chiefly on the book *Vopl Dcheri Yudeiskoi* (1803; it appeared in Hebrew under the title of *Kol Shaveath Bath Yehudah* in 1904), in which he appealed to the people of Russia for tolerance and justice in dealings with Jews, he himself was converted to the Greek Orthodox faith in 1809. A play, *Sulioty ili Spartantzy XVIII veka,* was produced successfully at the Imperial Theatre in Leningrad (1809). He became very wealthy after 1817, when he received a government post with the ministry of finance in Warsaw, but lost his possessions when he fled during the first Polish uprising in 1831. He died before his play *Mech Pravosudiya* was produced in Leningrad (1832).

Lit.: Gorin, *Geshichte fun Yiddishen Teater,* vol. 1 (1918); Hessen, *Istoriya Yevreiskavo Naroda v Rossii,* vol. 1.

NEW BEDFORD, a city in Massachusetts having a general population of 110,341 (census of 1940), including about 3,500 Jews (1942). The early history of New Bedford is linked with that of nearby Newport. Both cities were situated on the Massachusetts coast, and an early list of sailings from New Bedford reveals the

ship, *Royal Charlotte,* fitted out in 1775 by Aaron Lopez, a Newport Jew, who was half-owner of the vessel. There is a strong likelihood that New Bedford had a small number of Spanish-Portuguese Jews about the same time that a Sephardic colony was known to have existed in Newport.

A small German Jewish group lived in New Bedford before the middle of the 19th cent. Records disclose a Bnai Israel Society here in 1857. An old non-Jewish cemetery has an enclosed plot of land in which there are Jewish graves, with inscriptions going back to 1857. The names on these graves are decidedly German. In fact, the well-known Leopold Morse, who later settled in Boston and was five times elected to Congress, lived in New Bedford briefly as early as 1850.

The third and last group of Jewish settlers came to New Bedford in the early 1870's. The earliest of the Eastern European immigrants to arrive were Isaac Goodman, Simon Simansky and Simon Davidson, while the bulk of Jewish settlement occurred between 1900 and 1925. For a short while prayers were conducted daily in Simansky's home. In 1893 Ahabath Achim Congregation purchased ground for the construction of a synagogue, which was completed and dedicated in 1899. Its first rabbi was Jacob Silberblatt. In 1940 this congregation moved from the building in Howland Street wherein it had worshipped for forty years, purchased an old estate and converted it into the house of worship in use in 1942. In 1898 the second Jewish congregation, Chesed Shel Emes, was incorporated, and a synagogue was constructed and dedicated in 1904. Hyman Papkin was chosen rabbi, and in 1942 continued to serve New Bedford's Orthodox Jewry.

The Hebrew Ladies' Helping Hand Society, outstanding charity organization, was organized in 1906, largely as a result of the efforts of the late Mrs. Max Levy. Other women's organizations in existence in 1942 were Senior Hadassah, Junior Hadassah, Tifereth Israel Sisterhood, Council of Jewish Women, Jewish Professional Women's Club, Ahabath Achim Sisterhood, and Ladies' Auxiliary of the Jewish War Veterans.

Very early, fraternal societies offering sick and death benefits were formed, among them the order Brith Abraham, the Independent Order Brith Abraham, Free Sons of Israel, and the Progressive Max Levy Society. In 1911 the Y.M.H.A. was founded, and until 1924 was the meeting place for all Jewish organizations, relief and welfare drives, and communal undertakings. It held lectures and conducted a Sunday school.

In 1924 Tifereth Israel Synagogue, the largest in New Bedford, was completed and formally dedicated. It gradually assumed the pattern of Conservative Judaism. The first rabbi of Tifereth Israel Synagogue was Nachum S. Arnoff, who served the congregation from 1924 to 1926, followed by Alexander Burnstein (1926-28). Bernard H. Ziskind, who was spiritual leader of the congregation in 1942, became rabbi in January, 1930.

Jewish educational efforts began early in New Bedford with the formation of a Talmud Torah under the auspices of the Hebrew Educational League. This functioned for twenty years, until 1935. Another Talmud Torah was that connected with Chesed Shel Emes Synagogue. Between 1937 and 1942 Tifereth Israel Synagogue assumed leadership in Jewish education in New Bedford, and in the latter year had a school enrollment of more than 250.

Other organizations active in New Bedford in 1942 were the New Bedford Zionist District, Jewish War Veterans, Kadimah Y.M.H.A., United Jewish Appeal, Free Loan Association, and Vaad Hakashrut.

The chief occupation of the Jews in New Bedford in 1942 was merchandising. From 1930 on manufacturing also became a field of endeavor, many plants and factories having been transplanted from New York to New England communities. There was also a fair proportion of Jews in the professions of law and medicine.

Prominent Jews in New Bedford in 1942 were Fisher Abramson, one time city solicitor and past president of Tifereth Israel; Judge Samuel Barnet, actively interested in all Jewish and non-Jewish endeavor; Philip Barnet, for fourteen years a representative in the state legislature; George Goodman, past president of Tifereth Israel and president of the New Bedford branch of the American Jewish Congress; Harry A. Lider, past president of the New Bedford Bar Association; Solomon Rosenberg, past commander of the American Legion in New Bedford; Dr. Hammon Wollison, active in military affairs and first commander of the Jewish War Veterans Post; S. K. Seigal and Albert Sterns, who served as city physicians.

In the first World War more than sixty-five Jewish men, residents of New Bedford, joined the United States Army. Eleven were killed in action. BERNARD H. ZISKIND.

NEW BRITAIN, a city in Connecticut, having a population of 68,685 (census of 1940), including about 2,400 Jews (1942). The first Jewish settlers were Isadore Solomon and Nicholas Cohen, who came from Germany in 1865, and Isaac Kanritch, who emigrated from Poland in 1870. In order to conduct the first Minyan in New Britain, in 1889, paid worshippers from Hartford, Conn., had to be called in. In the early 1890's Congregation Acheynu B'nai Israel was organized, with Isaac Kanritch, Joseph Abels, Fred Winkle, Isadore Solomon, Harry L. Herstein, Benjamin Margolin and Abraham Levine among its founders. The congregation occupied the converted headquarters of the Swedish Lutheran community until 1940, when a modern structure was purchased. The first leader of Acheynu B'nai Israel Congregation was Elias Rosenberg, who served as Shohet and cantor. In 1924, under the leadership of George Berson, the congregation was reorganized as a Conservative one, and affiliated with the United Synagogue of America. The rabbis who served from 1924 were Gershon Hadas, Jesse Schwartz, Murray Alstet and Harry Z. Zwelling, who was still incumbent in 1942.

An Orthodox group of the congregation, withdrawing, formed Congregation Tifereth Israel, under the leadership of Rabbi Joseph Aronson. With it then merged the members of Agudath Israel. Tifereth Israel built a new structure in 1926. Both congregations, Tifereth Israel and Acheynu B'nai Israel, sponsored sisterhoods; the latter sponsored also a men's club and a young people's organization, as well as a daily Hebrew school, a Sunday school, and adult classes. The communal Talmud Torah, conducting both a daily Hebrew school and a Sunday school, had its beginnings in 1897; in 1905 it built the structure which for years served as a general community center.

Organizations developed in New Britain were a district local of the Zionist Organization of America (1900), B'nai B'rith (1902), Hadassah (1917), Jewish War Veterans and Jewish War Veterans Auxiliary (1933). The Hebrew Ladies' Aid was established in 1907, and the Hebrew Free Loan Association in 1912. In the first decade of the 20th cent. a strong Workingmen's Circle flourished in the community, but its members and leaders were gradually absorbed into the middle class.

New Britain Jews, engaged for the most part in commerce

and the professions (with a small percentage employed in the local factories), developed the city's two largest department stores. Jews served as city councilmen and sheriffs; three occupied the office of corporation counsel. Samuel S. Googel, lawyer, was a member of the state legislature from 1929 to 1933; in 1933 he was appointed a special attorney for the United States Department of Justice. Morris D. Saxe was judge in the city and police courts from 1927 to 1933. Bernard G. Kranowitz, executive vice-president of the Chamber of Commerce in 1942, was appointed executive secretary of the local National War Council.

HARRY Z. ZWELLING.

NEW BRUNSWICK, a city in New Jersey, with a population of 33,180 (1940), including about 5,500 Jews (1942). The early Jewish settlers of New Brunswick were of Spanish origin. Among them were Daniel Nunez, who was justice of the peace in the Quarter Sessions Court in 1722, and the Louzada family, one of whose members, Aaron, was engaged in the land business. A letter dated November, 1761, written by Hannah Louzada from New Brunswick to the Shearith Israel Congregation in New York city, is preserved in the archives of the Jewish Theological Seminary of America. Information of a fragmentary sort indicates that there were a number of Jewish families in the New Brunswick area before the American Revolution.

In 1850 several German and Bohemian families came to New Brunswick. Two years later a Hebrew Benevolent Society was formed and a cemetery plot was purchased. These immigrants were either peddlers or small shopkeepers. In the 1880's immigrants from Russia began to come in.

The *Jewish Messenger* of September 24, 1858, mentioned the congregation Anshe Emeth as existing in New Brunswick. A year later the congregation was in need of a Torah and wrote to Ernest Wehly, president of the trustees of the Israelitische Kultusgemeinde of Prague, asking if one could be obtained from the Alt-Neue Synagogue. In 1859 Anshe Emeth was incorporated, with Ignatz Frankenstein as president. Other members of the congregation included Joseph Levitt, J. J. Frankenstein, William D. Plechner, Elias Seckel, Elias Frankenstein, Aaron Wolfson, M. L. Plechner, Max Gorta, Harry Solomon and Samuel Lederer. The rabbi of the congregation in 1942 was Nathaniel M. Keller.

Anshe Emeth in 1942 was a Reform congregation. Ahavas Achim (Orthodox) was founded in 1889. Its rabbi in 1942 was Philip Raymon, who served also the Poalei Zedek congregation, founded in 1901, and Ohav Emeth, founded in 1918. Former rabbis were Isaac Marcus, Samuel Baskin, Abraham Shapiro and Naftali Klein. The three congregations also established the United Hebrew School. The Highland Park Conservative Temple was organized in 1928. Its rabbi in 1942 was Philip Listokin. Benjamin Naar was, in 1942, rabbi of the Spanish synagogue, founded in 1916.

Other Jewish organizations in the community included the Hebrew Ladies' Benevolent Society, Ladies' Aid Society, Jewish Social Service, Jewish Community Center, Zionist Organization of America, B'nai B'rith, and Hadassah.

NATHANIEL M. KELLER.

NEW CHRISTIANS, *see* MARRANOS.

NEW COVENANT (Damascus Covenant), *see* SECTS.

NEW HAMPSHIRE, a northeastern state of the United States, with a population of 491,524 (census of 1940), including a Jewish population of about 3,328 (1937). In 1942 the estimated Jewish population of three of the leading Jewish communities was: Manchester, 1,350; Portsmouth, 500; Nashua, 300. Estimates made in 1937 of Jewish population in other communities were: Berlin, 275; Claremont Town, 177; Dover, 138; Laconia, 150; Concord, 75; Keene, 50.

The history of the state alludes as early as 1693 to such family names as Moses and Abrams, speaking of their bearers as descendants of Hebrew-Christians. Almost a century later records mention one Joseph Levi, a land grant recipient, and William Levi of Somersworth, a private in the Second New Hampshire Continental Regiment. The first Jew discussed at greater length in the state's annals was Abraham Isaac, known as "the Jew of Portsmouth," who settled there at the close of the Revolution. A strict observer of his faith, he always kept his shop closed on Saturdays. He acquired property and prospered, and was an active Mason.

New Hampshire had few Jews, however, until the Russian and Polish immigrants began to arrive in the late 19th and early 20th centuries. In 1942 the Jewish inhabitants of New Hampshire were still largely of Eastern European origin, with comparatively few families of German descent. They were, for the most part, engaged in mercantile enterprises.

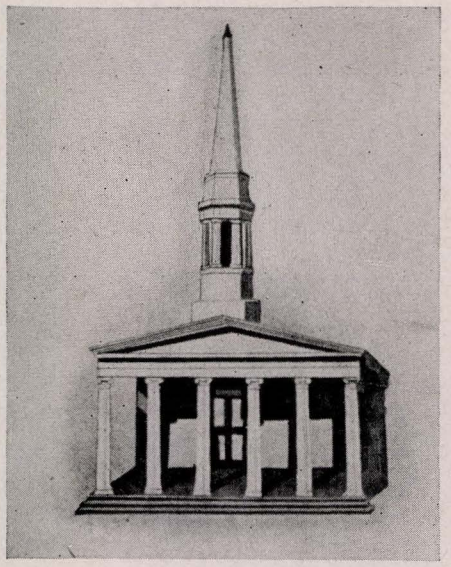
In 1906 there were two Jewish congregations in New Hampshire, with a total membership of eighty persons. By 1936 there were thirteen congregations, with a membership of 2,996. Of these, nine had buildings used solely for religious purposes.

PORTSMOUTH. The first community to establish a congregation was that of Portsmouth. In that city, in 1942, Rabbi Samuel Epstein was leader of the Orthodox Temple Israel. Other organizations were a Hebrew school, a branch of the Hadassah, a section of the Council of Jewish Women and a local district of the Zionist Organization of America.

MANCHESTER. The earliest settlers of the Jewish community of Manchester included Morris Rosenblum, Solomon Soloveitchick, Jacob Schwartz and A. Kurtz. The first congregation, Anshe Sphard, was established in 1897. The Orthodox congregation Adath Jeshurun, whose first rabbi was S. Kantor, built its new synagogue in 1914. In 1942 the rabbi was Abraham Hefterman, who had been serving for seventeen years.

NASHUA. The community of Nashua had among its early settlers Joe Wolfman, Izekiel Simon, S. W. Cohen, S. Blankenberg, S. Sharpe, A. Davis, S. Blum, Max Mandelson and Jacob Stokofsky. The Orthodox Beth Abraham Congregation, organized in 1892, was first served by Rabbi S. Silverman. Succeeding rabbis included A. Pintchuck, H. Fine, A. Goldenkoff, S. Faber, B. Rosenberg, and S. H. Nobell. In 1942 the rabbi, serving since 1939, was Solomon H. Waldenberg. Other organizations of the community included a Hebrew school, a ladies' aid society, a sisterhood, and a brotherhood. National organizations represented were Senior and Junior Hadassah and the Kadimah Zionist District.

BERLIN. The community of Berlin established its first congregation about 1910. Berlin, Manchester and



Sketch of the Court Street Temple in New Haven

Portsmouth were served by graduates of the Jewish Theological Seminary of America.

Among the Jewish members of the state legislature of New Hampshire were Louis Goldschmidt, of Dover (1894), Adolph Bauenfreund, of Manchester (1901), Abraham M. Stahl, of Gorham (representative, 1891; senator, 1909-10), Bernard Jacobs (1910), Nathan Abramson, of Berlin (1919-22 and 1926-29), Arthur J. Reinhart of Portsmouth (representative, 1938-40; senator, 1940), and Harry Lichtman of Keene. Goldschmidt was also United States consul at La Guayra, Venezuela (1898-1904), and at Nantes, France (1904-13). Jacobs was county attorney of Coos County. Jacob Shulin was judge of the municipal court of Newport, and Leo Liberson was city solicitor of Portsmouth in 1936. In 1922 Abraham Stahl was president of the New Hampshire Bankers' Association. HENRY W. LEVY.

NEW HAVEN, a city in Connecticut, having a population of 160,605 (census of 1940), including about 25,000 Jews (1942).

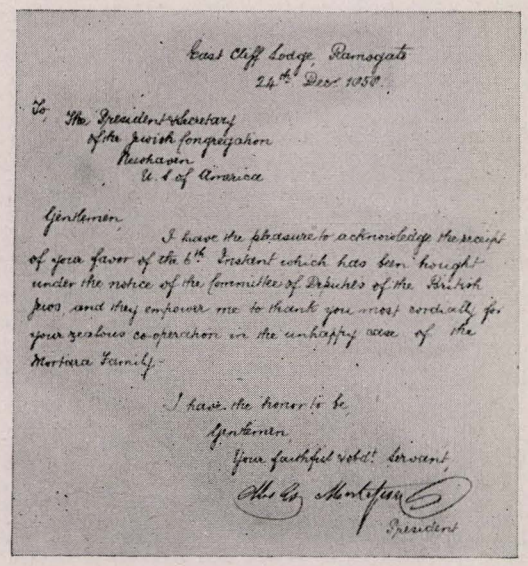
On September 11, 1772, the Reverend Ezra Stiles, later president of Yale College, made the following entry in his diary: "The summer past a family of Jews settled here, the first real Jews (except two Jew brothers Pintos who renounced Judaism and all religion) that settled in New Haven. They came from Venice, sat down some little time at Eustatia in West Indies, and lately removed here. They are three brothers (adults) with an aged mother, and a widow and her children, being in all about ten or eight souls, Jews, with six or eight negroes. Last Saturday they kept holy; Dr. Hubbard was sent for to see one of them sick. He told me the family were worshipping by themselves in a room in which were lights and a suspended lamp. This is the first Jewish worship in New Haven, A.D. 1772, that is 135 years after Reverend Mr. Davenport preached the first sermon in that town. These Jews indeed worship in the Jewish manner; but they are not enough to constitute and become a synagogue for which there must be twelve men at least. So that if thereafter there should be a synagogue in New Haven, it must not be dated from this. Besides there is a few (Jews) in town that belong to none of these meetings but are separate and associate with others scattered in the neighboring parishes. . . ."

During the Revolutionary War, New Haven Jews were to be found in both the ranks of the patriots and among the Tories who supported the British crown. The former group included the Pinto brothers, who served with distinction in George Washington's army. Abraham Pinto served as a private in the Seventh Connecticut Regiment, and was wounded in the British attack on New Haven; William Pinto volunteered for service in the local militia; Solomon Pinto, a member of the Yale class of 1778, was an officer in the Second Regiment of Connecticut infantry, and after the war became a member of the Society of the Cincinnati. Ralph Isaacs, a prosperous lawyer of New Haven, was identified with the Tory, or pro-British, faction. His descendants included a 19th cent. governor of Connecticut and the United States Minister to Russia in 1847.

New Haven's Jewish community life did not begin until 1840. In that year a group of Bavarian families established a permanent settlement. At least two of them had arrived the year before, but as far as available records indicate, it may be assumed that in 1840 Congregation Mishkan Israel had its beginnings. During the ten years that followed a number of other families were added, many of whom were related to the original pioneers.

The records of the first decade of the congregation's existence have, unfortunately, been lost, but something can be learned of the period from other sources. In August, 1846, the youthful Isaac M. Wise addressed the congregation. His memoirs reveal that he was impressed with the liberal religious tendencies of New Haven Jewry and that he thought highly of Leopold Waterman, leader of the New Haven group. Waterman is mentioned also in several town histories of the period as one of a group of representative citizens chosen to greet Louis Kossuth when the Hungarian patriot visited New Haven in 1851.

After worshipping for some sixteen years under the


East Cliff Lodge Ramsgate
24th Dec. 1850.

To The President & Secretary
of the Jewish Congregation
Mishkan
U. S. of America

Gentlemen

I have the pleasure to acknowledge the receipt of your favor of the 6th Instant which has been brought under the notice of the Committee of Deputies of the British Jews and they empower me to thank you most cordially for your zealous co-operation in the unhappy case of the Mortara Family.

I have the honor to be
Gentlemen
Your faithful obdt. Servant
Moses Montefiore
President

Reproduction of a letter by Moses Montefiore to the Jews of New Haven



Temple Mishkan Israel of New Haven

ministry of various lay leaders, the first of whom was Michael Milander, the congregation summoned to its pulpit in 1856 B. E. Jacobs. That year Mishkan Israel purchased the building of what was once the Third Congregational Church. The funds for the new synagogue were a bequest from the will of Judah Touro. Jacob Heller and two others went to Newport to receive this generous gift, and under their leadership the building was purchased and redecorated.

In the post-Civil War period members of the congregation began to play an important role in the civic and industrial affairs of the community. Atwater's *History of New Haven,* published in 1887, records that the city's great educational leader of the day, Maier Zunder, was a member of Mishkan Israel, as were the founders of three of the city's chief industries, Max Adler, Lewis Osterweis, and Bernard Shoninger.

In 1894 Mishkan Israel was one of the most flourishing congregations in the East. It had been a New England pioneer congregation in the Reform movement of Isaac M. Wise; its rabbis as early as 1876 exchanged pulpits with their Protestant colleagues; and it had built up a large religious school. In 1896 the cornerstone of a new temple was laid at the corner of Orange and Audubon streets. In the following year the building was dedicated by Dr. Emil G. Hirsch of Chicago and Rabbi David Levy of Mishkan Israel. Among the rabbis of Mishkan Israel in the 20th cent. were David Levy, Louis L. Mann, and Sidney S. Tedesche. Edgar E. Siskin was rabbi in 1942.

In 1881 a group of newly arrived Russian Jews organized a synagogue. From this beginning the Orthodox community steadily increased in number and importance. There were eleven Orthodox synagogues in New Haven in 1942. Among them were Congregation Beth Hamedrosh Hagodol, with Samuel Levenberg as rabbi, and Beth Israel, whose rabbi (1942) was Jacob Flekser. Congregation Bnei Israel, Orthodox, was organized in 1892, and the synagogue standing in 1942 was built in 1894. In 1942 Rabbi J. H. Levenberg, who had been serving for fifteen years, was leader of the congregation. The Conservative congregation, B'nai Jacob, including a Hebrew and a Sunday School, was organized in 1883, and the new synagogue built in 1912. From 1922 to 1927 Leon Spitz was rabbi; Louis Greenberg, incumbent in 1942, began his service in 1924.

There were many Jewish organizations and institutions in New Haven. Their functions were coordinated through the New Haven Jewish Community Council, which directed the annual Jewish welfare drive. Four local Jewish organizations were, in 1942, members of the New Haven Community Chest: Jewish Family Service, Jewish Home for Children, Jewish Home for Aged, and Jewish Center.

Colonel Isaac M. Ullman and Major Louis M. Ullman, political and philanthropic leaders, were the first Jews to be appointed to the staff of the governor of the state. Isaac Wolfe was the first Jew to become justice of the superior court of Connecticut. New Haven Jews who were members of the state legislature included Jacob Klein, Jacob Caplan, and Isaac Wolfe. Samuel Persky was corporation counsel of New Haven, and in 1940 was a member of the examining committee of the state bar. Charles Kleiner was state compensation commissioner of New Haven, Abraham Ullman was state's attorney for New Haven county, and Mrs. Frances L. Roth was (1940) assistant city attorney in charge of domestic relations. Samuel Campner was acting mayor of New Haven (1917-18); before that he had been president of the board of aldermen. As early as 1881 Maier Zunder was head of the New Haven board of education. Felix M. Adler was a director of the Connecticut State Reformatory.

See also CONNECTICUT. ROLLIN G. OSTERWEIS.

Lit.: *The Diary of Ezra Stiles; Minute Books of Congregation Mishkan Israel;* Philipson, David, *The Reminiscences of Isaac M. Wise* (1901); Siskin, Edgar E., and Osterweis, Rollin G., *The Centennial Volume of Congregation Mishkan Israel* (1940); Kisch, Guido, "Two American Pioneers (Sigmund and Leopold Waterman) of New Haven," *Historia Judaica,* vol. 4 (1942) 16-37.

NEW JERSEY, one of the original thirteen states of the United States, with a population of 4,160,165 (census of 1940), including about 259,970 Jews (1937). Approximately a third of the state's Jewish population resided in Newark in 1937. The remainder was distributed mainly in the following communities having more than 1,000 Jews:

Asbury Park	1,840	New Brunswick	4,900
Atlantic City	12,800	Orange	1,200
Bayonne	12,900	Passaic	10,900
Bloomfield	1,100	Paterson	23,000
Camden	8,600	Perth Amboy	4,860
East Orange	2,120	Plainfield	3,400
Elizabeth	11,700	South Orange	1,300
Hoboken	2,450	Trenton	9,650
Irvington	6,650	Union	4,800
Jersey City	21,600	West Hoboken	1,320
Lakewood Township	1,300	West New York	2,670
Linden	2,200	Woodbine	1,600
Long Branch	2,000		

In 1880, out of a total population of 1,131,116, the Jews numbered about 5,593. The Jewish population in 1900 was estimated at 25,000; in 1905 at 40,000; in 1907 at 70,000; in 1927 it was 258,306. The population increase was caused mainly by the expansion of the metropolitan area and the influx of persons from Manhattan for occupational and residential reasons. This process was facilitated by improvements in transportation, particularly the construction of the Hudson and Manhattan tubes. The growth of Jewish population was particularly noticeable in Essex, Hudson, Middlesex, Passaic and Union counties in northern New Jersey, and in Mercer County in central New Jersey. Special factors affecting the size of the population in other sections of the state were the growth of Philadelphia and the development of the tourist business in Atlantic City and Cape May County in South Jersey, in Monmouth County, including Asbury Park and Long Branch on the northern shore, Ocean County, and Morris County.

New Jersey was first settled at Jersey City Point by the Dutch from New Amsterdam in 1614. It became a direct possession of the English crown in 1702, when liberty of conscience was granted to all except Papists. It was the third of the thirteen original states to ratify the Federal Constitution in 1787. The first constitution adopted by the new state in 1776 provided that the right of free worship should be given to all persons, and no church was established. However, election to office was limited to persons belonging to any Protestant sect. The state constitution, adopted in 1844, abolished all religious tests as qualifications for office or public trust.

In 1847, in the case of Solomon Newman vs. Abraham Newman, brought in the court of chancery, an injunction obtained by Solomon Newman was dissolved by the court because the latter failed to comply with the court's order to swear to the bill according to the form and solemnities of the Jewish religion, as Abraham Newman had requested.

Among the Jews first mentioned as settled in New Jersey were Moses Levy in 1718, Rodrigo Pacheco in 1742, and David Hays, who resided in Griggs Town, Somerset County, in 1744. In the Revolutionary War Asher Levy (or Lewis), grandson of the famous Asser Levy of New Amsterdam, was commissioned ensign in the first New Jersey regiment in 1778. Lewis Trier came to Newark in 1844, and Meier Newman in 1846. Two years later, Congregation B'nai Jeshurun was organized in Newark. A Jew named Ashman, a native of Posen, came to Paterson in 1844. Four years later a family of English Jews named Harris settled there, and a local congregation was instituted in 1849. The pioneer Jew of Jersey City was Joseph Mayer, a tobacconist who arrived there on June 27, 1858. The Jewish settlement of Elizabeth dates to 1850. In the War of 1812, Isaac De Young served in the New Jersey Artillery. In the Civil War, New Jersey contributed 278 Jewish soldiers, and in the Spanish American War thirty Jewish soldiers.

Organized Jewish community life in New Jersey has been built about numerous congregations, Hebrew schools, Jewish centers, and fraternal groups. In 1942 the congregations were distributed as follows:

There was one congregation in Arlington, two in Asbury Park, eight in Atlantic City, eight in Bayonne, one in Belleville, one in Belmar, one in Bordentown, one in Bradley Beach, one in Bridgeton, one in Burlington, one in North Bergen, one in Caldwell, five in Camden, one in Carmel, two in Carteret, one in Clarksville, one in Cranford, one in Dover, two in East Orange, nine in Elizabethtown, one in Englewood, one in Franklin, one in Freehold, one in Glen Ridge, one in Gloucester, one in Hackensack, one in Hammonton, one in Highland Park, one in Hillside, four in Hoboken, two in Irvington, one in Jamesburg, fourteen in Jersey City, one in Keyport, two in Linden, two in Long Branch, one in Maywood, one in Millburn, one in Millville, one in Morristown, one in Mount Freedom, one in Mount Holly, six in New Brunswick, thirty-three in Newark, one in Newton, one in Nutley, one in Palisades Park, nine in Passaic, ten in Paterson, four in Perth Amboy, one in Pine Brook, four in Plainfield, one in Pleasantville, one in Rahway, one in Red Bank, one in Riverside, two in Roselle, two in Rosenhayn, one in South River, one in Secaucus, one in Somerville, one in Springville, one in Summit, five in Union City, one in Verona, one in Ventnor City, three in Vineland, one in Westwood, one in Wildwood, two in Woodbine, one in Woodbridge, and one in Woodbury.

In 1942 most of the congregations in New Jersey followed the Orthodox ritual, and Orthodox congregations were located in practically every Jewish community. Among them were Sons of Israel, in Asbury Park, of which Meyer Cohen was rabbi in 1942; Anshe Emeth of the Borough of South River, with Nisan Heifetz as rabbi; Hackensack Hebrew Institute, of which Irving Silman was rabbi; Sinai Congregation of Hillside, with Eliezer Cohen as rabbi; Ahavis Achim and Bnai Jacob of Vineland, with Simon Eisenstein as rabbi.

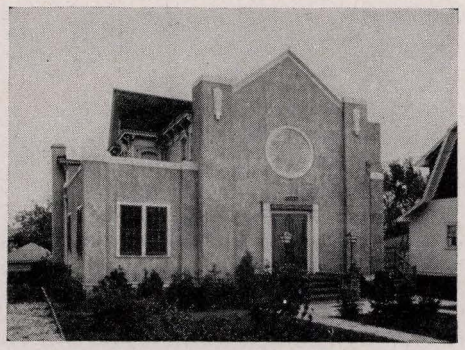
The following New Jersey congregations were (1942) affiliated with the Union of American Hebrew Congregations: Har Sinai of Trenton, with Abraham Holtzberg as rabbi; B'nai Jeshurun of Paterson, with Max Raisin as rabbi; Beth Israel of Atlantic City, with Joseph Narot as rabbi; Shaare Tefilo of East Orange, with Marius Ranson as rabbi; Adas Emuno of Hoboken, with David Sherman as rabbi; Beth El of Jersey City, with Samuel Berman as rabbi; Bnai Jeshurun of Newark, with David H. Wice as rabbi. Among the later and more prominent congregations affiliated with the United Synagogue of America were Beth El of Asbury Park, with Ario S. Hyams as rabbi; B'nai Israel of Elizabeth, with Raphael H. Melamud as rabbi; Oheb Shalom of Newark, with Louis M. Levitsky as rabbi; Bnai Abraham of Newark, with Joachim Prinz as rabbi; Beth Mordecai of Perth Amboy, with Max D. Davidson as rabbi; Temple Emanuel of Paterson, with Reuben Kaufman as rabbi.

Many of the congregations had Talmud Torahs. These were supplemented by the Jewish Education Association and its affiliated fifty schools; the Jewish Normal School of New Jersey; the School of Religion, a course of lectures delivered by eminent Christian and Jewish scholars. The New Jersey Branch of the United Synagogue of America contributed to Jewish education by sending speakers to congregations and by offering advice in the organization of congregations and schools. There was a branch of the Hillel Foundation at Rutgers University.

Jewish publications in the state in 1942 included: the *Jewish Chronicle,* Newark; *The Jewish Post,* Paterson; the *Jewish Review,* Jersey City. A number of Jewish centers and synagogues also issued publications.

Outstanding Jewish agencies concerned with social service were Beth Israel Hospital, Newark; Jewish Children's Home, Newark; Daughters of Israel for Aged, Newark; Federation of Jewish Charities of Atlantic City. The Conference of Jewish Charities was organized in Newark (1922); the Federation for the Maintenance of Jewish Welfare Work in Elizabeth (1927); the Jewish Community Chest in New Brunswick (1928); the Jewish Federation in Trenton (1929). The Essex County Council of Jewish Agencies was founded in 1940.

A state committee supervised the army and navy welfare work during the first World War. European relief work was conducted on a state basis, as was that of the Palestine Foundation Fund. Other national activities having state organizations were the Council



Synagogue of Sinai Congregation, Hillside, New Jersey

of Jewish Women, the United Synagogue of America, the Women's League of the United Synagogue of America, and Hadassah. The rabbis were organized in a rabbinical association, and the center workers in the Professional Advisory Committee.

An important organization in the field of community work was the New Jersey Federation of Young Men's Hebrew Associations and Young Women's Hebrew Associations. The Federation maintained a state office, a camp for boys accommodating 300, and a camp for girls accommodating 200. It cooperated with the Jewish Welfare Board in the development of Jewish centers. New buildings were erected in Perth Amboy (1923), Newark (1924), Paterson (1925), Union City (1927), Jersey City (1928), Hackensack (1929), and Plainfield (1929). Other centers were located in Camden, Passaic, New Brunswick, Trenton, Asbury Park and Toms River. Congregations erected synagogues with center facilities in Newark, Paterson, West New York and Asbury Park. These centers carried on a variety of activities of an educational and recreational nature.

Jews were represented substantially in a variety of New Jersey industries. Among the industries in which Jews featured most prominently were silk, leather and trunks, jewelry, chemicals and paint, dyeing, printing, wearing apparel, radio supplies, tailoring, lumber and electric products and metal works. Jews engaged extensively in automobile service, wholesale and retail dealing in food supplies, furniture and fuel business, and in the operation of motion picture houses, hotels and restaurants. They were active in building and real estate operations and trades. They became conspicuous in the fields of banking and investments, insurance, and in the development of building and loan associations. Jews were to be found in considerable numbers in medicine, dentistry, law, teaching, pharmacy, architecture, accounting, engineering, and in the advertising profession.

The Jewish Agricultural Society estimated that there were, in 1942, 1,500 Jewish families engaged in agriculture in the state. They owned 4,137 acres, the total value of which was estimated at $1,500,500 and the mortgages on which totaled $656,277.89. The Jewish farming settlements in South Jersey were founded in 1882, and were the result of the great Russian Jewish immigration to the United States that began in 1880. Twenty-five families were settled in the spring of 1882 by the Hebrew Emigrant Society at Alliance, in Salem County, about five miles from Vineland. The original settlers were followed by others until there were sixty-seven families. The tract of land on which they settled comprised 1,100 acres. Carmel and Rosenhayn, both situated in Cumberland County, were founded in 1883. In Carmel there were originally sixteen families settled on 848 acres. This colony gradually took on the character of an industrial settlement devoted largely to manufacturing men's and women's clothing. There were six Jewish families settled in Rosenhayn in 1883, and their number increased to sixty-seven in 1889. They owned, at that time, 1,912 acres. In 1891 Woodbine was settled by fifty Jewish families, and was, in 1942, a thriving Jewish town. However, the Baron de Hirsch agricultural school which had been established there was given up.

Other Jewish agricultural settlements were founded in Toms River, Lakewood, Bound Brook, Pine Brook, Perrineville, Hightstown, Flemington, Farmingdale, Point Pleasant, Englishtown and Freehold. The Jewish population of Toms River had, in 1942, a community center with 200 members. There were in the community both English- and Yiddish-speaking branches of the Jewish National Workers Alliance. Farmingdale also had a community center, as did the small Jewish population of Point Pleasant. In 1910 Congregation Agudas Achim Anshi Freehold was founded. Isidor Solomon was rabbi of this congregation in 1942. Lakewood, with its 350 Jewish families, was one of the most populous Jewish communities in this area. The first Jews to settle in Lakewood were Abraham Bayer, Charles Goldstein, Louis Meyers, and Moses L. Silverman—all immigrants from Lithuania. In 1904 Congregation Sons of Israel was founded and Judah Damesk was the first rabbi. In 1942 Nissan Waxman was rabbi of this congregation. There were branches of the Council of Jewish Women, Council of Jewish Juniors, B'nai B'rith, Jewish National Workers Alliance, and the Workmen's Circle established in Lakewood. A large percentage of the Jews living in Lakewood were proprietors of hotels.

Among the Jews of New Jersey who attained distinction in political and other aspects of communal life were David Naar, mayor and president judge of the Special Court of Elizabeth, delegate to the constitutional convention (1844), editor and publisher in Trenton of *The True American* until 1869, and state treasurer (1865-66); Michael Heilprin of Summit, promotor of the Jewish colonies in South Jersey, and author of *The Historical Poetry of the Ancient Hebrews:* Jacob G. Lipman, agronomist, dean of the College of Agriculture, Rutgers University; Samuel Kalisch of Newark, justice of the Supreme Court of New Jersey (1929); Louis Bamberger, merchant philanthropist, donor of the Newark Museum Building; Felix Fuld, donor of munificent gifts and bequests to public institutions and a prominent leader in organizations for public welfare. Isaac Bacharach of Atlantic City was a member of the United States House of Representatives in 1915, and Joseph B. Perskie was justice of the State Supreme Court (1933-). Joseph Altman was majority leader in the New Jersey assembly in 1933 and speaker in 1934. Morris E. Barison was assemblyman from Hudson County (1922-28) and minority leader (1923-38). Oscar Wilensky was majority leader in the assembly (1938) and a member of the state senate in 1940.

Other members of the state assembly included Max Sollinger (1890-92), Leonard Kalisch (1889), Morris Marks (1897-1901), Isaac Goldenhorn (1897-1901), Solomon Hahn (1904) and Edward Schoen (1911-17). David Wilentz was attorney-general of New Jersey (1934-39).

See also the articles on the New Jersey cities.

CHARLES I. HOFFMAN.

Lit.: Friedenberg, Albert M., "The Jews of New Jersey from the Earliest Times to 1850," *Publications of the American Jewish Historical Society,* No. 17 (1909) 34-43; reports of the Jewish Agricultural Society; Jewish Welfare Board reports of New Jersey communities; *American Hebrew,* Dec. 10, 1937, p. 24.

NEW LONDON, a city in Connecticut having a population of 30,094 (census of 1940), including a Jewish population of about 2,000 (1938). A survey made in 1938 of the Jewish community, which had its beginnings in the early 1880's, disclosed that the Jews ranked fourth among the ethnic groups which constituted the city's foreign-born white stock. About one-third of the Jewish population were found to be of foreign birth, and of these, more than three-fourths were from Eastern Europe. The community as a whole was well-established, with almost half the Jewish population having resided in New London for more than twenty-five years. A higher proportion of Jewish youths, as compared with the general population of New London, was in the high schools and seeking admission to the colleges.

Jews, largely self-employed, predominated in trade to the extent of three times the proportion of the general population in trade in 1930. Fourteen per cent of the Jews were in the professions, as compared with eleven per cent of the general population. As compared with general employment of women, a smaller proportion of Jewish women were gainfully employed.

The first congregation of New London was founded in 1892 under the name of Ahavath Chesed (Sick Benefit Society), and its first synagogue was built in 1902; in 1918 a Methodist church building was bought and remodeled into a new synagogue. Among the rabbis of the congregation were Abraham N. Schwartz (1902-9), Zev Wolf Rogen (1916-27) and David I. Traub, who was the incumbent in 1942.

In 1918 a group of Russian Jews organized Congregation Oheb Shalom and in that year built a synagogue. In 1942 Samuel S. Lerer was rabbi.

The Conservative congregation Beth-El, organized in 1932, had for its first rabbi Samuel S. Ruderman. In 1941 Myer S. Kripke became rabbi.

In addition to the congregations, their schools, and their women's auxiliaries, the community sponsored an Arbeiter Ring, a sick benefit society, a ladies' aid (deriving its funds from the Associated Charities of New London), Boy and Girl Scout troops, Young Judaea clubs, a B'nai B'rith lodge, a Jewish War Veterans post, a branch of Hadassah and Junior Hadassah, and a district of the Zionist Organization of America.

Among the prominent Jewish citizens of New London, Morris Lubchansky, attorney, was appointed United States Commissioner for the New London district; Samuel J. Jelleck was elected to the City Council; and Bessie Bloom Wessel, appointed to the faculty of Connecticut College for Women (1918), was made professor of sociology and chairman of the department. MYER S. KRIPKE.

Lit.: Wessel, Bessie Bloom, "A Comparative Study of the Jewish Communities of New London and Norwich, Connecticut, 1938," *Demographic Studies of Jewish Communities in the United States* (edited by Sophia M. Robison for the Conference on Jewish Relations, 1942).

NEW MEXICO, a state located in the southwestern section of the United States, having a population of 531,818 (census of 1940), including about 1,180 Jews. These were distributed approximately as follows (1942):

Albuquerque	450	Precinct 1:	
Carlsbad	31	Taos, Taos County	20
Gallup	28	Roswell	23
Las Cruces	34	Santa Fe	75
Las Vegas City	65	Santa Rosa	16
Las Vegas Town	50	Silver City	26
Precinct 1:		Tucumcari	38
Bernalillo,			
Sandoval County	20		

In 1846, two years before the United States gained possession of the area now known as New Mexico, Solomon Jacob Spiegelberg settled there. A Hanoverian by birth, he came to New York city in 1842 at the age of sixteen. He joined a caravan of covered wagons going to New Mexico via the Santa Fe trail. At Santa Fe he established a general merchandising business, and within a few years had induced his brothers Levi, Elias, Emanuel, Lehman and Willi to leave Hanover and become partners in the enterprise. The business prospered for over fifty years, and was a nucleus from which incoming Jewish pioneers went into business ventures of their own. Among these were the Seligman brothers. Betty Spiegelberg was the first woman to brave the privations of the long and arduous trip to New Mexico. She and her husband Levi Spiegelberg came to Santa Fe in 1860.

Another Jewish pioneer in New Mexico was Benjamin Lowenstein, who established a trading store. Over a period of years he brought to New Mexico about 200 German boys, outfitted them, and trained them to work in his enterprises. Many of the Jewish families in New Mexico in 1942 were descendants of these German immigrants.

Henry Lesinsky came to Albuquerque in 1859. During the Civil War he was a government agent charged with supplying grain to the federal troops. Later he obtained a government contract to carry the United States mail through Indian country west of the Rocky Mountains. An interesting character among these early Jewish settlers was Sam Dittenhofer, who clerked for the Spiegelbergs and became known as "Navajo Sam."

Also of interest is the history of the Bibo brothers (Solomon, Simon and Nathan), sons of Rabbi Bibo, of a small town in Westphalia. Solomon Bibo came to New Mexico early in the 1870's, married a Mexican woman, and brought up his children in the Jewish faith. His elder brother, Simon, married the daughter of a Pueblo Indian chief. He sent his wife to the Indian school at Carlisle, Pa., where she was one of the first pupils. They lived for a long time with the Accoma Indians, and then removed to San Francisco, it was said, where their ten children were brought up in the Jewish faith.

Other early Jewish settlers in New Mexico included Jacob Amberg; Colonel Marcus Brunswick who served in the Civil War; Gustave Elsberg; the Ilfeld brothers (Charles, Noa, Louis and Bernard); Major Arthur Morrison, who served in the Civil War; the Rosenwald brothers; the Seligman brothers; the Spiegelberg brothers; Spitz; Zadoc; A. Staab; the Grunsfeld family; and Albert and Nathan Eisenman.

There were, in 1942, four Jewish congregations in New Mexico. In 1907 there were three, and in 1917 only one. The oldest of these, Montefiore, was organized in Las Vegas in 1886. In Alberquerque there were two congregations, the older being Congregation Albert, founded in 1897 by Albert Grunsfeld, Henry Jaffa and Berthold Spitz; its rabbi in 1942 was Solomon E. Starrels.

Jews featured prominently in the political and industrial life of the community. Bernard Seligman was president of

the First National Bank of New Mexico, and the Spiegelberg brothers founded the Second National Bank of New Mexico. Louis E. Freudenthal, whose father was a pioneer in copper mining development in the West, was one of New Mexico's most prominent farmers. He was a director of the American Farm Bureau Federation (1929) and the El Paso Alfalfa Growers Association (1932-36), vice-president of the Southwestern Irrigated Cotton Growers Association (1932-36), vice-president of the American Forestry Association (1932-35) and president of the New Mexico State Farm Bureau (1927-36). The Seligman Brothers at Bernalillo were owners of the Bernalillo Mercantile Co., with several branch stores and large landed interests.

Arthur Seligman was elected governor of New Mexico in 1930.

Nathan Jaffa, who came to New Mexico in 1878, was lieutenant governor of the New Mexico territory (1907-12). In 1922 he was appointed chief tax commissioner of New Mexico, and in 1926 became mayor of Santa Fe. He was a member of the Las Vegas city council in 1936. Ernest Meyer and Charles Rosenwald were members of the territorial legislature in 1904, while Abe L. Zinn was a member of the state legislature (1921-24). In 1942 he was a justice of the state supreme court. Albert Calisch was elected state senator (1912-14). Harry S. Bowman was attorney-general of New Mexico (1921-22). Henry N. Jaffa was the first mayor of Albuquerque (1885-), and Mike Mandell also occupied this position (1892-). Berthold Spitz was postmaster at Albuquerque for twelve years.

EDWARD N. SAVETH.

Lit.: American Hebrew, June 22, 1923, p. 117; Nov. 2, 1928, p. 835.

NEW MOON (*rosh hodesh,* "the beginning of the month"), the first day or beginning of the month, which had a ritual significance from the earliest times. In the pre-Exilic period all work and trade ceased on the New Moon, as on the Sabbath (*Amos* 8:5). However, in the Diaspora the New Moon came to occupy a secondary position in contrast to the Sabbath; the prohibition against work and the carrying on of commerce was lifted, and the New Moon, although still celebrated by means of increased offerings, soon was reduced to the rank of a minor or half holiday. Its importance was confined to the fact that it remained of great value and necessity for the fixing of the festivals.

At that time the New Moon had not yet been fixed for all time by means of astronomical calculations, but used to be solemnly proclaimed each month after the reappearance of the crescent of the moon. Early in the morning of the 30th of the month, the Sanhedrin came together and, upon the testimony of two reliable witnesses, proclaimed: "The new moon in consecrated." Thus the 30th day of the month was declared to be the first day of the new month. If the moon's crescent had not been seen on the 30th day, the new month did not begin until the 31st day. Fire-signals were then kindled on the Mount of Olives and thence over the entire land in order to announce the beginning of the month. Later, however, because the Samaritans interfered with this practice by lighting false fire-signals, messengers were sent. Those Jews who lived at a rather great distance from Jerusalem celebrated the 30th day of the month as New Moon in all cases, with the result that if the month was a full one (one of thirty days), the New Moon was celebrated on two consecutive days. This led to the lengthening of all the Biblical festivals, except the Day of Atonement, by one day.

It was not until the middle of the 4th cent. B.C.E. that the astronomical calculation of the new moon, which had, for a long time, and up to that period, been guarded as the secret knowledge of the dynasty of the Patriarchs in Palestine, was made public. Even today there is a reminiscence of the ancient solemn proclaiming of the New Moon in the still extant custom of announcing the New Moon in the synagogue on the preceding Sabbath, followed by prayers for God's blessing in the coming month and for the redemption of Israel. This is called the Blessing of the Month (Birkath Hahodesh). On the New Moon day the prayer *Yaaleh Veyabo* ("May there go up and come") is inserted into the Eighteen Benedictions (the Shemoneh Esreh), the half-Hallel and Musaf services are read, and the passage *Num.* 28:1-15 is read from the Torah.

See also CALENDAR. MAX JOSEPH.

Lit.: Nowack, Wilhelm, *Hebräische Archäologie,* vol. 2, pp. 138-40; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book,* clxxxviii-clxxxix; Elbogen, Ismar, *Der jüdische Gottesdienst,* 122-26, 417-28; Demitz, Lewis N., *Jewish Services.*

NEW MOON, BLESSING OF THE, *see* BENEDICTIONS (under Blessing of the Moon).

NEW ORLEANS, a city in Louisiana with a Jewish population of 6,472 (1938), out of a total population of 494,537 (census of 1940). Early records speak of a Jew named Pallachio trading in flour in New Orleans. At the beginning of the 19th cent. Samuel Israel, Ezekiel Salomon, Judah P. Benjamin, Judah Touro and Henry Hyams were included among the Jewish population of New Orleans.

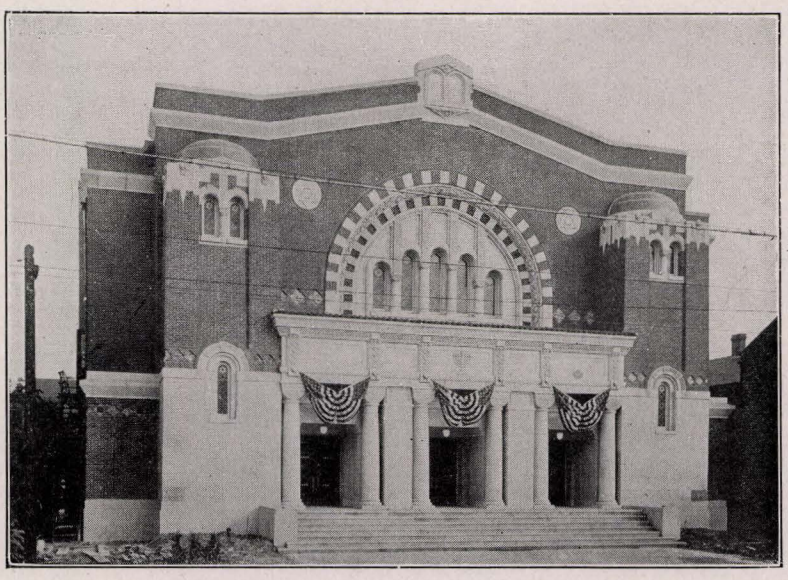
In 1828 Congregation Gates of Mercy was organized. Fifteen years later there were in New Orleans about 125 Jewish families, mainly of Spanish and German derivation. The Portuguese group had, in 1846, organized its own congregation, the Dispersed of Judah. In 1850 it had forty members, and Judah Touro presented the congregation with a building. About this time the German Jews organized another congregation, Gates of Prayer. Its building, "graced with an organ," was dedicated in 1850. Finally, in 1857, a congregation of Polish Jews was founded.

The membership of the Sephardic congregation Dispersed of Judah dwindled gradually, its decline hastened by the ravages of the Civil War and yellow fever epidemics. In 1881 it was amalgamated with Congregation Gates of Mercy under the leadership of Rabbi I. L. Leucht. It was at the time of the merger that the name Touro Synagogue was applied to the new congregation. The merger also marked the last stand of the Spanish Jews as a separate element in the New Orleans community. By 1942 even the aristocratic Sephardic family lines were practically extinct.

In 1942 Touro Congregation was Reform and its rabbi was Emil W. Leipziger. Congregation Gates of Prayer was also Reform in 1942, and had as rabbi Nathaniel Share, with Mendel Silber as rabbi emeritus. Silber's tenure began in 1914, and in 1929 he was elected rabbi for life.

During the Civil War Gutheim was compelled to leave New Orleans because of his refusal to swear allegiance to the Union after the capture of New Orleans by the federal forces. In 1870 he was recalled by the founders of Temple Sinai, a newly organized Reform congregation. He served this congregation until his death (1886). Its rabbi in 1942 was Julian B. Feibelman.

The oldest congregation serving the New Orleans



Beth Israel Synagogue at New Orleans

Orthodox community was Chevra Thillim, organized in 1875. From 1915 to 1940 Moses H. Goldberg was rabbi, and Joseph I. Singer occupied the pulpit in 1942. In 1896 Russian, Polish and Galician Jews founded Congregation Agadath Achim Anshe Sfard, whose rabbi in 1942 was Moses I. Goldberg. The largest Orthodox synagogue, Beth Israel, was organized out of several smaller groups in 1903. The rabbi in 1942 was Uri Miller.

In 1910 the charities of New Orleans were united as the Jewish Charitable and Educational Federation. Before federation occurred, the Hebrew Benevolent Society, organized in 1844, was amalgamated with the Touro Infirmary in 1869. The Association for the Relief of Jewish Widows and Orphans was organized in 1854, its founding made necessary by the yellow fever epidemic of the preceding year. This was the forerunner of the Jewish Children's Home, dedicated in 1886. Ten years later the New Orleans Y. M. H. A. was founded, and in 1902 the Provident Aid Society.

Emil Leipziger, of Touro Synagogue, was leader of a group which organized the New Orleans Community Chest in 1924. A year later the Federation of Jewish Charities affiliated with the Community Chest. The philanthropies comprising the Jewish Federation within the structure of the Community Chest were aided by a supplementary fund to care for overseas and national appeals and for Hebrew education carried forward by a communal Hebrew school. The Jewish Welfare Fund was organized for its first campaign in 1936.

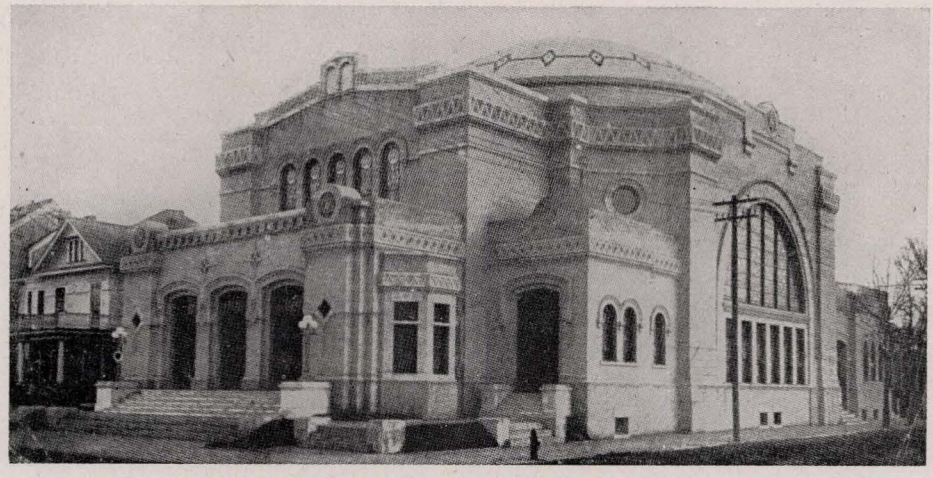
An active local chapter of the National Council of Jewish Women, with a tradition of over thirty years of community service, a Hadassah organization, a B'nai B'rith lodge, and a Zionist agency served to round out the picture of Jewish communal organization. In 1942 there was a weekly, the *Jewish Ledger,* published in New Orleans. It was established in 1895.

In 1853 the New Orleans Jewish community organized a Foreign Mission Society to help ameliorate the condition of Jews in foreign lands. In 1882 this organization was active in an ill-fated plan to settle East European Jews on Sicily Island.

In 1938 sociological data concerning the New Orleans Jewish community were collected by Julian B. Feibelman. The results of the study were summarized by Feibelman as follows: "The Jewish population of 6,472 is 1.4% of the population of New Orleans. It is a mature group, 75% of which is over 21 years of age. There are 1,921 families; the average size of these families is 3.03. Maturity and small family size presage a declining group. In the population 2,932 are married and 2,911 are single. There are 1,423 families which have children, their average being 2.02. Six hundred



The Menorah Institute at New Orleans



The Touro Synagogue in New Orleans

ish families has a non-Jewish member, and more non-Jewish women marry Jewish men, than do Jewish men marry non-Jewish women.

"The population is educated, one-third have public school education; nearly one-half has some or complete high school, and more than one-quarter has some or complete college training. No illiteracy was discovered. All but 7% of the male adults have some kind of Jewish education; all but 14% of the females are educated in religion. There are 940 children now enrolled in religious schools.

"The population is 80% native born. More than one-third of it is gainfully employed, principally in mercantile types of business, such as retail and wholesale trade and manufacturing." There was a very small dependent class and practically no criminality in 1938.

Jewish members of the Louisiana state legislature who lived in New Orleans included Isaac Friedman (1905) and Simon Leopold (1905). Martin Behrman was mayor of New Orleans, Nat. W. Bond was county judge (1934), Henry A. Lazarus was a member of the state supreme court (1880), Max Dinkelspiel served on the state board of appeals (1919-24).

See also LOUISIANA. EMIL W. LEIPZIGER.

Lit.: Feibelman, Julian B., *A Social and Economic Study of the New Orleans Jewish Community* (1941); Shpall, Leo, *The Jews in Louisiana;* idem, "Rabbi James K. Gutheim," *Louisiana Historical Quarterly,* Jan., 1939.

NEW ROCHELLE, a city in Westchester County, in southeastern New York, situated on Long Island Sound, sixteen miles northeast of New York city. It was founded by Huguenots in 1688, who named it after the Protestant stronghold in France. Its Jewish population was estimated at 6,000 (1942) out of a total population of 58,408 (1940).

Tradition has it that the first Jews to come to New Rochelle were members of the Hays family, of Dutch descent, who in 1720 were supposed to have come to the new world in their own vessel, "bringing their servants, cattle, seeds and tools of agriculture." Shortly thereafter members of this family moved to nearby Rye and Bedford.

Although a few families of German Jewish origin lived in New Rochelle, there was no organized Jewish life until the latter part of the 19th cent. In the 1880's Jews came from Lithuania, and under the leadership of Abraham and Benjamin Cohen, the first Jewish congregation, Ansche Sholem, was established. This Orthodox congregation was in existence in 1942, and its rabbi was Nota Pecker.

In 1905 Benjamin Stearns, although president of the Orthodox congregation, established the first Reform Jewish services. A permanent group was formed in 1906, and in 1908 it was incorporated as Temple Israel. In 1942 it was the largest Reform Jewish congregation in Westchester County. The cornerstone of the building on Webster Avenue was laid on November 18, 1928, and the structure was dedicated on June 7, 1929. In 1916 the congregation acquired a cemetery at Mt. Pleasant, Valhalla. Among the rabbis who served the congregation were J. D. Spear, Daniel A. Huebsch, Richard M. Stern, Clifton Harby Levy, Harry K. Jacobs and Alvin S. Luchs. The rabbi in 1942 was Jacob K. Shankman.

Affiliated with the congregation was a sisterhood, founded as the Ladies' Aid Society in 1906. In 1942 it was the second largest group in the New York State Federation of Temple Sisterhoods. A former president, Mrs. Louis A. Rosett, was in 1942 first vice-president of the National Federation of Temple Sisterhoods.

The Hebrew Institute, founded in 1917, followed the Conservative ritual; subsequently it changed its name to Beth El Synagogue. The congregation included a religious school, Hebrew school, sisterhood, men's club, Young People's League, and Junior Congregation. The building on Union Street was completed in 1927. Rabbis Louis Greenberg, Solomon Katz, Louis Schwefel, and Abraham Nowak were elected to the congregation's pulpit; the last named occupied it in 1942.

Located in New Rochelle were branches of the following national organizations. Hadassah, Jewish Consumptive Relief Society, Ort, Ivriah, Zionist Society, B'nai B'rith. It had an active loan association, the Hebrew Mutual Alliance. The United Home for Aged Hebrews was situated there.

Prominent Jewish residents of New Rochelle included Nathan and Linda Miller, Nathan Straus, Ludwig Lewisohn, Arthur Garfield Hays, Jan Peerce, Jessie Sampter and Lucius Littauer.

Jews served prominently in communal and civic positions as city judges, as presidents of the Business Men's Association, and on the executive boards of the public school system, the New Rochelle Hospital, Community Chest, and Council of Social Agencies. JACOB K. SHANKMAN.

Lit.: Kutner, Diana M., *History of Temple Israel* (1938); *Biographical History of Westchester County* (1899).

NEW SOUTH WALES, a state of the commonwealth of Australia, with approximately 11,500 Jews (1942), out of a total population of 2,770,000. The history of New South Wales Jewry is almost identical with that of the Jewish community in Sydney, the state capital and parent city of Australia, which was also the cradle of Australian Jewry. Jews came to the infant colony at the beginning of the 19th cent.; they settled around Sydney Cove. In 1817 the first Jewish funeral in the colony took place. Ten years later the Jewish population was ninety-five, and in 1828 Philipp Joseph Cohen offered the use of his house for regular services.

In 1942 about 11,000 out of the total Jewish population of 11,500 resided in Sydney and suburbs. There was a Jewish congregation of 100 persons at New Castle, the coal port on the New South Wales coast; it had a minister, the Reverend I. Morris, and a synagogue where regular Sabbath and holiday services were held. Another Hebrew congregation was at Broken Hill in the mining district (founded in 1905). Maitland had a congregation at the end of the 19th cent.

Jews frequently played a role in the history of New South Wales, notably Jacob Montefiore and his brother, Joseph Barrow Montefiore, who did much to develop the commercial prosperity of the colony. A town in the Wellington province of New South Wales is named Montefiore. Sir Saul Samuel was postmaster general for New South Wales and agent-general. Sir Julian Salomons filled the offices of solicitor general, member of the Legislative Council, chief justice and agent general. Henry Emanuel Cohen was elected judge (1896) of the Supreme Court of New South Wales, as were John Jacob Cohen and Maurice Emanuel Cantor. Sir Daniel Levy was speaker of the state parliament. Other outstanding New South Wales Jews were Joseph Jacobs, editor of the *Jewish Encyclopedia,* and Samuel Alexander, professor of philosophy at Owen's College, Manchester, England.

See also: AUSTRALIA, SYDNEY.

Lit.: *Jewish Yearbook* (1940); The Chief Rabbi (Dr. J. H. Hertz), *The first Pastoral tour to the Jewish communities of the British Overseas Dominions* (1924); *Publications of the American Jewish Historical Society,* vol. 26, p. 133; vol. 27, p. 237.

NEW TESTAMENT, a collection of writings that forms the second part of the Christian Bible; it contains accounts of the life and ministry of Jesus, the early history of the church, Christian theology and ethics. The word "testament" is used in the sense of "covenant" or "dispensation," and the term New Testament implies the creation of a new system of teachings supplementary to and superior to those of the Old Testament, or Hebrew Bible. The New Testament is regarded by Christians as the fulfillment of the prophecies and the teachings contained in the Old.

The New Testament falls into four divisions: the four gospels, attributed to early Christian writers, and relating the story of Jesus from birth to resurrection; the *Acts of the Apostles,* an account of the history of the early church, attributed to Luke, the author of the third gospel; twenty-one epistles, thirteen of which are attributed to Paul and three to John; *Revelation,* an apocalypse.

In its present form, the New Testament is written in Greek, although it is possible that some of the books were originally in Aramaic. Most of the writers of the various parts were Jews, and the writings were designed for Jewish readers who had embraced the Christian faith. The authors drew more or less from contemporary Jewish ideas, ethics, legends, parables and sayings. The New Testament can not be understood without a knowledge of the Judaism of the times, a fact recognized by a voluminous literature by both Christian and Jewish scholars. Thus, in the case of many of the sayings of Jesus, it is possible to arrive at a more exact meaning by reconstructing the original Aramaic or Hebrew in which they were uttered. Because of the large proportion of Jewish ideas, and the fact that so many Jews participated in its writing, the New Testament may be reasonably regarded as a part of Jewish literature.

The first three gospels are called Synoptic, since they tell essentially the same story and contain the same ideas. The fourth is a metaphysical and mystical work that stands apart from the others. Modern Bible criticism holds that none of the gospels is a unit; they are compilations resulting from a complicated literary process, based on tradition, committing to writing, and constant revision. Only seven of the thirteen epistles ascribed to Paul are regarded by scholars as definite products of his pen.

The Greek of the New Testament is that of the vernacular spoken in the Roman empire in the 1st cent. Some of the books lack beginnings or endings. The text is very badly preserved, lacking the painstaking attention to the text (Masorah) which the Jews gave to the Hebrew Bible. The original manuscripts have long since disappeared; the earliest papyrus fragments are of the 3rd cent., and there are numerous ancient versions in various languages, as well as quotations by the Church Fathers. These show extensive variations in the text, and one of the tasks of modern scholarship is to reconstruct the original text of the New Testament.

The books of the New Testament represent a selection from a much larger Christian literature which existed during the first four centuries. Following the practice of the synagogues, churches read in public worship various books described as gospels and epistles. The first attempt to form a canon was made by Marcion about 140; it consisted of the gospel of *Luke* and ten of the Pauline epistles. It is probable that each of the four gospels gained currency and prestige through one of the great churches: *Mark* at Rome, *Matthew* at Antioch, and *John* at Ephesus. The discussion of which books to adopt as canonical lasted a long time. Some of the rejected books have been preserved in the so-called apocrypha of the New Testament, while others are known only by name. It was not until the 4th cent. that the present canon was adopted, although a Roman list from about 175, discovered by Muratori in 1740, corresponds closely to the present canon, excluding only the *Epistle to the Hebrews* and some of the non-Paulinian (Catholic) Epistles. The universally accepted canon includes the following books: *Matthew, Mark, Luke, John, Acts of the Apostles, Romans, I* and *II Corinthians, Galatians, Ephesians, Philippians, Colossians, I* and *II Thessalonians, I* and *II Timothy, Titus, Philemon, Hebrews, James, I* and *II Peter, I, II* and *III John, Jude* and *Revelation.*

The attitude of the New Testament toward the Jews varies in the different books. In the New Testament the Jews as a whole are not the enemies of Jesus; they are set above the Gentiles (*Matt.* 15:22-27), and the Jewish Law is to be preserved (*Matt.* 5:17). The opponents of Jesus are only certain Jewish groups, sometimes the scribes and Pharisees, sometimes the high priests or Sadducees. Within these books there is a difference of degree of the charge of responsibility on the part of the Jews for the death of Jesus, with *Luke* containing the story that absolves Pilate and throws all the blame on the Jewish people.

John is the first to regard the entire Jewish people as opponents of Jesus the redeemer, and his entire treatment of the story is such that its earlier portions are completely unhistorical. In the latter part, however, he notes that it was Roman soldiers who actually crucified Jesus, although he also seeks to absolve Pilate and fasten the charge upon the Jews. *Acts,* while describing the tolerant attitude of Gamaliel, is full of complaints that the Jews attacked the new movement, denounced its leaders to the Romans, and attempted to prevent them from speaking.

The epistles are generally hostile, and express the ideas of a religion that has become detached from and opposed to Judaism. Paul declares the Jewish Law to be a curse (*Gal.* 3:13); another passage, which declared that Israel walked in darkness, but was eventually to be saved (*Rom.* 11:25), determined the status of the Jews for centuries under Christianity: they were to be preserved as "witnesses of the truth," but kept in an inferior condition.

The New Testament was much read in the early church, restricted to the clergy during the Middle Ages, and restored to the people by the Protestant Reformation. Modern anti-Semitism tries to eliminate the New Testament as a Jewish literary product from the religious life of mankind with almost the same fervor as it seeks to ban the Hebrew Bible.

See also: GOSPELS; HEBREWS; JESUS; PAUL; REVELATION.

ERNST I. JACOB.

Lit.: Encyclopaedia Britannica; Kohler, K., in *Jewish Encyclopedia,* vol. 9, pp. 246-54; Souter, A., *Text and Canon of the New Testament* (1913); Bacon, B. W., *Introduction to the New Testament* (1924); Harnack, A., *Origin of the New Testament* (1925); Montefiore, C. G., *Synoptic Gospels* (1927); Strack, H., and Billerbeck, P., *Kommentar zum Neuen Testament aus Talmud und Midrasch* (1922 et seq.).

NEW YEAR, *see* CALENDAR; ROSH HASHANAH.

NEW YEAR FOR TREES. In addition to the 1st of Nisan and the 1st of Tishri, the rabbis of the Talmud mentioned other New Years. One of these was the New Year for Trees, which, according to Beth Shammai, was to be celebrated on the 1st of Shebat (roughly corresponding to the month of February), but which, according to Beth Hillel, was to be observed on the 15th of Shebat (*R.H.* 1:1). The latter date was subsequently fixed as the New Year for Trees, hence the popular name Hamishah Asar Bishebat (the fifteenth day of Shebat).

No special liturgy or festivity is prescribed for the day, and its observance consists merely in the omission of the Tahanun prayer from the daily service and in the eating of many species of fruits, especially such as grow in Palestine. The Cabalists, however, add mystical interpretations and observances. It is probable that trees were once actually planted on this day, and that therefore this new year's day was merely a fixed day in the agricultural calendar. When the Jews subsequently were compelled to give up agriculture, the observance became symbolic. The eating of fruits as a symbol was not practised until the 16th cent.

NEW YORK CITY. Table of Contents:

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[The City of Greater New York consists of five boroughs: Manhattan, the Bronx, Kings (Brooklyn), Queens and Richmond (Staten Island).

This article deals with the boroughs of MANHATTAN and the BRONX. BROOKLYN, because of its history preceding its amalgamation into Greater New York in 1898 and because of the unprecedented growth of its Jewish community after that, had to be treated as an entity (vol. 2, pp. 544-57). QUEENS, in its community structure, is a series of villages, nearly all self-contained save in their political affiliation with the greater city. In the mind of the average citizen in and out of New York, Queens belongs to that unique district of the state of New York which is *Long Island:* it is therefore treated as a section of the article under that head, in this volume (pp. 200-5). RICHMOND, which comprises the whole of Staten Island and which, like Queens, is constituted by a number of self-contained village communities, is likewise treated separately, below (pp. 195-96).]

The city of New York is the largest city in the United States, with a population of 7,454,995 (census of 1940).

The Jewish population of New York city (Brooklyn became a borough in 1898) was estimated at different times by various authorities. The following are some of the estimates: in 1812, 400 by G. M. Seixas; in 1826, 950 by S. Gilman in the *North American Review;* in 1846, 10,000 by the Reverend Isaac Leeser; in 1848, 12,000 to 13,000 by M. A. Berk, in *History of the Jews up to the Present Time;* in 1880, 60,000 by the Census of the Board of Delegates of American Israelites; in 1888, 125,000 by Isaac Markens, *The Hebrews in America;* in 1891, 225,000 by Charles Frank, secretary of the United Hebrew Charities; in 1897, 250,000 by Richard Wheatley in *Harpers Magazine;* in 1897, 350,000 by Jacob H. Schiff, in his address before the Anglo-Jewish Association in London; in 1905, 672,000 by Joseph Jacobs; in 1907, 600,000 in the *American Jewish Year Book;* in 1910, 861,980 (Yiddish-speaking only) by the United States Census Bureau; in 1911, 900,000 by Joseph Jacobs, *Jewish Communal Directory* (1912); in 1912, 975,000 by Joseph Jacobs, *American Jewish Year Book* (1914-15); in 1912, 1,550,000 by Walter Laidlaw, *Census of the Federation of Churches;* in 1913, 1,330,000 in the *American Journal of Statistics* (July, 1913, "Jews in New York City"); in 1917, 1,500,000 in the estimate of the *Jewish Communal Register,* Alexander M. Dushkin; in 1927, 1,765,000 by the Jewish Statistical Bureau; in 1937, 2,035,000 by the Jewish Statistical Bureau.

A. From 1654 to 1880. 1. The Colonial Period. The first Jew to settle in the Dutch colony of New Amsterdam was Jacob Barsimon, who came from Holland on August 22, 1654. In the following month a group of twenty-three Jews arrived, refugees from the Dutch colony of Recife, Brazil.

The Portuguese had captured Brazil from the Dutch, and the Jews who lived there were compelled to dis-

pose of their properties within three months. A ship, the *St. Charles,* captained by Jacques de la Motthe, was sailing from Recife for the Dutch New Amsterdam, and twenty-three Jews hurriedly converted what they owned and engaged passage on the vessel. Sufficient funds were not realized by the Jews to pay the amount of the passage to New Amsterdam demanded of them by de la Motthe; they did, however, expect remittances from Holland on their arrival in New Amsterdam. Having made a substantial down payment at Recife, and a promise that the rest would be paid at New Amsterdam, the twenty-three were permitted by de la Motthe to embark.

For some time after the arrival of the *St. Charles* in New Amsterdam, however, the monies from Holland did not materialize. De la Motthe grew impatient and sued for the balance owed him in the court of the Burgomaster and Schepens. Before this court the pleadings of Solomon Pietersen, spokesman for the Jews, were in vain. On September 10, 1654, a judgment was issued on the property of the Jews, and six days later it was executed, yielding only partial satisfaction. Accordingly, David Israel and Moses Ambrosius were jailed as principal debtors, and on October 5th Asser Levy was also imprisoned. They were released on October 21st, when the crew of the *St. Charles* agreed to await the arrival of the expected remittances for the sum owed them.

With winter coming on, it was feared that the Jews, obviously without funds, would become public charges. Governor Peter Stuyvesant said as much in a letter to the directors of the Dutch West India Company, on September 22, 1654. He also made it clear that the Jews were not welcome in New Amsterdam, that they be urged to depart, and that further Jewish immigration to the colony be halted. The directors, however, replying to Stuyvesant on April 26, 1665, described the governor's proposals as "unreasonable and unfair, especially because of the considerable losses sustained by the Jews in the taking of Brazil, and also because of the large amount of capital which they have invested in the shares of this company. . . ." It was their further decision that the Jews might live, travel, and trade in New Netherland "provided the poor among them shall not become a burden to the company or to the community, but be supported by their own nation."

However, in a letter dated March 13, 1656, the directors made it clear to Stuyvesant that the consent given the Jews to settle in New Amsterdam and there enjoy the same liberties granted them in Holland extended to civil and political matters only and did not include the privilege of worshipping in a synagogue. Stuyvesant, replying on June 10th, informed the directors that the Jews had many times requested permission to exercise their "abominable religion," but that their petitions had been denied. Yet Stuyvesant's intolerance is not to be regarded as expressed solely against the Jewish element in the population. Lutherans, Quakers and other Christian sects which did not conform to the tenets of the Dutch Reformed Church also experienced difficulty with the New Amsterdam regime.

The directors of the Dutch West India Company expressed to Stuyvesant on April 16, 1663, the hearty desire that sectarians remain away from New Amsterdam. But they were practical men and realized that repressive measures would tend to halt immigration "which must be favored at a so tender stage of the country's existence." Consequently, Stuyvesant was instructed to allow every one to practise his own religion so long as he behaved quietly and legally.

On June 14, 1656, the directors rebuked the local council for having denied Jews the privilege of trading at certain frontier posts and of purchasing real estate. While the New Amsterdam authorities wished that this had not occurred, they were of the opinion that Jews were not to be permitted to establish themselves as mechanics nor allowed to maintain retail shops, "but they may quietly and peacefully carry on their business as heretofore and exercise in all quietness their religion within their houses. . . ." A few months earlier, in March, 1656, court records reveal that Jews and foreigners were as much encouraged to sell at retail as the citizens themselves. But in 1657, the petition of Jacob Cohen Henriques for the privilege of baking and selling bread was denied.

Early in 1657 burgher rights were established for the inhabitants of New Amsterdam, and on April 11, 1657, Asser Levy demanded this right of the court. His petition was denied, and Levy was compelled to appeal to the director-general and the council. Pleading that "our Nation enjoys in the City of Amsterdam in Holland the Burgher right," Asser Levy was admitted to the burgher right on April 26, 1657.

The burgher right granted Levy was normally prerequisite to engaging in "any store business or handicraft trade." However, there is little evidence showing that the ban on Jews engaged in retail trade was lifted as a consequence of the granting of the burgher right. As late as 1685, well into the English period, the petition of a Jew to engage in retail trade was denied. An exception was made in the case of butchers. In 1660 Asser Levy and Moses Lucena were licensed in this trade.

There were other rights to be contended for in New Amsterdam. All burghers had to perform military duty. The council denied this right to the Jews in the colony, but instead imposed a tax on them. On November 6, 1655, Asser Levy and Jacob Barsimon applied for relief from the taxation imposed on them because of the enforced exemption from military duty. The petition was refused, but there is evidence that at a later date Levy and Barsimon were permitted to perform military service. In 1658 the observance by a Jew of his Sabbath was recognized by the local authorities as sufficient reason for failing to attend court. The Jewish community was given the right to use "a little hook of land" outside of the city for a burial place, and on July 14, 1656, a cemetery lot was selected. Although Salvador D'Andrada was denied permission to purchase real estate in 1655, Asser Levy purchased a parcel of land on South William Street in 1662.

A tax record dated October 12, 1655, reveals even at that early date that there were fairly well-to-do Jews in the New Amsterdam community. Salvador D'Andrada, Jacob Cohen Henriques, and David de Ferera were assessed one hundred guilders each. This amount was equal to that paid by each of the leading city officials and by three burghers who were known to have been wealthy. In 1664, when the city was attacked by the English, Asser Levy loaned the Dutch defenders one hundred florins.

When the English captured New Netherland in 1664, the inhabitants were protected in their civil and property rights by the terms of surrender which were confirmed by the Treaty of Breda (1667). The Duke's Laws, promulgated by Governor Nicholls (1665), would have safeguarded the religious rights only of persons "who profess Christianity," but Governor Andros' instructions (1674) contained no such limitation. Governor Dongan's instructions (1683) concerning religious freedom were like the clause in the Duke's Laws, but in that same year the colonial assembly limited immunity from religious persecution only to the believers in Jesus Christ. In 1678 Jacob de Lucena was compelled to petition for a pass to accompany a shipment of goods to northern New York state. In 1685 the petition of a

Jew to engage in retail trade was denied, and in that same year the mayor and common council denied the Jews of New York city the right of public worship.

Yet the English were not intolerant. Like the Dutch, they could ill afford to persecute persons of diverse religious belief because the country was large and settlers were few. The Dutch did not object to private worship, which existed almost from the beginning of Jewish settlement, and it continued without interruption after the English conquest. Moreover, ten years after the injunction against public worship by the Jewish population, there appeared on John Miller's map of New York a Jews' synagogue on Beaver Street with Saul Brown serving as minister of a congregation which comprised about twenty families. In 1710, when the congregation's minister appealed to the public authorities for exemption from military service, he argued his case on the ground that a similar privilege had been granted his predecessors. A deed, dated 1700, located the synagogue on Mill Street. However, because the Anglican church was the only religious institution which could be incorporated under English law, the synagogue remained unincorporated until 1784.

In 1715 the New York colonial assembly authorized the naturalization of all persons then alive who were inhabitants of the colony before 1683. Between 1687 and 1740 a number of Jews were naturalized in New York, and after 1727 Jews in their oath of abjuration were permitted to omit the words "upon the true faith of a Christian." In 1740 the English Parliament passed a Naturalization Act with a special provision for Jews, making them eligible for citizenship, while Catholics were excluded.

This legislation was contrary to the spirit of the vote in the General Assembly of New York in 1737 which would have denied Jews the privilege of voting for representatives on the ground that they could not vote for members of Parliament in England. The assembly had also decided that Jews might not serve as witnesses in the matter of disputed election returns which was then under consideration. Not only were these rulings contrary to precedent, but they apparently had little practical effect. A poll-list of the electors to the General Assembly of 1761 reveals the names of several Jews. The constitution of 1777 merely embodied in law the freedoms that the Jews of New York had enjoyed in practice.

In the economic realm, international commerce was the most prominent aspect of Jewish activity. For success in this field the Jews of New Amsterdam were particularly well equipped. With relatives and coreligionists in the West Indies and in the countries of Europe, they were strategically situated at a significant apex of the trade triangle the arms of which extended to the countries of Europe and the islands of the West Indies. From the port of New York the ships of Louis Gomez, perhaps the most prosperous of New York's Jewish merchants, sailed with cargoes of wheat for Portugal, while other vessels owned by Gomez brought the products of the New World to Amsterdam, Hamburg and Dublin.

Joseph Bueno, Abraham de Lucena, Jacob Franks, Samuel Moses and Isaac Levy were prominent in trade with the islands of the West Indies, while the ships of Solomon Hays plied coastwise routes. During the French and Indian Wars the vessels of Sampson Simson, Hayman Levy and Judah Hays, equipped with letters of marque, roamed the seas in search of prizes. The business of privateering may have been a highly dangerous undertaking, but it had the double advantage of being patriotic and profitable.

International commerce was only one phase of the economic activity of the Jews of New York city. The wills of Jewish merchants filed during the colonial and early national periods reveal most of their makers as merchants of moderate wealth with a considerable diversity of business interest. Hayman Levy, head of the firm of Levy, Lyons and Co., was active in the fur trade. Sampson Simson was one of a delegation which received the charter of the New York city Chamber of Commerce from Lieutenant Governor Colden in 1770, while seventy years earlier Joseph Bueno and two other Jewish business men advanced a loan to Governor Bellomont. Jacob Franks was a prominent figure in domestic as well as international commerce. His fortune and that of Simson were considerably augmented because of their service as purveyors to the British forces in the crucial struggle with France. Joseph Bueno, Abraham de Lucena and Samuel Levy joined with non-Jewish merchants in petitioning, in 1775, for a fair standard of value for foreign coins. The slaves of the Gomez family and those of Abraham Myers Cohen were accused in the negro insurrection of 1741. In 1784 Isaac Moses was among the business men memorializing for the improvement of public credit.

2. The Revolutionary and Early National Periods. The Revolutionary War divided the Jewish as well as the non-Jewish community. While such Jews as Samuel Judah, Hayman Levy, Jacob Moses, Jacob Myers, Jonas Phillips and Isaac Seixas supported the policy of resistance to England, a loyalist petition addressed to General Howe in 1776 was signed by many representatives of New York Jewry. Perhaps the most prominent among the latter was Lyons Jonas, president of the small Jewish congregation which remained in the city after the British occupation. The larger part of the membership of Congregation Shearith Israel moved to Philadelphia, and its minister, Gershom Mendes Seixas, withdrew to Connecticut when New York fell to the British.

Among the Jews of New York city who served in the Revolutionary army were Solomon M. Cohen, David Hays, Myer Myers, Manuel M. Noah, Jonas Phillips, Benjamin M. Seixas, and Sampson Simson. The Committee of Safety of the State of New York in 1776 expressly exempted Hart Jacobs from military duty on Friday night.

The conclusion of the war brought about the resignation of Alfred Zuntz, a Hessian officer, who had succeeded Lyons Jonas in the presidency of Shearith Israel Congregation. The exiled members, on their return to New York city, elevated Hayman Levy, whose fortune and services were at the disposal of the cause of independence, to this position. Among the purchasers of confiscated loyalist estates were Isaac Moses, Jacob Mordecai and Philip Jacobs.

In 1782 Benjamin Seixas and Ephraim Hart were among the founders of the New York Stock Exchange. In 1799, among the New Yorkers whose residences were assessed at £2,000 or more, were Seixas, Hart, Solomon Sampson and Alexander Zuntz. Hayman Levy had grown wealthy in the fur trade, and owned most of the houses on Duke Street, while Harmon Hendricks founded the Soho copper rolling mills at Belleville, N. J., in 1813. During the War of 1812 Hendricks subscribed $40,000 for the conduct of the war.

In the colonial and early period of American nationality, Jewish communal life centered about Congregation Shearith Israel, of which Gershom Mendes Seixas was Hazan (1766-1816). For more than a century and a half it had been the only congregation in New York city, and its governing body, the Parnas and trustees, maintained strict control over the membership. Rules were formulated for conduct within and outside of the synagogue, and financial obligations to the synagogue were to be discharged within a given period of time under penalty of exclusion from the

congregation. The governors of the congregation strictly enforced the rules of ritual observance. The Shohet was repeatedly brought to trial for alleged carelessness, and housewives were apparently not above reproach in the matter of keeping kosher homes. In 1752 the ruling body of Shearith Israel announced that a person who absented himself from synagogue in his lifetime was to be denied burial in the synagogue cemetery. According to a proclamation made on Yom Kippur, 1757, a similar fate awaited those guilty of "Trading on the Sabbath, Eating of forbidden Meats and other Heinous crimes. . . ." However, in the late 18th cent. there was a gradual slackening of synagogal control as offending individuals were fined rather than banished or denied burial.

The kosher meat supply was a serious problem in the small Jewish community. It was necessary for the trustees of Shearith Israel to contract with a number of non-Jewish butchers, who agreed to permit the Shohet to kill the animals. Then, after inspection, the acceptable parts were sealed, separated from other meats, and offered for sale at certain hours. According to the congregational minutes of February 14, 1796, the task of the Shohet was to insure a plentiful supply of meat for the congregation; to imprint his seal plainly on the hind and fore quarters of the animal; and to remove the seal whenever in his judgment the meat was no longer kosher.

Early congregational revenues were derived from contributions, pew rentals, and penalties. While the correspondence of Hazan Seixas reveals the congregation to have been anything but prosperous in 1814, it is apparent that this condition was only temporary. In 1818 the Mill Street synagogue was rebuilt, with Mordecai Manuel Noah delivering the consecrating address. Copies were sent to ex-Presidents John Adams, Thomas Jefferson, and James Madison, all of whom replied.

Associated with the congregation was the burial society, Hebra Gemilut Hasadim, which was organized about 1785. In addition to superintending funerals and visiting the bereaved, it gave relief and medical assistance. Fines were imposed on the membership for non-attendance at Minyan and Yahrzeit services, for not sitting with the sick when summoned, and for absence from the meetings of the society. In 1802 the charitable organization Hebra Hased Va Amet was organized. Previous to that date, charity had been dispensed by congregational appropriations to needy individuals and families, while impoverished transients were boarded in the house of the beadle. A committee of the relief society Mattan Basether predicted in 1805 that New York would some day contain the largest congregation in the New World, and urged that it was time to lay the foundations of a "great and charitable institution."

The first Jewish school in New York city, Yeshibat Minhat Areb, was founded in 1731 by Shearith Israel Congregation. Reorganized at the beginning of the 19th cent. as the Polonies Talmud Torah, it was subsidized by public funds and conducted for half a century as a parochial school with a curriculum including English, reading, writing, arithmetic and Hebrew. Toward the middle of the 19th cent. the Polonies Talmud Torah became an afternoon weekday school supplemented by a Sunday school.

In this early period there were some notable examples of interfaith cooperation. A number of Jews subscribed to the building of a steeple for Trinity Church in 1711, and Gershom Mendes Seixas was particularly friendly with the Episcopalian ministers of New York. Frequently Seixas was invited to address Christian congregations, and members of the latter were supposed to have visited Shearith Israel. In 1789 he preached a Thanksgiving Day sermon, and in that same year he participated in the ceremony inaugurating George Washington. In 1787 he was made a trustee of Columbia College, and served in that position until 1815. In 1814 he assisted in the raising of a fund for the relief of the inhabitants of Genesee and Niagara counties made desolate by the British attack.

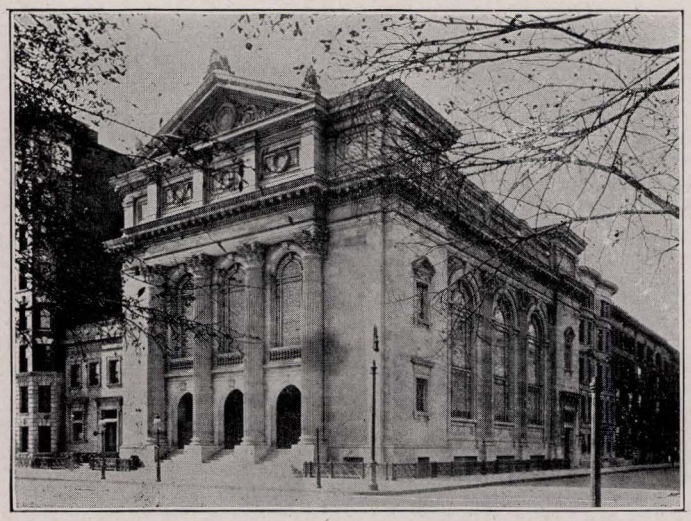
It was estimated that in 1812 there were about 350 persons affiliated with Shearith Israel Congregation, and about fifty Jews who were unaffiliated. The minutes of the congregation between 1728 and 1812 indicate that the Jewish population did not vary greatly in number. It is significant that while the general population of New York city increased greatly between 1782 and 1812, the Jewish population in the same period did not keep pace but remained stationary.

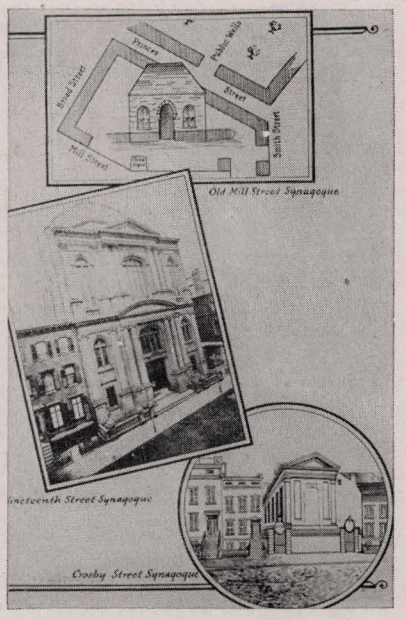
3. The Jewish Community: 1825 to 1880. Between 1815 and 1825 there was a substantial increase in immigration from Central Europe brought on by the fall of Napoleon. By 1825 the Ashkenazic Jews were a majority in the community, but they experienced difficulty in accustoming themselves to the ritual of Shearith Israel. Poorer than the older and more established Spanish Jews, they felt that the membership of Shearith Israel was, in accordance with their standards, lax in religious observance. All these factors contributed to the establishment, in 1825, of Congregation B'nai Jeshurun, with services in accordance with "the rites, custom and usage of the German and Polish Jews."

The early years of Congregation B'nai Jeshurun were characterized by strict control of the membership by its officers and a high standard of Orthodoxy. Several applicants were denied admission to the congregation on the ground that they kept their stores open on the Sabbath. In 1829 a graduated scale of fines was introduced as a penalty for lateness, non-attendance at synagogue, and disorderly conduct. According to an early by-law, an elector of the congregation who married "contrary to the Mosaic Law" was to lose his rights as an elector, while no religious ceremony could take place in any congregational home without the consent of the presiding officer of the congregation. The surveillance which the trustees maintained over the congregational burial ground was sometimes exercised for the collection of membership dues and unpaid debts owed the congregation.

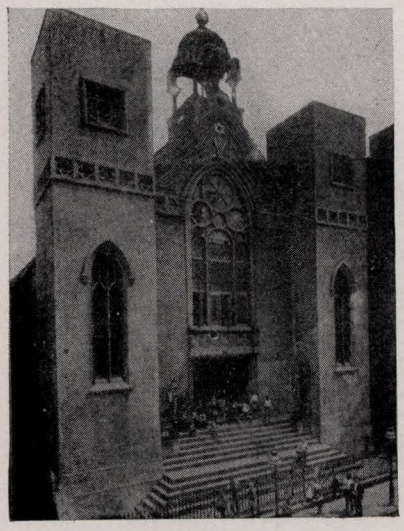
Members of the congregation would bring before the board of trustees cases involving questions of Jewish law, the resolution of which intimately affected their personal lives. If the matter was of sufficient importance, appeal was made to the chief rabbi in London. Consequently, in the second quarter of the 19th cent., close ties were maintained between the Ashkenazic Jewish community in New York and the Jewish community in England. Even those of the Ashkenazim who came from European communities other than England were ready to accept the guidance of Chief Rabbi Solomon Hirschell. Among the questions which the rabbi was asked to decide as an ultimate authority were the method of construction of a Mikveh, the validity of certain types of marriages, the legitimacy of offspring, and the legality of divorce. Finally, in 1849, the chief rabbi expressed the hope that "a spiritual leader might arise in America, in the light of whose learning and virtue the Kehilloth of America could walk."

Yet despite the extreme Orthodoxy of the congregation, it is significant that Samuel M. Isaacs, its reader and preacher (1839-44), bitterly attacked the membership in a letter to the periodical *Occident*. He claimed that Sabbath-breakers were not only admitted to membership but were invited to share in the Mitzvoth and were elected to high synagogal office. Shortly thereafter, Isaacs led a secession movement from B'nai Jeshurun which organized Congregation Shaaray Tefilla in 1845.



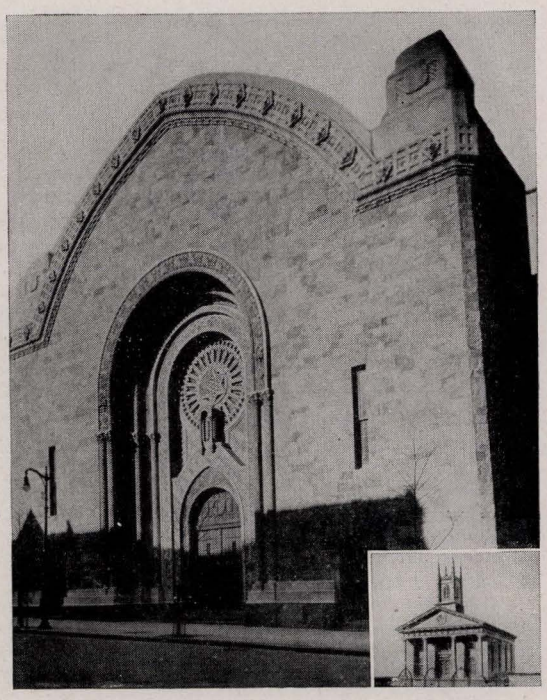


The Shearith Israel (Spanish-Portuguese) synagogue, Central Park West at 70th St., New York city and (right) sketches of its historic predecessors

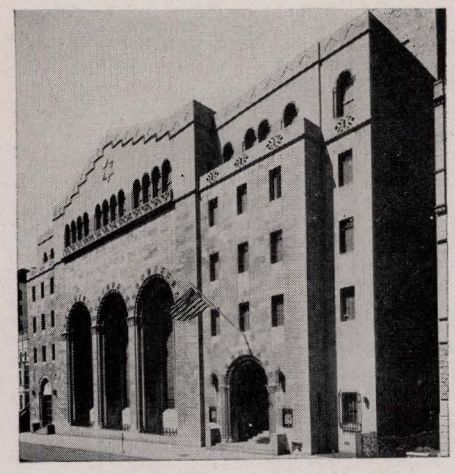


The Beth Hamedrash Hagodol, Norfolk St.

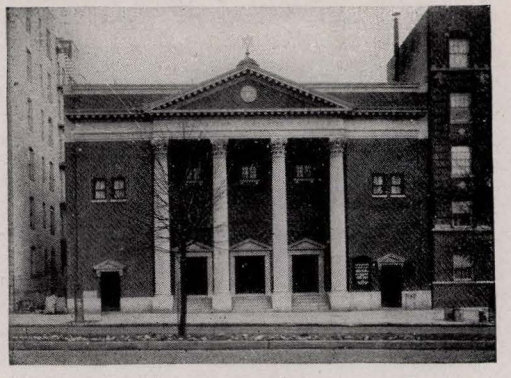
(For further illustrations, in addition to those used under New York city, see list of articles on page 195)



Temple B'nai Jeshurun (right), 270 West 89th St., with inset of the early edifice on Elm Street in New York city



Temple Rodeph Sholom, 7 West 83rd St., New York city



Tremont Temple 2064 Grand Concourse, the Bronx

Perhaps the most striking development in the New York Jewish community of the 19th cent. was the increasing importance of the German Jews. As early as 1665 it was noted that there were two types of Jews in the Dutch colony of New Amsterdam, the Spanish and the German, of whom the latter were poorer; and in 1712 the Reverend John Sharpe observed that there were many Jews in New York from Poland, Hungary and Germany. It may well have been that in the 1830's and 1840's the rich Jews were the Sephardim who lived in the vicinity of Crosby Street and worshipped at Shearith Israel Congregation. But the tide of European immigration was favorable to the German Jewish element who congregated on Elm Street.

The organization of Congregation B'nai Jeshurun in 1825 was followed by the incorporation of the German Congregation Anshe Chesed in 1830, and the Polish congregation, Shaaray Tsedek, was founded in 1839. Temple Emanu-el was founded in the year 1840. These were followed by the German Congregation Shaaray Hashomayim (1841), the German Congregation Rodof Sholom (1842), the Polish Congregation Shaaray Tefilla (1845), the Polish Congregation Beth Israel (1846), the Dutch Congregation Bene Israel (1847), the Bohemian Congregation Ahawath Chesed (1848), the German Congregation Shaare Rachamim (1849), the German Congregation Bikur Cholim (1849), and the Polish Congregation Beth Abraham (1850). From the nationality of some of these congregations, it is apparent that the German Jews were not alone in competing for the positions of prestige and power in the New York Jewish community which were so tenaciously held by the Sephardim.

Isaac Mayer Wise was unimpressed with the New York Jewish community as he found it in 1847. In addition to the congregations, he noted the existence of two communal schools, a number of Jewish mutual benefit associations, and two charitable societies. Wise noted that, apart from Leo Merzbacher and Max Lilienthal, there was not one leader who could read unpunctuated Hebrew or, with the exception of a few private individuals, had the least knowledge of the literature and history of Judaism. "In the mercantile field, the names of Walter, Dittenhoefer, Moses, and Content were well known; Lehmaier, Seligman, Stettheimer, Bernheimer, were as yet unknown beginners; Belmont, Speier, Ballin, Sanders, did not want to pass as Jews even at that time; Chatham Square [almost wholly devoted to the second-hand clothing and pawnbroking trade] was a disgrace; Houston Street was a vanity fair; on the Bowery, on Division, Grand, and other streets small stores were owned by Jews. On the whole, they cut no figure."

Yet it would seem that Wise's unfavorable picture of the New York Jewish community was somewhat overdrawn. In 1847, the same year as that in which Wise made his observation, Max Lilienthal wrote in testimony of the rapid economic progress which the German Jew was making. Some merchants who owned businesses worth between $100,000 and $200,000 were penniless immigrants six years earlier.

Between 1820 and 1830, members of the New York Stock Exchange included J. L. and S. I. Joseph and Co., M. J. Cohen, Seixas Nathan, and Joseph Leon. Bernard Hart was secretary of the Exchange, succeeding Jacob Isaacs in this position. Daniel Levy Maduro, Leo Wolf and Daniel L. M. Peixotto were practising physicians in 1838, and at that date Alexander Kursheedt, S. B. H. Judah and P. J. Joachimsen were lawyers.

As early as 1766 there appeared an English translation of the Sephardic prayer-book by Isaac Pinto, Joseph Aaron's *A Key to the Hebrew Language* was published in New York in 1834, while Isaac Nordheim, professor of Semitic languages at the University of New York, wrote *A Critical Grammar of the Hebrew Language,* published in 1838 to 1840. In September, 1854, there were seven Jewish parochial schools in New York city, with 857 pupils enrolled.

In politics, Naphtali Phillips had become proprietor of *The National Advocate,* established in 1813 by Tammany Hall. Between 1816 and 1826, Mordecai Noah was editor of this newspaper—becoming a leader in the Tammany organization and judge of General Sessions (1841). Naphtali Judah, M. M. Noah, Emanuel B. Hart and Albert Cardozo were either Sachem or Grand Sachem of Tammany Hall before 1864.

Ephraim Hart was a member of the state senate (1810), and Mordecai Myers served in the state assembly (1829-34) and was mayor of Schenectady (1851-54). Emanuel B. Hart was a member of Congress (1851-53), president of the Board of Aldermen in New York city, and surveyor of the port of New York during the administration of James Buchanan. Isaac Phillips was appointed general appraiser by President Franklin Pierce, and Jonas Phillips served on the Board of Aldermen (1857-59), and was acting mayor (1858).

This period also marked the beginnings of the Jewish press in New York city. *The Asmonean* was founded in 1849, *The Jewish Messenger* in 1857, and *Israel's Herold* in 1849. As early as 1823 a little periodical, *The Jew,* answered the arguments of the conversionists. Among the clergy, Jacques J. Lyons was Hazan of Shearith Israel (1839-77) and Samuel M. Isaacs was minister of B'nai Jeshurun (1839-45), resigning to go to the pulpit of Shaaray Tefilla. Max Lilienthal was, in 1846, rabbi of three German congregations: Anshe Chesed, Shaaray Hashomayim, and Rodof Sholom. Morris J. Raphall began his service at B'nai Jeshurun in 1850, and served for eighteen years, while Leo Merzbacher served at Emanu-El (1845-56). The B'nai B'rith was founded in 1843, and the Free Sons of Israel in 1849.

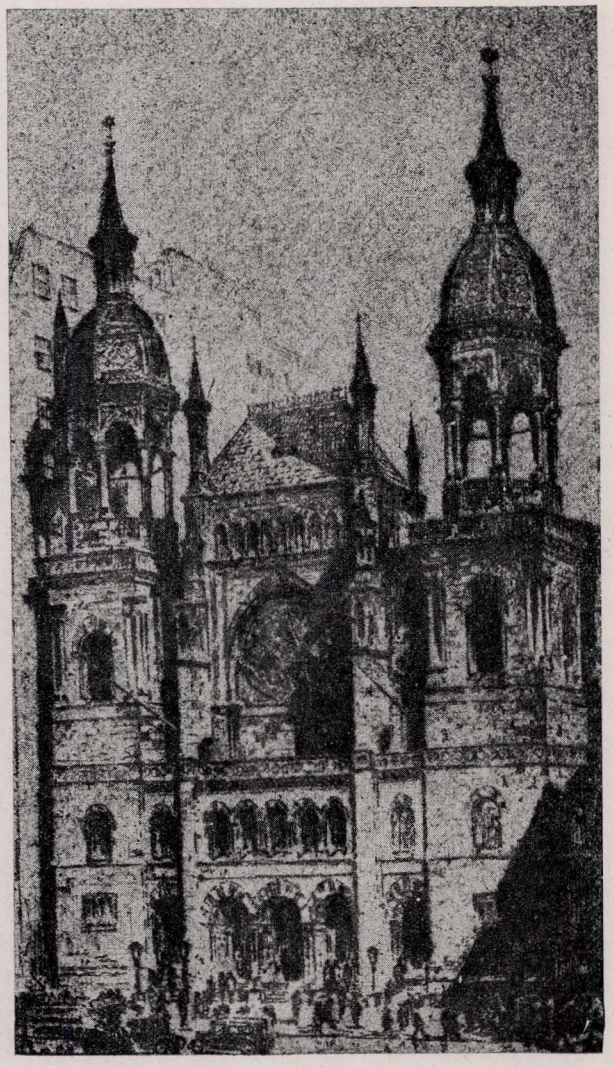
Beth Ha-Midrash (1852) was the first Russian Jewish congregation in New York city, but a dispute over the appointment of a Shohet caused part of the congregation to withdraw and form Bene Israel (1855). Another secession from the original congregation (1859) led to the formation of the Beth Ha-Midrash Ha-Godol.

In the New York Jewish community, the Reform Movement centered about the influential congregations Emanu-El and Beth-El. Powerful voices raised in defense of Reform Judaism were those of Samuel Adler, rabbi of Temple Emanu-El in 1857, and Gustav Gottheil, who succeeded him in 1873. David Einhorn was a Reform spokesman at Beth-El (founded in 1874), and was succeeded by Kaufmann Kohler (1879-1903). As early as 1850 the advanced views of Max Lilienthal embroiled him with the more Orthodox members of his congregation, while at Shearith Israel Jacques J. Lyons fought the Reform Movement for the thirty-eight years of his ministry. The dissensions which shook B'nai Jeshurun in 1875 were perhaps typical of the experience of other congregations as a consequence of the impact of the Reform Movement.

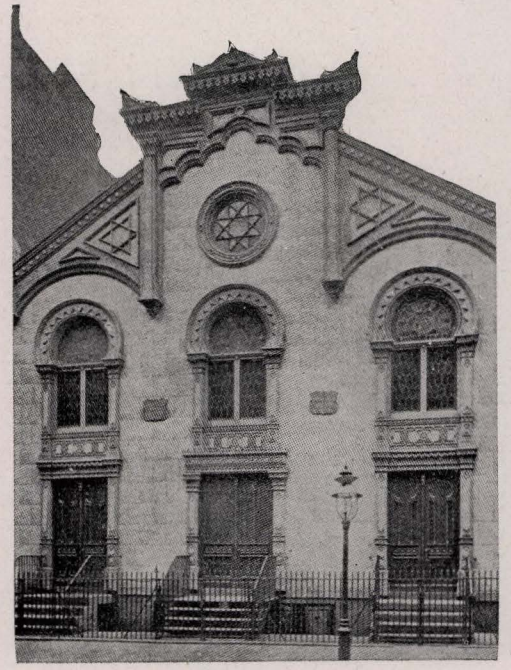
As late as 1875 German was the language of the Jewish pulpit in New York city. At Temple Emanu-El Merzbacher and his successor, Samuel Adler, clung to German, and it was not until 1879 that Emanu-El dropped German preaching entirely. Typical of the problems which beset rabbis and their congregations in this period were the Sunday Sabbath, the observance of the dietary laws, the presence of women in the choir, the abolition of Bar Mitzvah and the practice of confirmation. Kaufmann Kohler of Beth-El introduced into the New York community the practice of supplementary Sunday services in 1880.

There were a number of charitable organizations in this period. Among the more important were the Hebrew Benevolent Society, organized in 1822, and the German Hebrew Benevolent Society, organized in 1845. In 1859 these were merged to form the Hebrew Benevolent and Orphan Asylum Society. Mount Sinai Hospital, founded as The Jews' Hospital, was incorporated in 1852. The question of Jewish rights in Switzerland during the 1850's and the Mortara affair (1858) provided the impetus toward the





(Below) The first house of worship of Congregation Emanu-El, New York city; (right) the third synagogue structure; (above) the new temple and community center, at Fifth Avenue and Sixty-fifth Street



formation of the Board of Delegates (1859). A home for aged and indigent Hebrews was founded (1872), the United Hebrew Charities (1874), Hebrew Sanitarium with a summer home at Far Rockaway (1876), Young Men's Hebrew Association (1874), Hebrew Sheltering Guardian Society (1879), and Hebrew Technical School for Girls (1880). In 1876 the Society for Ethical Culture was founded by Felix Adler.

In the Civil War period almost 2,000 Jewish soldiers from New York city served in the Union armies. For a time during the conflict the firm of J. W. Seligman and Co. served as fiscal agent for the government. Michael Heilprin vehemently denied that the Hebrew Bible justified slavery, as a contemporary rabbi attempted to prove. In the two decades following the outbreak of the American Civil War, the German Jewish community matured politically. Sigismund Kauffman was a presidential elector in 1860, and Abraham J. Dittenhoefer was a Republican presidential elector in 1864.

Gerson N. Herman was coroner of New York city in 1862, while Albert Cardozo was elevated to the state supreme court bench in 1867. Sam H. Lewis was president of the Board of Aldermen in 1874, and Arnold Sanger occupied this position in 1875. Joseph Blumenthal, Leo Dessar and Jacob Hess were members of the state assembly in 1874, and Joseph Koch was in the state senate at that date. Edwin Einstein was a member of Congress (1879-81).

In the 1880's the number of congregations in New York city increased rapidly. While the newer congregations were for the most part organized in the down town areas, the older synagogues tended to move northward in Manhattan. As early as 1860 Shearith Israel had moved from Crosby Street to 19th Street; Ahawath Chesed located on Lexington Avenue and 55th Street in 1872; and Anshe Chesed located on 63rd Street and Lexington Avenue a year later. In 1874 this congregation united with Adas Jeshurun and assumed the name Congregation Temple Beth-El. In 1881 Congregation B'nai Jeshurun could no longer resist the uptown tide and, abandoning the synagogue site which it had occupied for fifteen years, it removed to Madison Avenue and 64th Street. Uptown in Harlem were Anshe Chesed (1876) and Temple Israel (incorporated in 1887).

Thus, in 1881, the principal areas of Jewish settlement in New York city were on the lower east side, where the United Hebrew Charities building on 8th Street was definitely above the main area of concentration of the German Jewish population; on the east side of midtown Manhattan in the area of the sixties and seventies; and in Harlem. Although soon to be engulfed by a tidal wave of immigration from Eastern Europe, the German Jewish element was slow to surrender the dominant position it had gained in the social and economic life of the New York Jewish community in 1880.

B. From 1881 to 1942. 4. Population Characteristics. By 1881 the main source of Jewish immigration to the United States had advanced eastward from the countries of Western and Central Europe to those of Eastern Europe. The enormous increase in the Jewish population of New York city between 1881 and the enactment of restrictive immigration legislation in 1924 may be attributed to the outpourings of western Russia, Roumania and the old Austro-Hungarian Empire. An important point of deposit for their masses of immigrants was the area of New York city south of Houston Street and East of the Bowery.

In 1904, in the neighborhood familiarly known as the lower east side, there lived 64,268 families in 5,897 tenements. These were buildings about six or seven stories high, about twenty-five feet wide and one hundred feet deep. Each floor was divided into four sets of apartments with seven rooms on each side. The front apartments consisted of four rooms, and the rear apartments of three rooms. Of the fourteen rooms on each floor, only four received direct air and light from the street or from the small yard at the back of the building. The front room was about ten feet six inches wide by eleven feet three inches long. The next room was a kitchen which was aired and lighted by a window that opened into an air shaft. Behind the kitchen were two bedrooms, seven feet wide and eight feet six inches long. These rooms also were aired by an air shaft. There were older buildings which had no air shafts and no windows in their kitchens and bedrooms. Crowded in dwellings such as these lived New York's most recent Jewish immigrants who, in 1904, maintained on the lower east side 306 synagogues and 307 Heders.

An early exodus of Southern and Eastern European Jews from the lower east side occurred during the years of almost unprecedented business activity in the United States, 1898 to 1903. Not only were there a general improvement in the character of the stores on the lower east side and the opening up of a small number of small commercial banks, but hundreds of families began to move northward to the dwelling localities of the German Jew. Yet so strong was the pressure of the immigrant tide that for every family leaving the east side there was another to take its place. It was estimated in 1916 that 696,000 Jews lived in this area, approximately 46 per cent of the Jewish population of New York city.

However, with the enactment of the restrictive immigration legislation in 1924, the bulwark of congestion on the east side began to dissolve. In 1926 the Jewish population of the lower east side numbered about 500,000, or 29 per cent of the total number of Jews in New York city. Also, in the period from 1916 to 1925, the Jewish population of the Harlem area in Manhattan began to decline. About 10 per cent of New York's Jewish population lived here in 1916, and only 6.6 per cent a decade later.

Between 1916 and 1925 the following areas of New York city showed an increase of between 1,000 and 2,000 Jews: Greenpoint, Bay Ridge, Ridgewood, and the South Bronx. Those showing increases of from 2,000 to 4,000 Jews were Williamsburg and South Brooklyn. The Bushwick section of Brooklyn showed an increase in its Jewish population of between 4,000 and 6,000, while the Fort Hamilton area increased in Jewish population between 8,000 and 10,000. The areas which gained from 10,000 to 20,000 Jews were Washington Heights, Fordham, North Bronx, East Flatbush and Bath Beach, while those which increased in Jewish population between 20,000 and 30,000 were Brownsville, Eastern Parkway, Flatbush, North Flatbush, Lower Central Bronx and Upper Central Bronx. Jewish population increases of between 30,000 and 40,000 were registered in the borough of Queens, the New Lots section of Brooklyn, the Grand Concourse section of the Bronx, the Borough Park section of Brooklyn, Long Island and Coney Island. In this period the Jewish population of the Tremont area of the Bronx increased more than 40,000.

Between 1927 and 1937 the Jewish population of New York city increased from 1,765,000 to 2,035,000, according to the figures published in the *American Jewish Year Book*. There were increases in the Jewish populations of all the boroughs with the exception of Manhattan. In this period the Jewish population of the Bronx increased from 420,000 to 592,185; that of Brooklyn from 797,000 to 974,765; that of Queens from 75,800 to 107,855; that of Richmond (Staten Island) from 7,200 to 9,158. Manhattan's Jewish population declined from 465,000 to 351,037.

Estimated Percentage of Jews in the Population of New York City:[1]

Year	*Percentage*
1890	12.0
1900	17.4
1910	26.3
1920	29.2
1930	27.1
1937	27.84[3]

Estimated Percentage of Jews in the Population of Manhattan, Bronx, Brooklyn, Queens, and Richmond.[1]

Borough	*1910*[1]	*1920*[1]	*1930*[1]	*1937*[3]
Manhattan	31	28	24	18.64
Bronx	23	38	32	43.57
Brooklyn	25	30	32	36.64
Queens	15	18	20	8.72
Richmond	12	14	24	5.39

Estimated Distribution of the Jewish Population by Boroughs:[1]

Borough	*1920*[1]	*1930*[1]	*1937*[3]
Manhattan	39	23	17.25
Bronx	17	22	29.10
Brooklyn	38	42	47.90
Queens	5	11	5.30
Richmond	1	2	.45

Estimated Distribution of the Jewish Population in New York City: [2]

Borough	*1910*[1]	*1916*[2]	*1925*[2]	*1930*[1]	*Percentage of Decrease or Increase*
Manhattan	601,286	696,000	500,000	400,000	−33.5
Bronx	95,885	211,000	390,000	500,000	421.5
Brooklyn	389,052	568,000	800,000	916,000	135.4
Queens	20,000	23,000	56,500	75,000	275.0
Richmond	4,200	5,000	3,500	5,000	19.0

[1] Laidlaw, Walter, *Population of the City of New York, 1890-1930.*
[2] *Jewish Communal Survey*, Bureau of Jewish Social Research (1929).
[3] Jewish Statistical Bureau.

The 1929 survey conducted by the Bureau of Jewish Social Research revealed that the Jewish death rate in New York city was lower than that of the general population. This was ascribed to the fact that the Jews of New York were a relatively younger age group than the population as a whole. However, in 1925 there were already evidences of a declining birth rate in the borough of Brooklyn, and one of the conclusions of the survey was that the Jewish population was not increasing as rapidly as the rest of the population and that, as the Jewish group matured, the Jewish death rate would approach the general death rate.

Yet in 1934 an investigation of selected areas in New York city in which the population was predominantly Jewish revealed a lower birth rate, a definitely lower rate of infant mortality, and a much lower death rate than that of the rest of the city. Jewish school children had a higher health record than that of non-Jewish children despite the fact that they were more frequently victims of visual defects.

The rate of intermarriage among the Jews of Manhattan and the Bronx between 1908 and 1912 was the subject of a study by Julius Drachsler. Intermarriage, Drachsler revealed, varied in accordance with the country and origin of the contracting parties and the degree of their assimilation. The proportion of intermarriage among Roumanian Jews in this period was .45 and among Russian Jews it was .62. The proportion rose to 4.26 among native-born Jews of native parents, to 5.16 among German Jews, and to 6.5 among French Jews.

5. Economic Development. The economic activities of the Jews of New York city paralleled within certain limits those of the non-Jewish community. Following the War of 1812, American capital was invested in increasing quantities in projects having to do with the internal development of the country and less in those connected with international trade. Accordingly, the economic prosperity of New York's wealthiest Jewish families was no longer derived from bulk cargoes carried from far-flung ports by sailing vessels.

Among the more prominent Jewish firms of the New York Stock Exchange in 1888 were Kuhn, Loeb and Co.; Bernheimer, Speyer and Co.; Hallgarten and Co.; Ladenburg, Thalman and Co.; Heidelbach, Ickelheimer and Co.; and L. Levy and Company. Foremost among the bankers were Lazard Frères, the Erlangers, the Glaziers, the Wormsers, and the Seligmans. M. Thalmessinger was president of the Mechanics and Traders Bank of New York. Many of the founders of these firms had come to the United States as poor immigrants, had established merchandising businesses and then entered the field of banking. The period 1825 to 1888 was one of rapid industrial expansion in the United States, and New York's German Jewish community was bound to make its mark.

In 1933 seven per cent of New York's bank directors were Jews. 139 firms whose members were predominantly Jewish out of a total of 578 held membership in the New York Stock Exchange in 1941. Jews controlled in 1940 about 90 per cent of New York city's metal and metal by-product business, with an estimated annual turnover of between 700 and 800 million dollars. They controlled practically all of New York city's clothing industry which did an annual business of about three and one-half billion dollars. About half the business in the insurance agency field in New York city is Jewish, and the insurance brokerage business is predominantly Jewish. In the year 1940 to 1941 about 400 Jews in New York city had incomes of $100,000 or more.

The stronghold of Jewish enterprise in New York city is the clothing industry. As the 19th cent. drew to a close, Jews exercised an increasing amount of control over the needle trades. While the Immigration Commission in 1907 revealed that the Irish and Germans predominated among workers in the tailoring shops of New York city in the period 1850 to 1888, after that date they began to be outnumbered by Eastern European Jews. Due to increased mechanization, even the unskilled among the newcomers found employment in shops. In the late 19th cent. most of the employers were German Jews, but at the beginning of the 20th cent. and even before, Russian Jews began to become employers.

About the year 1910, Italian workers entered the needle trades industries, while at the same time the occupational structure of the Jews in New York city tended to become less highly concentrated and more diffuse.

In the men's clothing industry of New York city, the number of Jews who entered the industry during the years of the first World War and the period immediately following declined sharply due to the increased economic opportunities offered by other fields. In the period following 1923 the number of Jews entering the men's garment industry increased slightly, but in comparison to the influx of other national groups there was an absolute as well as a relative decline. While Jewish women workers began to enter the industry in large numbers, particularly in the period 1933 to 1937, they did not keep pace with the entrance of Italian women in those years.

In 1942 Jews were still an overwhelming majority in the cap and millinery industry and also in the fur industry. In the cloak, suit and skirt trade in New York city Jews constituted about 75 per cent of the workers in 1942. However, in the dress industry Italians were 51 per cent of the workers in 1937, and Jews were only 32 per cent. In the men's garment industry in 1937 only 38.6 per cent of the workers were Jews and 56 per cent were Italians. A survey of fifty trade unions in New York city revealed that the number of Jewish workers in the needle trades was 59 per cent of the total. The leather trade unions were 66 per cent Jewish, the building trades were 24 per cent Jewish, the

printing trades were 17 per cent Jewish, amusements were 37 per cent Jewish, and the jewelry and ornament trade was 35 per cent Jewish. The retail salesmen's union was 98 per cent Jewish, while only 8 per cent of the trade unionists in transport were Jewish.

A study made in 1935 of approximately 17,000 Jews (males) listed in the New York city directory under five typically Jewish names revealed that the greatest percentage of Jews so classified were engaged in retail and wholesale business (17.4), a slightly smaller percentage (16.2) were brokers and salesmen; 13.8 were engaged in skilled or unskilled trades; 12.0 were engaged in clerical occupations and sales; 10.7 were needle trade workers; 6.5 gave professional services; 4.4 were engaged in building trades; 4.2 owned manufacturing establishments; 3.7 were employed in domestic and personal service; 3.7 were engaged in transportation and communication; 2.7 were managers; 1.3 were engaged in semi-professional services; 1.3 were city and federal employees; .3 were building trades contractors.

A study of Jewish youths made in 1935 revealed that although they formed 33 per cent of the employed population sixteen to twenty-four years of age, they were 56 per cent of the youths of this age group employed in proprietary and managerial work; 43 per cent of those in clerical and sales positions; 37 per cent of the youth in professions; 24 per cent of those in skilled and semi-skilled types of work; 10 per cent of the total in unskilled employment; 5 per cent in service occupations. There was also a somewhat greater tendency for Jewish than for non-Jewish youths to be employed in an occupation of a higher socio-economic grade than that of their fathers. Thirty-four per cent of Jewish youths were from families in which the father was a proprietor, manager or official. The proportion of non-Jewish youths with fathers thus classified was only 15 per cent.

A large number of Jews entered the professions in New York city, particularly among the second-generation Americans. There were 707 Jewish physicians practising in New York city in 1905 and before, while there were 4,451 Jewish physicians practising in 1936. A study of Jewish lawyers in New York city made in 1939 revealed that they found it more difficult to obtain a subsistence income than their non-Jewish colleagues. With the prolongation of the depression and the growth of discrimination in the trades and professions, large numbers of young Jews were entering the ranks of the civil servants. This trend was particularly noticeable in the middle and late 1930's.

The Southern and Eastern European Jews in the New York community probably have not made economic progress comparable to that of the German Jews who had the benefit of an early start. Jews of Eastern European origin had made considerable inroads into the needle, insurance, amusement, tobacco, real estate, liquor and publishing trades. They were prominent in the professions, and a few had seats on the Stock Exchange. But the advent of the depression in 1929 brought an abrupt halt to the steady economic progress which the Russian Jews were making. The tremendous fall in the price of securities, rents, and real estate values ruined many large and small investors among them. Moreover, it dealt a severe blow to the aspirations of a few Eastern European Jews who, having made a large amount of money in trade, had entered the banking and investment business, attempting to vie with the German Jewish banking houses. The older and more established concerns weathered the storm, but the newcomers did not.

6. The Trade Union Movement. It can not be emphasized too strongly that the Jewish immigration from Eastern Europe, with the exception of a small minority of intellectuals, was not politically radical. Jacob Lestschinsky has indicated that the Eastern European Jewish immigration which came to the United States before 1900 was composed mainly of "declassed lower middle-class elements, a middle-class conglomeration consisting in the main of children of merchants, middlemen, village traders, religious functionaries, and just *luftmenschen*." While later comers were primarily representative of the working masses, former independent handicraftsmen and wage earners, most of them were of middle class families and were without a working class tradition.

Yet, confronted with poverty and bad working conditions in the sweated trades of New York city, they sought in unionization a remedy for the difficulties facing them. In the formulation of trade union aims and objectives, the few intellectuals and trade union leaders among them were extremely influential.

It was at first necessary to organize the Jewish workers in separate unions because of a language difficulty and the extreme concentration of Jewish workers in particular branches of a trade. Moreover, the trade union experience of most of their leaders was obtained in the Russian labor movement, where the Jewish workers were organized into the Bund, an autonomous Jewish workers' organization. The first "Jewish Union" in New York city was the Progressive Cigar Makers Union (1883), in which Samuel Gompers, as vice-president, received his early training.

With the formation of the Jewish Workers' Alliance in 1884, a successful attempt was made to organize the hat and cap blockers, grocery clerks, pants makers, cloak operators, barbers, shoemakers, peddlers and tailors. In 1886 the Jewish Workers' Alliance had fourteen affiliated unions with a combined membership of about 3,000, but employer opposition and a disunited leadership proved to be the undoing of this organization.

In 1888 the United Hebrew Trades, under the leadership of Magidov, Hillquit and Weinstein, was founded, with the purposes of promoting mutual assistance among affiliated unions, organizing new unions and spreading the doctrine of socialism among the workers. In addition, there were the immediate demands of an eight-hour day, abolition of child labor, abolition of sweatshops, observance of labor laws, elimination of contract labor, weekly wages, equal pay for men and women, priority payment of wages in case of bankruptcy, and inspection of shops for health conditions.

Weakened by the crisis of 1893, there were only four affiliated unions in 1897. However, after a decade of struggle, the United Hebrew trades grew rapidly. In 1909 it embraced sixty unions, and in the following year eighty-nine unions and 100,000 members. By 1918 the United Hebrew Trades had a membership of approximately 250,000. Its largest affiliate was the International Ladies' Garment Workers' Union, 80 per cent of whose 140,000 members were Jews. It was the third largest international of the American Federation of Labor. Other prominent affiliates were the Amalgamated Clothing Workers of America, the United Cloth Hat and Capmakers of America, and the International Fur Workers' Union. In 1938 the United Hebrew Trades had about 300,000 members.

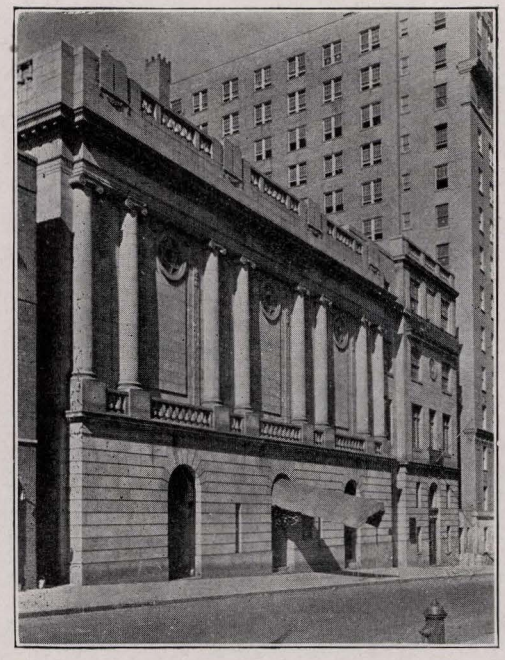
Paralleling the organization of labor was the development of employers' organizations. Although these associations were frequently organized on the eve of or during strikes, their formation inevitably contributed to the collective consideration and solution of labor problems. The earliest agreement between employers and the unions was the Protocol of September 2, 1910, between the Cloak, Suit, and Skirt Manufacturers' Protective Association and the Cloak Makers' Unions of the International Ladies' Garment Workers' Union.



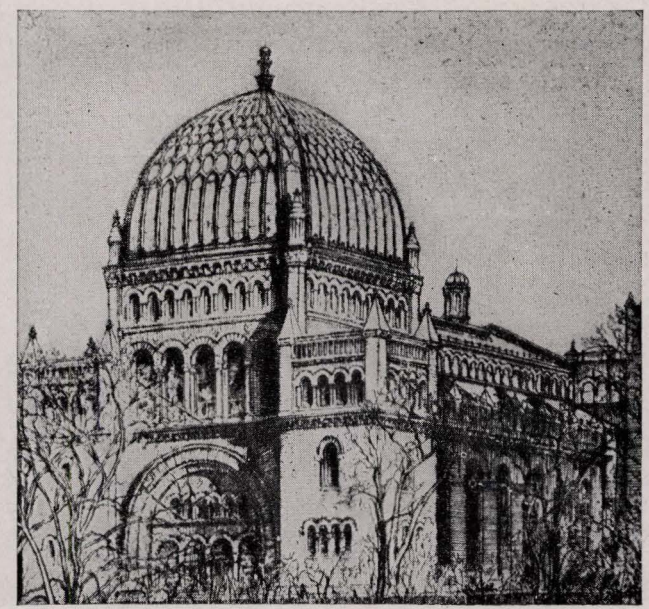
The Park Avenue Synagogue at 50 East Eightieth Street, New York city



The Central Synagogue at Lexington Avenue and Fifty-fifth Street, New York city



Temple Israel at 210 West Ninety-first Street, New York city



Temple Beth-El (Fifth Avenue at Seventy-sixth Street), whose congregation merged with Congregation Emanu-El

The Jewish workers of New York city were by no means segregated from the general labor movement. The majority of the members of the United Hebrew Trades were, in 1942, affiliated with the American Federation of Labor. Jews were active in the various international unions of the needle trades, while the Jewish Bakers' Union, in existence from 1887, was merged in the International Bakers' Union in 1913.

The unions of New York city of pronounced Jewish membership were not immune to the doctrinaire battles within the structure of the American labor movement. The struggle between the opposing principles of the Socialist Labor Party (1899) and the Socialist Trade and Labor Alliance formed by De Leon in 1895 was reflected in the trade union politics of the day. So were the conflicts between the adherents of the International Workers of the World and the more conservative unionists. Following the first World War, conservative unionists had to contend with the Communist faction and the Lovestone and Trotsky groups. In the struggle between the American Federation of Labor and the Congress of Industrial Organizations, trade unions with a predominantly Jewish membership expressed divided sympathies. The Amalgamated Clothing Workers of America was one of the initiators of the Congress of Industrial Organizations, but the International Ladies' Garment Workers' Union continued to remain loyal to the American Federation of Labor even after its suspension in 1936. It returned to the fold of the American Federation of Labor in 1940.

7. Welfare. The Jews, who, Peter Stuyvesant insisted, should look after their own poor, have done so on a grander scale than the stern Dutchman could possibly have imagined.

In 1874 the Hebrew Benevolent and Orphan Asylum Society, the Hebrew Benevolent Fuel Association, the Hebrew Relief Society of Congregation Shearith Israel, the Ladies' Benevolent Society of Congregation Gates of Prayer and the Hebrew Benevolent Ladies' Society of Yorkville combined to form the United Hebrew Charities. The demands placed upon this organization were not heavy. In 1880 it spent $46,000 and showed a surplus of $14,000. A year later, the treasury balance had increased to $19,000. However, from 1882 to 1917, when this agency became the Federation for the Support of the Jewish Philanthropic Societies of New York City, there was not a single year in which the United Hebrew Charities was able to meet in full the demands made of it. In 1885 its expenditure was $58,627, and by 1895 the amount was doubled. In 1914, when the outlay reached $344,000, the United Hebrew Charities maintained departments of supply, medicine, self-support, and rehabilitation. Also affiliated with it were a committee for the care of the Jewish tubercular, the National Desertion Bureau, a community employment bureau, and a vocational guidance department.

The influx of Jews from the countries of Eastern Europe was largely responsible for the increase in budget of the United Hebrew Charities. To assist with the problem of immigrant relief, the Hebrew Sheltering Home was founded in 1881; later it became the Hebrew Sheltering and Immigrant Aid Society. The Baron de Hirsch Fund, incorporated in 1891, sponsored special classes in citizenship in the Educational Alliance, the Baron de Hirsch Trade School, and the Industrial Removal Office (1901-22), which aspired to relieve the congestion caused by the congregating of immigrants in urban areas, and the Jewish Agricultural Society (1900). In November, 1883, the Hebrew Technical Institute (later known as the Educational Alliance) was organized. It was primarily a German Jewish Agency designed to promote Americanization among Eastern European Jews. The sisterhood of the Spanish and Portuguese Synagogue, founded in 1897, strove to accomplish a similar aim among recently arrived Oriental Jews.

However, the new immigrants were not slow in looking after their own needs. The founding of Beth Israel Hospital in 1890 and of Lebanon Hospital in 1893 by recently arrived Russian Jewish immigrants was evidence that the latter had achieved some degree of economic security in the New World. By 1918 there were over 1,000 mutual aid societies, creations of East European Jews and "formed for the purpose of rendering aid to members not as gratuitous charity, but as obligatory settlement of claims based on mutual agreement." In addition, there were a number of Jewish orders and fraternal associations which in many respects were similar to mutual aid societies.

In recognition of the need caused by the entrance of women into industry, the Brightside Day Nursery was founded in 1894 to care for the babies of working mothers. The Hebrew Infant Asylum was founded in April, 1895. Two years later the problem of the unattached working girl was afforded a measure of solution by the establishment of a Home for Working Girls endowed by Baroness Clara de Hirsch. Before 1900 there were established the Home of the Daughters of Jacob, the Home for Aged and Infirm Hebrews, the Brooklyn Hebrew Orphan Asylum, a sanitarium for Hebrew children at Rockaway Park, Long Island, and the Jewish Working Girls' Vacation Society, which maintained two summer homes at Bellport, Long Island. The Montefiore Home and Hospital for Chronic Diseases was incorporated in 1884.

After 1900 the number of welfare organizations in New York city increased rapidly. In 1917 some of New York's Jewish charities were affiliated, mainly for the purposes of increased coordination and more efficient fund-raising, in the Federation for the Support of the Jewish Philanthropic Societies of New York City. Yet the eighty-four affiliates of this organization in 1917 by no means included all the Jewish welfare agencies in New York city.

In 1937 the Federation for the Support of the Jewish Philanthropic Societies of New York City combined its fund-raising activities with the Brooklyn Federation of Charities which had been founded in 1910. At the time of the merger the New York Federation had ninety-one affiliates and the Brooklyn Federation twenty-five. The table on page 187 offers some indication, in terms of finance, of the increasing function of the various agencies affiliated with the New York Federation. Funds were raised by grants from the Federation and from other sources.

It should be emphasized that the more than ten million dollars spent by the affiliates of the Federation represents only part of the sum spent by the New York Jewish community on welfare work. How large a part, it is difficult to estimate. In 1938 the Federation became affiliated with the Greater New York Fund.

Certain dominant trends within the functional groups are noteworthy. With the curtailment of immigration in 1924, and even before, the most significant aspect of Jewish family welfare work was the reduction in the number of clients and the increase in the allotments to each family. To an increasing extent the case worker was concerned with cases of chronic incapacity and the preventive aspects of relief. With the advent of the depression and the entrance of state and federal agencies into the field of public welfare, the tendency to concentrate on the complex nexus of problems incidental to the social adjustment of the individual was considerably enhanced. Beginning in 1939, refugee cases were handled by the National Refugee Service.

Between 1916 and 1925 the rate of Jewish juvenile delinquency, as reported by the Jewish Board of Guardians, was lower than that of the general white population of New York city. Between 1929 and 1940 this downward trend continued. In 1929 the Jewish percent-

The AUTHENTIC TRANSIT MAP of NEW YORK

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EXPLANATION
INDEPENDENT
8TH AVENUE LINES
I.R.T. LINES
B.M.T. LINES
JOINTLY OPERATED I.R.T. & B.M.T. LINES
ELEVATED LINES
HUDSON & MAN. TUBES
EXPRESS STATIONS
LOCAL STATIONS
HIGHWAYS
1365 HOUSE NUMBERS
WESTCHESTER
MT. VERNON
PELHAM BAY PARK
VAN CORTLANDT PARK
WOODLAWN CEMETERY
BRONX PARK
FORDHAM RD.
PELHAM PKWY.
BRONX PARK EAST
ZOOLOGICAL GARDENS
BOTANICAL GARDENS
CLAREMONT PARKWAY
CROTONA PARK
MT. EDEN
ST. LAWRENCE AVE
SOUND VIEW AVE
WHITLOCK AVE
HUNTS PT. AVE
LONGWOOD AVE
Hunt's Point
Clason's Point
RIKERS ISLAND
EAST RIVER
HARLEM RIVER
HUDSON RIVER
Fort Lee
Edgewater
Guttenberg
West New York
Weehawken
Hoboken
Jersey City
Astoria
Steinway
Jackson Hts.
Long Island City
Woodside
Greenpoint
Williamsburg
Laurel Hill
Flatbush
GREENWOOD CEMETERY
PROSPECT PARK
UPPER NEW YORK BAY
GOVERNOR'S ISLAND
ELLIS ISLAND
BEDLOES ISLAND
Statue of Liberty
QUEENSBORO PLAZA
QUEENS PLAZA
COLUMBUS CIRCLE
GRAND CENTRAL
TIMES SQ.
42nd ST
34th ST
14th ST
125th ST
96th ST
72nd ST
59th
50th ST
23rd ST
14TH ST.-CANARSIE
8TH AVENUE LINE
CENTRAL PARK
LENOX AVE LINE
JEROME AVE LINE
WOODLAWN
MOSHOLU PKWY.
GUN HILL ROAD
BURKE AVE
ALLERTON AVE
BEDFORD PK. BLVD.
KINGSBRIDGE RD.
FORDHAM RD.
TREMONT AVE
BURNSIDE AVE
DYCKMAN ST
DYCKMAN
OVERLOOK TER.
MT. EDEN
CLAREMONT
FREEMAN ST
SIMPSON ST.
INTERVALE AVE
PROSPECT AVE
JACKSON AVE
WESTCHESTER SQ.
ZEREGA AVE
CASTLE HILL AVE
BUHRE AVE
MIDDLETOWN R
PELHAM BAY
PELHAM
BAYCHESTER
HUTCHINSON
EASTERN
BRONX AND PELHAM PARKWAY
BOSTON POST ROAD
WHITE PLAINS
JEROME AVE
GRAND BOULEVARD
CONCOURSE
MORRIS PARK
WESTCHESTER
NEW HAVEN R.R.
HARLEM R.R.
HUDSON
HENRY
HARLEM
PALISADES
SPUYTEN DUYVIL
GEORGE WASHINGTON BRIDGE
HIGH BRIDGE
WASHINGTON BRIDGE
HOLLAND TUNNEL
LINCOLN TUNNEL
QUEENSBOROUGH BRIDGE
WILLIAMSBURG BRIDGE
MANHATTAN BRIDGE
BROOKLYN BRIDGE
QUEENS MIDTOWN TUNNEL
QUEENS-BOROUGH TUNNEL
CROSSTOWN LINE
LEX. AVE LINE
ATLANTIC AVE
PACIFIC ST
UNION ST.
DEKALB AVE
FULTON
LEXINGTON
MYRTLE AVE
BROADWAY
FLUSHING AVE
METROPOLITAN AVE
NASSAU AVE
GREENPOINT AVE
BEDFORD AVE
FULTON ST.
HOYT AVE (ASTORIA BLVD) 25TH AVE
30th AVE (GRAND AVE)
36th AVE (WASHINGTON AVE)
39th AVE (BEEBE AVE)
ASTORIA LINE
QUEENS BLVD
NORTHERN BLVD
46th ST.
65th ST.
74th (BROADWAY)
STEINWAY ST.
36th ST.
52nd ST. (LINCOLN AVE)
61st ST. (WOODSIDE)
46th ST. (BLISS ST.)
40th St. (LOWERY ST.)
53rd ST. (RANSOM ST.)
23rd ST. ELY AVE.
49th AVE (HUNTERS PT. AVE)
COURT SQ.
45th RD. COURT HOUSE SQ.
VAN ALST AVE (21st ST.)
Penny Bridge
Haberman
CROSSTOWN LINE
NASSAU AVE
GREENPOINT AVE
MEEKER
LORIMER ST.
GRAHAM AVE
GRAND ST.
MONTROSE AVE
MORGAN AVE
METROPOLITAN AVE
BROADWAY
LORIMER ST.
FLUSHING AVE
MYRTLE AVE
NOSTRAND AVE
FRANKLIN AVE
GRAND AVE
WASHINGTON AVE
VANDERBILT AVE
NAVY ST.
BRIDGE ST.
DEKALB AVE
CLASSON AVE
LAFAYETTE AVE
GREENE AVE
CLINTON ST.
FRANKLIN AVE
DEAN ST.
PARK PL.
BERGEN ST.
CARROLL ST.
ATLANTIC AVE
PACIFIC ST
UNION ST.
SMITH – 9th ST.
4th AVE
7th AVE
9th ST.
15th ST.
PROSPECT PARK
PROSPECT AVE
25th ST.
36th ST.
9th AVE
FORT HAMILTON PKWY.
CHURCH AV
13th AVE
39th ST.
45th ST.
SUNSET PARK
BUSH TERM.
OCEAN
CATON
FLATBUSH
FLATBUSH AVE
EBBETS FIELD
BOTANIC GARDEN
EASTERN PARKWAY
GRANDARMY PLAZA
PLAZA
BKLYN. MUSEUM
BKLYN. BOTANIC GARDEN
FISK
SEVELT
NEW CALVARY CEM.
ST. MICHAELS CEM.
ASTORIA
STEINWAY
WOODSIDE
JACKSON HTS.
NORTHERN BLVD
ELMHURST
CORONA
FLUSHING
WILLETS POINT
WHITESTONE
BAYSIDE
LITTLE NECK
DOUGLASTON
GREAT NECK
MANHASSET
PORT WASHINGTON
FLUSHING BAY
FLUSHING CREEK
NEWTOWN CREEK
GOWANUS BAY
GOWANUS CANAL
BUTLER ST.
HAMILTON AVE
SMITH ST.
COURT ST.
BOROUGH HALL
HOYT ST.
NEVINS ST.
BERGEN ST.
CARROLL ST.
UNION ST.
PACIFIC ST
ATLANTIC AVE
FULTON ST.
CLINTON ST.
CLARK ST
HIGH ST.
YORK ST.
JAY-BORO HALL
COURT ST
BOROUGH HALL
CITY HALL
PARK PL
CHAMBERS ST
FRANKLIN ST.
HUDSON TERM
CORTLANDT ST.
RECTOR ST.
BOWLING GREEN
CUSTOM HOUSE
AQUARIUM
SOUTH FERRY
WHITEHALL ST.
BROAD ST
WALL ST
PARK ROW
CITY HALL
CHAMBERS ST
FRANKLIN ST.
HOLLAND TUNNEL
LINCOLN TUNNEL
WEEHAWKEN TO 23rd ST. FERRY
23rd ST TO DEL. L. & W. FERRY
CHRISTOPHER ST FERRY
HOBOKEN TO BARCLAY ST. FERRY
ERIE R.R. TO CHAMBERS ST FERRY
U.S. GOVERNMENT FERRY
STATUE OF LIBERTY FERRY
LUCKENBACH LINE
HAMBURG AMERICA & N. GERMAN LLOYD
HUDSON RIVER DAY LINE
ITALIAN LINE
CUNARD WHITE STAR
FRENCH LINE
SWEDISH LINE
FURNESS BERMUDA
WHITE STAR
U.S. LINE
MILLER HIGHWAY
WEST SIDE HIGHWAY
HENRY HUDSON PARKWAY
RIVERSIDE DRIVE
BROADWAY
ST. NICHOLAS AVE
EIGHTH AVE
SEVENTH AVE
SIXTH AVE
FIFTH AVE
FOURTH AVE
THIRD AVE
SECOND AVE
FIRST AVE
AVENUE A
AVENUE B
AVENUE C
AVENUE D
AVENUE OF THE AMERICAS
MADISON SQ. GARDEN
ROCKEFELLER CENTER
CENTRAL TERM.
GRAND CENTRAL
VERNON BLVD JACKSON AVE
QUEENS
MIDTOWN TUNNEL
TUNNEL
MADISON SQUARE
HUNTER COLLEGE
ROOSEVELT ISLAND
WELFARE ISLAND
ROCKEFELLER INST.
CARL SCHURZ PARK
CLEOPATRA'S NEEDLE
HALL OF FAME
N.Y.U.
MORRIS HEIGHTS
UNIVERSITY HEIGHTS
M.Y. UNIVERSITY
BAKER FIELD
FORDHAM UNIV.
BRONX PARK
BOTANICAL GARDENS
ZOOLOGICAL GARDENS
VAN NEST
WESTCHESTER SQ.
MORRIS PARK
PELHAM PARK
PELHAM BAY PARK
AIRPORT
HEBREW ORPHAN ASYLUM
WOODLAWN CEMETERY
VAN CORTLANDT PARK
JEROME PARK RESERVOIR
KINGSBRIDGE
MARBLE HILL
SPUYTEN DUYVIL
RIVERDALE
MT. ST. VINCENT
MANHATTAN COLLEGE
242nd ST
238th ST
231st ST
225th ST
215th ST
207th ST
200th ST
190th ST
181st ST
175th ST
168th ST
163rd ST
157th ST
155th ST
145th ST
137th ST
125th ST
116th ST
110th ST
103rd ST
96th ST
91st ST
86th ST
79th ST
72nd ST
66th ST
59th
50th ST
42nd ST
34th ST
28th ST
23rd ST
18th ST
14th St
8th AVE
6th AVE
3rd AVE
1st AVE
9th ST
8th ST
WOODLAWN
WILLIAMSBRIDGE
210th ST.
205th ST.
204th ST.
183rd St.
182nd St.
180th ST.
177th ST.
174th ST.
169th ST.
166th ST.
161st ST.
156th ST.
149th ST.
143rd St.
138th ST.
133rd ST.
129 th ST.
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116th ST.
110th ST.
106 th ST.
103rd ST.
99th ST.
96th ST.
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86th ST.
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76 th ST.
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57th ST.
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42nd ST
34th ST
33rd ST.
28th ST.
23rd ST.
18th ST.
14th St
14th ST.
9th ST.
8th ST.
3rd AVE
1st AVE
E. 241st ST.
E. 238th ST.
E. 233rd ST.
E. 225th ST.
E. 219th ST.
E. 180th ST.
E. 177th ST.
E. 149th ST.
E. 143rd St.
Wakefield
Kingsbridge
Dyre Ave
Baychester Ave
Gun Hill Road
Pelham Parkway
Morris Park
Westchester
Van Nest
West Farms
Woodlawn
Van Cortlandt
Riverdale
Kings bridge
Marble Hill
Botanical Gardens
Pelham Park
Bronx
Eastern
Sound View Ave
Westchester Ave
Morrisania
Casanova
Port Morris
Cypress Ave
Brook Ave
Grand Ave
Southern
Boston Post Road
Hutchinson River Pkwy.
Bronx and Pelham Parkway
Pelham Bay
Middletown R
Westchester Sq.
Zerega Ave
Castle Hill Ave
Buhre Ave
Baychester
City
Pelham Bay Park
Airport
Hebrew Orphan Asylum
Woodlawn Cemetery
Van Cortlandt Park
Jerome Park Reservoir
Bedford Pk. Blvd.
Kingsbridge Rd.
Fordham Rd.
Tremont Ave
Burnside Ave
Dyckman St
Dyckman
Overlook Ter.
Mt. Eden
Claremont
Freeman St
Simpson St.
Intervale Ave
Prospect Ave
Jackson Ave
Whitlock Ave
Hunts Pt. Ave
Longwood Ave
Elder Ave
Sound View Ave
St. Lawrence Ave
Eastern
Pelham
Bronx
Hudson
Henry
Harlem
Palisades
Spuyten Duyvil
George Washington Bridge
High Bridge
Washington Bridge
Holland Tunnel
Lincoln Tunnel
Queensborough Bridge
Williamsburg Bridge
Manhattan Bridge
Brooklyn Bridge
Queens Midtown Tunnel
Queensborough Tunnel
Crosstown Line
Lex. Ave Line
Atlantic Ave
Pacific St
Union St.
Dekalb Ave
Fulton
Lexington
Myrtle Ave
Broadway
Flushing Ave
Metropolitan Ave
Nassau Ave
Greenpoint Ave
Bedford Ave
Fulton St.
Hoyt Ave (Astoria Blvd) 25th Ave
30th Ave (Grand Ave)
36th Ave (Washington Ave)
39th Ave (Beebe Ave)
Astoria Line
Queens Blvd
Northern Blvd
46th St.
65th St.
74th (Broadway)
Steinway St.
36th St.
52nd St. (Lincoln Ave)
61st St. (Woodside)
46th St. (Bliss St.)
40th St. (Lowery St.)
53rd St. (Ransom St.)
23rd St. Ely Ave.
49th Ave (Hunters Pt. Ave)
Court Sq.
45th Rd. Court House Sq.
Van Alst Ave (21st St.)
Penny Bridge
Haberman
Crosstown Line
Nassau Ave
Greenpoint Ave
Meeker
Lorimer St.
Graham Ave
Grand St.
Montrose Ave
Morgan Ave
Metropolitan Ave
Broadway
Lorimer St.
Flushing Ave
Myrtle Ave
Nostrand Ave
Franklin Ave
Grand Ave
Washington Ave
Vanderbilt Ave
Navy St.
Bridge St.
Dekalb Ave
Classon Ave
Lafayette Ave
Greene Ave
Clinton St.
Franklin Ave
Dean St.
Park Pl.
Bergen St.
Carroll St.
Atlantic Ave
Pacific St
Union St.
Smith – 9th St.
4th Ave
7th Ave
9th St.
15th St.
Prospect Park
Prospect Ave
25th St.
36th St.
9th Ave
Fort Hamilton Pkwy.
Church Av
13th Ave
39th St.
45th St.
Sunset Park
Bush Term.
Ocean
Caton
Flatbush
Flatbush Ave
Ebbets Field
Botanic Garden
Eastern Parkway
Grandarmy Plaza
Plaza
Bklyn. Museum
Bklyn. Botanic Garden
Fisk
Sevelt
New Calvary Cem.
St. Michaels Cem.
Astoria
Steinway
Woodside
Jackson Hts.
Northern Blvd
Elmhurst
Corona
Flushing
Willets Point
Whitestone
Bayside
Little Neck
Douglaston
Great Neck
Manhasset
Port Washington
Flushing Bay
Flushing Creek
Newtown Creek
Gowanus Bay
Gowanus Canal
Butler St.
Hamilton Ave
Smith St.
Court St.
Borough Hall
Hoyt St.
Nevins St.
Bergen St.
Carroll St.
Union St.
Pacific St
Atlantic Ave
Fulton St.
Clinton St.
Clark St
High St.
York St.
Jay-Boro Hall
Court St
Borough Hall
City Hall
Park Pl
Chambers St
Franklin St.
Hudson Term
Cortlandt St.
Rector St.
Bowling Green
Custom House
Aquarium
South Ferry
Whitehall St.
Broad St
Wall St
Park Row
City Hall
Chambers St
Franklin St.
Holland Tunnel
Lincoln Tunnel
Weehawken to 23rd St. Ferry
23rd St to D. L. & W. Ferry
Christopher St Ferry
Hoboken to Barclay St. Ferry
Erie R.R. to Chambers St Ferry
U.S. Government Ferry
Statue of Liberty Ferry
Luckenbach Line
Hamburg America & N. German Lloyd
Hudson River Day Line
Italian Line
Cunard White Star
French Line
Swedish Line
Furness Bermuda
White Star
U.S. Line
Miller Highway
West Side Highway
Henry Hudson Parkway
Riverside Drive
Broadway
St. Nicholas Ave
Eighth Ave
Seventh Ave
Sixth Ave
Fifth Ave
Fourth Ave
Third Ave
Second Ave
First Ave
Avenue A
Avenue B
Avenue C
Avenue D
Avenue of the Americas
Madison Sq. Garden
Rockefeller Center
Central Term.
Grand Central
Vernon Blvd Jackson Ave
Queens
Midtown Tunnel
Tunnel
Madison Square
Hunter College
Roosevelt Island
Welfare Island
Rockefeller Inst.
Carl Schurz Park
Cleopatra's Needle
Hall of Fame
N.Y.U.
Morris Heights
University Heights
M.Y. University
Baker Field
Fordham Univ.
Bronx Park
Botanical Gardens
Zoological Gardens
Van Nest
Westchester Sq.
Morris Park
Pelham Park

NEW YORK
RABBI
GEORGE WOLF

Total Annual Operating Expenses of the Agencies Affiliated with the Federation for the Support of the Jewish Philanthropic Societies of New York City, 1921 to 1941

Year	*Child Care*	*Delinquency*	*Medical*	*Relief*	*Community Center*	*All Others*	*Total*
1921	$1,167,889	$287,585	$2,544,883	$787,098	$605,508	$938,782	$6,376,736
1922	1,230,769	295,645	2,742,042	799,208	591,152	989,638	6,648,454
1923	1,281,747	317,587	3,138,483	799,506	677,613	1,046,740	7,261,676
1924	1,340,051	328,570	3,336,320	874,314	717,372	1,061,768	7,658,395
1925	1,464,072	329,592	3,804,901	842,897	755,761	1,083,255	8,280,478
1926	1,577,484	352,621	3,979,527	879,385	797,329	1,123,939	8,710,286
1927	1,626,578	335,065	4,268,367	906,772	823,796	1,140,094	9,120,672
1928	1,775,458	370,785	4,385,188	949,630	817,654	1,127,735	9,426,450
1929	1,897,901	430,222	4,648,906	998,271	832,130	1,179,292	9,986,722
1930	2,007,337	429,867	4,849,758	1,079,093	927,042	1,141,374	10,434,471
1931	2,020,634	381,522	4,622,516	1,309,351	944,685	1,111,970	10,390,678
1932	1,944,779	314,654	4,145,943	1,402,731	750,897	849,968	9,408,972
1933	1,909,481	299,289	4,005,583	1,232,148	645,546	704,792	8,796,839
1934	1,951,851	331,720	4,290,508	1,184,590	704,237	755,700	9,218,606
1935	1,959,009	327,321	4,503,788	1,016,065	719,482	769,106	9,294,771
1936	2,068,024	354,407	4,836,584	953,280	733,398	828,845	9,744,538
1937	2,153,963	428,333	5,273,421	913,005	756,444	878,627	10,403,793
1938	2,149,967	387,887	5,311,322	845,412	740,053	901,282	10,335,923
1939	2,155,416	402,078	5,399,959	768,712	754,170	875,382	10,355,717
*1940–41	2,102,171	391,090	5,458,423	628,483	785,670	922,407	10,288,244

* Fiscal year.

age of the total Children's Court arraignments for delinquents in Manhattan, Bronx and Brooklyn was 18.2; in 1933 it was 15.4, and in 1940 it was 6.8. In the period from 1916 to 1925 there was a significant decline in the population of institutions maintained by the Federation, and between 1929 and 1940 enrollment at the Hawthorne and Cedar Knolls institutions fell from 358 to 229. In the same period, the number receiving after care attention declined from 351 to 193.

Increased emphasis was placed on such extra-institutional procedures as follow-up work and supervisory, corrective and preventive measures in dealing with delinquents. Within the institutions, the old-fashioned system of merely segregating delinquents was abandoned for newer and more expensive techniques of psychiatric treatment. While the average daily census in institutions for delinquents declined between 1923 and 1939, the per capita cost rose from $566 in 1923 to $1,000 in 1939.

The largest items in the budget of the Federation were concerned with medical service and child care. Between 1917 and 1927 the amount of money spent in maintaining the Jewish hospitals within and outside of the structure of the Federation increased from $2,044,078.61 to $7,395,374.53. Between 1928 and 1941, the Federation increased its appropriation to affiliated medical agencies by more than one million dollars.

In 1926, according to the Bureau of Jewish Social Research, there were seven Jewish child-caring institutions in New York city, nine temporary shelters, and twenty day nurseries. In that year the seven institutions sheltered approximately 2,225 children, with the trend definitely away from institutional to foster home care. However, the Council of Jewish Welfare Funds and Federations reported in 1940 that there were still approximately 3,800 children sheltered in Jewish orphanages. In 1900 there were two homes for the aged with a capacity of 250 beds; in 1927 there were nine homes with 1,896 beds; by 1929 the number of beds increased to 2,250. This supply was more than ample to meet the needs of the community, with the trend away from the care of normal, dependent aged and toward using these institutions for the care of the chronically sick. In December, 1940, there were 2,412 aged living in nine homes affiliated with the Federation.

The Bureau of Jewish Social Research reported that in 1917 there were twenty-eight Jewish recreational agencies in New York city which spent about $400,000. In 1927 there were fifty-seven organizations with recreational programs spending an annual sum of about $1,350,000. Nine of these were of the Y. M. H. A. variety; thirteen were Jewish settlements, and thirty-five were synagogue centers. In 1942, in addition to several U. S. O. recreational centers, the Jewish Welfare Board reported that there were seventy-nine community centers affiliated under its auspices. These were mainly of the Y. M. H. A. and Jewish Center type, with many of the latter affiliated with synagogues. Beginning in the 1920's, the community center became an increasingly important factor in Jewish communal life in New York city.

8. Cultural Trends. In 1823 the first Jewish periodical in New York city made its appearance. It was entitled *The Jew,* and its chief concern was to combat the efforts of the missionaries who were attempting to convert the Jews to Christianity. It remained in existence for about two years. *The Asmonean,* founded by Robert Lyon in 1849, was somewhat more successful. Under the patronage of several New York congregations, it advocated "a congregational union of Israelites of the United States." Its contents, in the main, comprised brief editorial notes, European Jewish news, and a slight amount of American and local Jewish items of information. In addition, special attention was paid to mercantile affairs of a general nature, and *The Asmonean* answered to its description as "a family journal of commerce, politics, religion and literature." In the middle 1850's an occasional German supplement of a few columns was added. However, Isidor Busch's *Israel's Herold,* a German weekly which he began to publish for the Order of B'nai B'rith in 1849, was destined to survive for only three months.

The Jewish Messenger was published from 1857 to 1903. Founded by the Reverend Samuel M. Isaacs as a bi-weekly, it later became a weekly which championed the cause of historical Judaism. It was absorbed in 1903 by the *American Hebrew*. *The Hebrew Leader,* founded in 1859 by Jonas Bondi, maintained a conservative religious position in its editorial column. Considerable attention was paid to Jewish fraternalism, and several of its columns were printed in German. The publication lasted until 1882. During its career it absorbed (1865) *The Jewish Record,* which was founded in 1862 by Abraham Cohen, an exponent of the Orthodox Jewish viewpoint.

In 1871 *Young Israel,* a Jewish juvenile paper, appeared. Also founded in 1871 was *The New Era.* In 1879, *The Jewish Advocate* and *The American Hebrew* began their careers and in 1883 the *Hebrew Standard* succeeded the *Hebrew Leader.*

In 1895 *The American Jewess* began publication, and continued for four years. Another woman's paper, *Helpful Thoughts,* was published for six years. *The Maccabean* began to appear in 1901 as a Zionist monthly, while the *American Jewish Chronicle* began its career in 1916 as an intensely nationalistic organ.

In 1942 there were twenty-seven Anglo-Jewish periodicals published in New York city, the oldest of which was the *American Hebrew.*

Although very many Hebrew journals, monthly and weekly, made their appearance, none survived its first anniversary except the first Hebrew weekly, *Hatzofeh Beeretz Hahadashah,* published between 1870 and 1876, and *Haibri* (1892-1902). In 1918 there were two Hebrew weeklies in New York city, *Hatoren* and *Haibri,* both with an extremely limited circulation. In 1942 the number of Hebrew publications in New York city had increased to four: *Hadoar,* a weekly founded in 1921 (including *Hadoar Lanoar,* appearing bi-weekly, and founded in 1935); *Hamesillah,* a monthly in Hebrew and Yiddish (founded in 1936); *Horeb,* a semi-annual founded in 1934; *Nib,* a monthly (founded in 1936). In addition, there was the *Hebrew Medical Journal* (*Harofe Haibri*), founded in 1926.

The immigrants from Southern and Eastern Europe did not support a Hebrew press any more than the German Jews before them had supported Isidor Busch's short-lived Jewish press in the German language. In 1909 the Hebrew daily, *Hayom,* existed for only a few months. But the great increase in Jewish immigration necessitated the creation of a popular medium of current information in a language understandable to the newcomers.

Yet the Yiddish press was not immediately successful in New York city. Henry Gershuni's *Die Judische Post* (1872), the first Yiddish periodical, was not profitable, nor was Kasriel Zwi Sarasohn's weekly, *Die New Yorker Judische Zeitung* (1872). Perhaps Sarasohn's failure was due to the use of mixed German and Yiddish, which did not appeal to the increasing numbers of Russian Jews. His *Judische Gazetten* was almost instantly successful as a weekly, and attracted as competitor Mordecai Yahalimstein's *Der New Yorker Israelite,* also a weekly. Meanwhile, intellectuals among the new immigration organized the socialist and atheist periodical, *Die Volkszeitung,* in 1878.

Neither of Sarasohn's competitors was successful, while Sarasohn went on to found (1885) the *Yiddishes Tageblatt,* a daily which adopted the position of Orthodoxy. Sarasohn continued to meet with unsuccessful competition until the appearance of *The Forward* in 1897, with Abraham Cahan as editor. This was not the first radical newspaper to be printed in Yiddish on the East Side. In 1890 a weekly, the *Arbeiter Zeitung,* appeared. Between 1894 and 1902 *Das Abendblatt* of the *Arbeiter Zeitung* was the organ of the Socialist Labor Party.

Then, in 1902, Jacob Sapperstein organized the *Jewish Morning Journal,* which, like the *Yiddishes Tageblatt,* posed as the spokesman of the Jewish Orthodox community. Two years later Sapperstein began to publish *Der Amerikaner,* a weekly devoted to popular literature of interest to Jewish families. In 1905 Louis E. Miller split with Cahan, and organized the *Daily Warheit,* which assumed a position in the political sphere somewhat to the right of *The Forward* and eventually became intensely nationalistic. Herman Bernstein, in 1914, founded *The Day* along non-partisan lines. This publication subsequently absorbed the *Warheit.*

In 1918 the Jewish Telegraphic Agency was organized, and in 1922 the *Freiheit* was founded.

Less successful than the Yiddish daily newspapers were the Yiddish weeklies and monthlies. These were, for the most part, subsidized partisan organs reporting the activities of agencies advocating various types of social and economic reform, and species of Zionist sentiment. There were in 1942 more than twenty Yiddish weeklies and monthlies published in New York city. The oldest of these were the *Tzukunft,* founded in 1890, and the *Freie Arbeiter Shtimme,* founded in 1899. *La Vara* was a weekly printed in Ladino and founded in 1922.

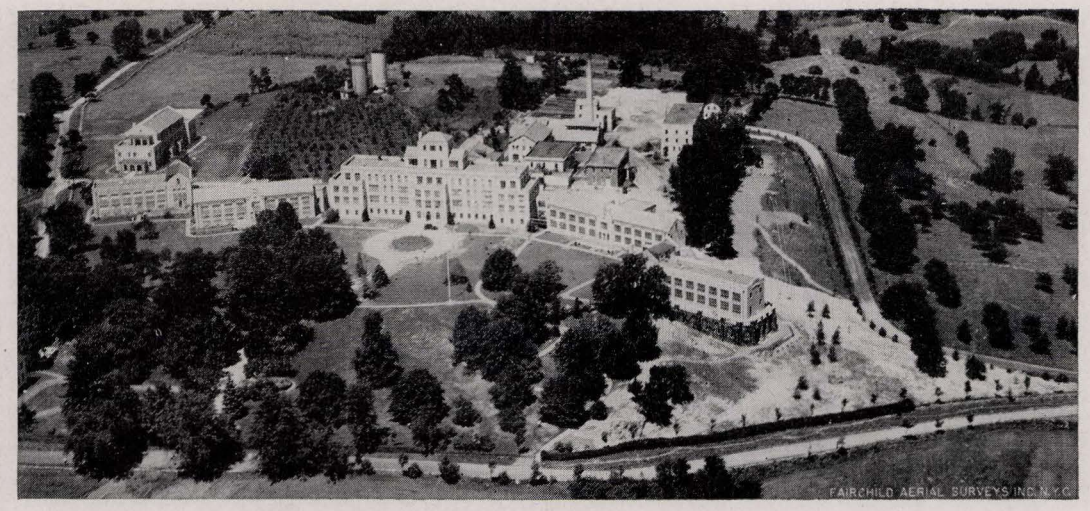
The development of the Yiddish press in New York city provided a medium for the expression of a numerous band of poets and novelists. Because it was frequently the sole information medium of its readers, it differed radically from the make-up of the English and even the Anglo-Jewish newspaper. It was at once a literary journal, a conveyor of news, an organ of popular science, theology and politics. In addition, it helped in the solution of the reader's personal problems. With such a wide range of activity, it provided employment for the diversified talents and interests of a great number of Yiddish writers and scholars. In addition, there began to appear volumes of Yiddish fiction and nonfiction and translations of classic works into Yiddish.

Aspects of New York Jewish life were recurrent themes in American and Yiddish literature produced by American Jewish writers, the overwhelming majority of whom were in contact with the New York scene. East Side immigrant life, the conflict between the Old World traditions of parents and the New World background of children, differences in outlook between poor East European Jews of the ghetto and their rich German Jewish coreligionists on Fifth and West End Avenues, the migration of East European Jews to the lower middle class areas of the Bronx and Brooklyn, the sweat shop, the strike, the worker who becomes a boss, the impact of the bustling New York environment on idealism and Orthodoxy, are subjects frequently treated in Yiddish novels and plays. They also enter into novels written in English by Herman Bernstein, Ezra Brudno, Arthur Bullard, Abraham Cahan, David Freeman, Michael Gold, Myra Kelly, Edward King, Corinne Lowe, Bertha Moore, Samuel Ornitz, and Anzia Yezierska.

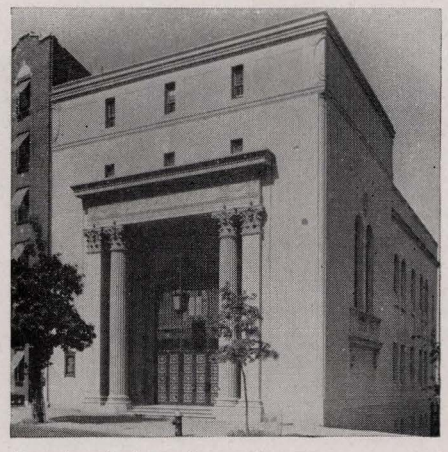
The New York environment entered more subtly into the writings of certain Yiddish writers who found it sordid. They either retreated into a world of their own or showed an inordinate interest in remote historic themes.

The first World War and its disastrous effects on the Jewish communities of Europe led to the increased importance of the East Side as a Yiddish literary center. Immigration in the years immediately following the conclusion of that conflict brought many famous European writers and strong reinforcements to the Yiddish-speaking community. Among the prominent literary figures who came to New York at this time were Sholom Asch, Abraham Reisin, Peretz Hirschbein, Jonah Rosenfeld and I. J. Singer. Their talents were combined with those of Yiddish writers of longer standing in America; this tended to enhance the claims of hegemony put forth by "Yiddish-literary New York over Yiddish-literary Warsaw or Moscow." In 1925, the New York branch of the Yiddish Scientific Institute was founded.

However, due to the curtailment of immigration in 1924, the dying off of the old generation and the coming to maturity of their children, most of whom regarded Yiddish as a foreign language, Yiddish letters in New York city appealed to a steadily dwindling public. The extent of the decline in approximately two decades is revealed in the circulation figures of the Yiddish daily newspapers.



Aerial view of buildings of the Montefiore Hospital, Bedford Hills, New York



Temple Adath Israel Grand Concourse at 169th St. (Bronx), New York



The Bronx Hospital 1276 Fulton Ave., New York



Beth Israel Hospital, Stuyvesant Park, New York



The Jewish Memorial Hospital, on Broadway at 196th St., New York

NEWSPAPER	1921	1940
Day	64,000	64,319
Forward	147,000	101,052
Jewish Daily News	59,149	
Morning Journal	77,000	74,557
Times	45,500	
Freiheit		20,160
	392,649 *	260,088 *

* Ayer, N. W., *Directory of Newspapers and Periodicals.*

A similar trend was apparent in the career of the Yiddish theatre. In 1882 a group of Yiddish actors migrated to the United States from Russia. They were under the direction of N. M. Shaikevitch and Abraham Goldfaden. Goldfaden and Shaikevitch combined the functions of playwright and producer. Along with M. Hurowitz and J. Lateiner, they ground out a number of plays which were less than mediocre in quality. Yet the masses of immigrants were amused.

In the 1890's Jacob Gordin succeeded in elevating the Yiddish theatre to a much higher plane. His work was taken up by L. Kobrin and Z. Libin, who stressed American Jewish themes, while David Pinski, Peretz Hirschbein, H. Sackler, and A. Glanz wrote of historic Jewish life. The work of Maurice Schwartz and Ben Ami with the Yiddish Art players had a most salutary influence, as did the productions of the Artef group.

But the small immigration quota and the Americanization of the younger generation affected adversely the Yiddish theatre on the East Side, in Brooklyn and in the Bronx. The children of the prominent Jewish actor Jacob Adler played originally on the Yiddish stage, but of necessity graduated to the English stage. Another prominent Yiddish actor, Boris Thomashefsky, could not make the transition, and as a result appeared, in his declining years, as part of a three-a-night show in a Second Avenue cabaret beneath the roar of the elevated. These incidents were symptomatic of the diminishing appeal of the Yiddish stage in New York city.

While the field of Yiddish letters found few recruits among the American-born, their creative impulses were given livelier play by the tremendous field offered playwright and actor on Broadway and in Hollywood. Not even the older generation of the Yiddish theatre was completely immune to the golden lure of the two meccas of the American entertainment world.

The trend away from the Yiddish stage was paralleled in literature by the acceptance of English as a medium of expression by the children of Jewish immigrants. As long as the content of East Side culture was expressed in Yiddish, it attracted almost no attention from non-Jewish sources. But with the appearance of a new generation who wrote in English, the nature of this latest contribution had to be evaluated. In the bitter controversy which developed between those who claimed that American culture should develop along "native" and even "racial" lines and those who claimed that it should be broadened and deepened by international impulses, the East Side became a literary symbol attacked by the exponents of native American culture and defended by the advocates of the broader viewpoint. An early manifestation of such a clash was the controversy provoked by the artistic innovations of the photographer Alfred Steiglitz. It flared up again in the dispute between Ludwig Lewisohn and Stuart Pratt Sherman in the 1920's, and in 1934 the art critic Thomas Craven warned of the dictation of the "East Side-Harvard school of aesthetics."

9. Education. The earliest attempt at Jewish education in New York city was the Yeshibat Minhat Areb, founded in 1731. In the middle of the 19th cent. there was a well-developed parochial school movement. By 1881, however, due to the improved quality of public instruction, the congregational Sunday school, with a curriculum stressing Jewish history, American Jewish history, customs, and ceremonials, had taken its place.

As early as 1864 the community had recognized its responsibility for the education of poor Jewish children, and in that year the Hebrew Free School Association was organized for the purposes of spreading Jewish learning among the poor and combatting the influence of Christian mission schools. In addition, poor children were to be taught good behavior and to be supplied with "shoes, clothing and bath." Under these auspices an industrial school for girls was opened in 1879, a kindergarten in 1882, and a Hebrew Technical Institute for boys in 1884. In 1889 the assets of this institution were transferred to the Educational Alliance.

Through the medium of agencies such as these, the German Jews sought to "Americanize" the East European Jews, to fit them for a vocation and to promote their assimilation. On their own initiative, however, the East European Jews introduced into New York city the educational institutions to which they had grown accustomed in the old country. These were, in turn, modified by the New World environment.

In the United States the institution of the Heder degenerated markedly from its high European status, and the Melammed became a mere peddler of mechanical reading skill. But the lowly Talmud Torah, the charity school of Eastern Europe, had a more distinguished career. The first school of this kind in New York city, the Machzikei Talmud Torah, was organized in 1862 by Pesach Rosenblatt and reorganized in 1883. Since then it has become the typical community type of school for all Jewish children in New York city, rich and poor alike. Most children attend it five days a week, and a six-year course of study includes Hebrew, customs and ceremonials. The Talmud Torah is almost invariably affiliated with an Orthodox or Conservative synagogue. Reform congregations, for the most part, maintained only Sunday schools.

Graduates of the Talmud Torah were eligible for entrance into any of three Hebrew high schools which in 1942 offered four years of advanced work. About 415 pupils a year were admitted to these three high schools, and about seventy-five pupils were graduated annually.

Yeshivas were supported exclusively by the Orthodox community, and were either elementary parochial institutions or advanced Talmudic academies. The first of these all-day schools which taught both secular and religious subjects was the Etz Chayim Yeshiva, organized in 1886; it was followed in 1905 by the Rabbi Jacob Joseph School. A more advanced institute was the Yeshiva Isaac Elchanan, organized in 1897 for Talmudic study. In 1915 this school and the Etz Chayim Yeshiva combined to form the Rabbinical College of America, later known as Yeshiva College.

In 1887 the Jewish Theological Seminary was established under the presidency of Sabato Morais for the purpose of preparing students for the rabbinate. In 1909 a Teachers' Institute was established under the leadership of Mordecai M. Kaplan. This institution supplied rabbis and teachers for the Conservative groups. Yeshiva College was established in 1928, and its teacher training department in 1921. This serves the Orthodox community. Another teacher-training school is the Herzliah Academy, established in 1921. It belongs to the Orthodox, nationalist group. In 1922 the Jewish Institute of Religion was organized by Stephen S. Wise as a Reform seminary. The Yiddish Lehrer Seminar was organized in 1918, and in 1923 the Hebrew Union College School for Teachers was founded; the latter was discontinued in 1932.

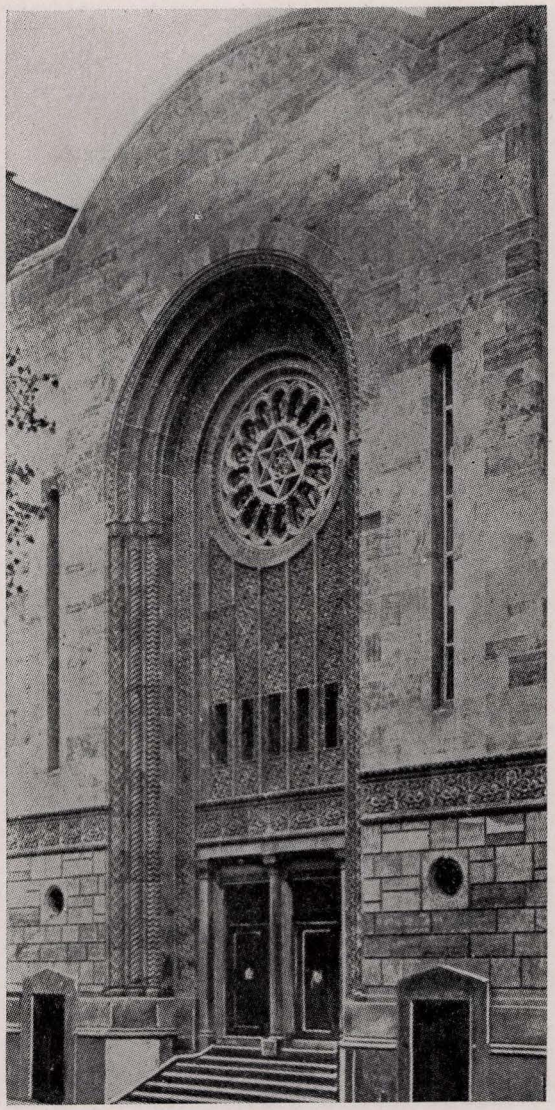
In 1942 there were approximately 365,000 Jewish children who were of kindergarten through high school age. About 75 per cent of these children received some measure of Jewish education, but only 21 per cent attended duly recognized Jewish schools. There were, in 1942, more than 500 such schools, with an approximate register of 60,000. In addition, there were about fifty Yiddish-Laborite schools with a register of about 4,000. More than 10,000 children received private instruction.

Regularly constituted Jewish schools were either Orthodox, Conservative, Reform, or Yiddish-Laborite, with the Orthodox attracting the greatest number of pupils. The Conservative schools were, in 1942, affiliated with the New York Schools of the United Synagogue of America; the Reform schools were associated with the New York Federation of Reform Synagogues; the Orthodox association was the Council of Orthodox Schools. However, the great majority of the latter were either unaffiliated or belonged to the Hebrew Principals' Association. The Yiddish-Laborite schools were maintained by the Workmen's Circle, the National Arbeiter Verband and the Shalom Aleichem Folkshule group. Like the Talmud Torahs, they were afternoon schools, but their curriculum stressed Yiddish and the labor movement.

The first attempt at centralized direction, coordination, and supervision in the field of Jewish education was the formation in 1864 of the Hebrew Free School Association.

(*Continued on next page*)





(Right) Ohab Zedek Synagogue, 118 W. 95th St.; (left) Israel Orphan Asylum, 274 E. Second St., New York city



The Young Men's and Young Women's Hebrew Association of Washington Heights on Fort Washington Avenue at 178th Street, New York city

This was followed by a series of competitive examinations for the religious schools of New York introduced in 1875 by the Y.M.H.A. However, the first comprehensive program for community education was begun in 1910 with the organization of the Bureau of Jewish Education, a division of the New York city Kehillah.

With the demise of the Kehillah in 1918, the Bureau of Jewish Education was supported by the Federation. In 1921 the Jewish Education Association was organized for the purpose of taking over the statistical work of the Bureau of Jewish Education, its efforts to foster community responsibility for pupil enrollment, and its fund-raising activities. In 1939 it was merged with the Jewish Education Committee, which was also representative of the interest in Jewish education of the Friedsam Foundation and the Federation for the Support of the Jewish Philanthropic Societies.

In 1942 the president of the Jewish Education Committee was Samuel I. Rosenman. Its executive director was Alexander M. Dushkin, and its associate director was Israel S. Chipkin. The purposes of the committee were (1) to improve the quality of Jewish education through professional aid to schools and teachers, through the establishment of laboratory and demonstration schools, through experimental activities, and through research and study; (2) to improve the status of schools by stimulating enrollment, aiding in administrative and curricular problems, and to help teachers by means of proper licensing to improve their economic status; (3) to extend opportunities for religious education by providing for the poor; (4) to obtain community support for Jewish education.

10. Public Office. Before the advent of the East European immigration, Jews did not participate extensively in politics. However, with the growing New York Jewish population, the number of Jewish officeholders inevitably increased.

Politically, the East Side European Jews who settled in New York city matured slowly. This was due to the language barrier and the unfamiliarity of the new immigrants with American political institutions. Steiner reported in 1902 that ghetto politics were largely Democratic, but recognized the existence of a strong Republican minority. By and large, however, the Irish political bosses continued to maintain their grip on this area despite the fact that the nationality of their constituents had altered. In 1905 East European Jews received the smallest share of party patronage and had made practically no inroads into municipal, state and federal civil service.

Yet it was not long after that that East European Jews who began to visit the Tammany clubs were gradually taken into the confidence of district leaders and began to receive nomination for elective office. Some would organize independent Democratic clubs, showing thereby how great a political following they could command. If the regular organization failed to be impressed by the showing, perhaps its rivals would. With the steady increase in the Jewish population, Tammany could not afford to be ungenerous with Jewish politicians in the distribution of the patronage. The careers of most New York Jews prominent in state and national politics have been made within the structure of the Democratic party.

Despite the influence of Tammany on the lower east side, the Jewish vote in New York city went to no single political party. Jews played a significant role in reform as well as machine administrations. In the uptown section of Manhattan, upper class Jews ambitious for political careers customarily affiliated themselves with the Republican party, while on the lower east side socialist candidates polled large votes. Jewish trade unions affiliated with the American Federation of Labor were traditionally aloof from party politics. However, with the formation of the American Labor Party in 1936, a number of Jewish trade union officials achieved prominence in its ranks.

Among other New York Jews who achieved a position of prominence in federal and state politics were Benjamin N. Cardozo, member of the United States Supreme Court (1932-38); Henry Morgenthau, Jr., Secretary of the Treasury (1934-); Herbert H. Lehman, lieutenant governor of the state of New York (1928-32) and governor (1933-42); William Leiserson, chairman of the National Mediation Board (1934-36) and a member of the National Labor Relations Board (1939-42); Edward Lazansky, secretary of state of New York (1911-12); Nathan Straus, Jr., United States Housing Administrator (1938-42); Robert Moses, secretary of state of New York (1927-28) and New York city Park Commissioner (1933-); Ernest Gruening, director of the Division of Territories and Island Possessions, United States Department of the Interior (1934-39) and governor of Alaska (1939-); Jerome Frank, member of the Securities and Exchange Commission (1935-41) and chairman of that commission (1939-41), and a justice of the United States Circuit Court of Appeals (1941-); Irving H. Lehman served as justice of the New York State Court of Appeals (1937-40) and then became chief justice of that court, with a term ending in 1946; Sidney Hillman, associate director general of the Office of Production Management (1941-).

The following is a listing of New York city Jews who have held federal, state and municipal office since 1881:

MEMBERS OF THE HOUSE OF REPRESENTATIVES: Joseph Pulitzer (1885-86), Isidor Straus (1894-95), Israel Fischer (1895-99), Mitchell May (1899-1901), Jefferson Levy (1899-1901, 1911-15), Henry M. Goldfogle (1901-15, 1919-21), Montague Lessler (1902-3), Meyer London (1915-17, 1921-23), Isaac Siegel (1915-23), Albert B. Rossdale (1921-23), Nathan D. Perlman (1920-27), Martin Ansorge (1921-23), Lester D. Volk (1921-23), Samuel Dickstein (1923-), Sol Bloom (1923-), Emanuel Celler (1923-), William Sirovich (1927-39), William W. Cohen (1927-29), Theodore Peyser (1933-37), M. Michael Edelstein (1940-41).

MEMBERS OF THE DIPLOMATIC SERVICE: August Belmont, chargé d'affaires in The Netherlands (1853-57); Minister Resident (1854-57); Herman Bernstein, Minister to Albania (1929-33); Lewis Einstein, Minister to Costa Rica (1913-21); Minister to Czechoslovakia (1921-30); Harry F. Guggenheim, Ambassador to Cuba (1929-33); Henry Morgenthau, Sr., Ambassador to Turkey (1913-16); Mordecai M. Noah, consul to Tunis (1814-16); Lawrence A. Steinhardt, Minister to Sweden (1933-37); Ambassador to Peru (1937-39); Ambassador to Russia (1939-42); Ambassador to Turkey (1942-); Jesse Isidor Straus, Ambassador to France (1933-36); Oscar S. Straus, Minister to Turkey (1887-88, 1898-1900); Ambassador to Turkey (1909-10).

JUSTICES OF THE UNITED STATES DISTRICT COURT: William Bondy (1923-), Clarence G. Galston (1929-), Samuel Mandelbaum (1936-), Grover M. Moscowitz (1925-), Simon H. Rifkind (1941-).

JUSTICES OF THE NEW YORK STATE SUPREME COURT: J. Sidney Bernstein (1938-), Nathan Bijur (1909-30), Bernard Botein (1941-), Benjamin N. Cardozo (1914; Court of Appeals, 1914-32), William N. Cohen (1897-99), Albert Cohn (1929-), Morris Eder (1939-), Mitchell L. Erlanger (1906-27), Alfred Frankenthaler (1926-40), Irving I. Goldsmith (1927-29), Samuel Greenbaum (1900-23), Ernest L. Hammer (1939-), Michael H. Hirschberg (1895-

1917), Samuel H. Hofstadter (1932-), Isaac Kapper (1910-34), Philip M. Kleinfeld (1941-), Edgar J. Lauer (1934-39), Edward Lazansky (1917-), Irving H. Lehman (1908-37), David Leventritt (1898-1908), Aaron J. Levy (1923-), Harry E. Lewis (1921-), Louis W. Marcus (1906-23), Mitchell May (1921-41), Julius Miller (1930-), Joseph E. Newburger (1905-23), Algeron I. Nova (1937-), Samuel Null (1941-), Nathan N. Ottinger (1918-32), Joseph M. Proskauer (1923-30), Samuel I. Rosenman (1932-), Benjamin F. Schreiber (1940-), Henry L. Sherman (1927-36), Bernard Shientag (1930-), Alfred Steckler (1895), Meier Steinbrink (1932-), Aron Steuer (1932-), Irwin Untermyer (1929-), Isidor Wasservogel (1920-).

BOROUGH PRESIDENTS: Jacob Cantor (1901-5), Marcus M. Marks (1913-17), Julius Miller (1921-29), Samuel Levy (1931-37), Stanley M. Isaacs (1937-41), Edgar J. Nathan (1941-). Each was president of the borough of Manhattan.

MEMBERS OF THE NEW YORK CITY COUNCIL: Louis Hollander (1937-39), B. Charney Vladeck (1937-39), Robert K. Straus (1937-), Howard Spellman (1937-39), Albert D. Schanzer (1937-39), Charles M. Belous (1937-39), Louis Cohen (1939-), Walter R. Hart (1939-), Edward Vogel (1939-), Louis Goldberg (1941-), Gertrude W. Klein (1941-).

Jews featured prominently in the educational system of New York city. Paul Klapper was president of Queens College; James Marshall was president of the Board of Education (1938-42); Elias Lieberman, Jacob Greenberg and David Moscowitz were assistant or associate superintendents of schools in 1942.

11. Religious and Communal. In 1854 the Lyons-de Sola directory listed fourteen Jewish congregations in New York city. By 1890 their number had increased to 135. It is significant that in 1890 only thirty-two Orthodox congregations out of 126 maintained buildings, while all nine of the Reform congregations were housed in synagogue buildings. Because the Reform service appealed more strongly to the economically secure German Jewish element than to the poorer Orthodox masses from Eastern Europe, the value of the property controlled by the Reform congregations exceeded that owned by the more numerous Orthodox organizations. In 1900 ninety-two congregations in New York city reported a membership of 12,166 families.

In 1918 there were approximately 784 permanent synagogues in New York city, with the greatest number concentrated in the Delancey and East Broadway districts. Of these, 730 were Orthodox, thirty-two were Conservative and sixteen were Reform. An interesting survey of the occupations of the presidents of congregations revealed that the greatest number were retail dealers, ranking next were operative employees, while the third and fourth ranking groups were manufacturers and executive employees.

Of the 1,044 congregations in New York city in 1927 there were 656 with buildings and 388 without buildings. A total of 574 of these congregations maintained rabbis in that year; 524 maintained congregational organizations, of which sixty-one were men's organizations and 463 were women's organizations.

In 1942 it was estimated by the Union of Orthodox Hebrew Congregations that there were more than 1,100 Orthodox houses of worship in New York city. The United Synagogue of America claimed approximately 110 affiliated synagogues in New York city, while the New York Federation of Reform Synagogues had a membership of twenty-eight congregations at the time of its organization in 1942.

Thus, in 1942, New York's Jewish community was overwhelmingly Orthodox. That this was so may be ascribed to the influx of Jews from Eastern Europe who attempted to transplant the religious practices to which they had grown accustomed. While German was the language of the New York city pulpits in the middle of the 19th cent., in 1918 Yiddish was used for sermons and for public announcements in almost 90 per cent of the Orthodox synagogues in New York city. After that date the use of English in the synagogue made steady progress.

New York city's Jewish religious life produced a great number of rabbis whose influence assumed nation-wide importance. This history begins with Gershom Mendes Seixas (1766-1816), of Revolutionary days, to whom there was no outstanding successor until the arrival of the Central European immigration. A number of these immigrant rabbis came to prominence especially during the period of religious controversy centering around the rise and growth of the Reform Movement in the synagogue.

Among these were Adolph Huebsch, of Congregation Ahawath Chesed (1866-84), and his successor, Alexander Kohut (1884-94). In Temple Emanu-El there were Samuel Adler (1857-74) and Gustav Gottheil (1874-99), and later Judah Leon Magnes (1908-10). In Temple Beth-El there were David Einhorn (1874-79), Kaufmann Kohler (1879-1903), and Samuel Schulman (1903-27), who, on the amalgamation of Emanu-El and Beth-El, became rabbi of Emanu-El (1927-). The brothers Henry Pereira Mendes and Frederick de Sola Mendes were unique in the synagogal life of New York city in that the former was rabbi (1877-1920) of the staunchly Orthodox Shearith Israel, and the latter was rabbi (1877-1920) of the Reform congregation Shaaray Tefillah (later known as the West End Synagogue).

Among the other notable rabbis of the city were the great preachers Isaac S. Moses, of Central Synagogue (1901-19), and Nathan Krass, who served both Central Synagogue (1918-23) and Temple Emanu-El (1923-), the noted educators, Maurice H. Harris, of Temple Israel (1887-1930), and Rudolph Grossman, of Rodeph Sholom (1897-1927), and the scholar Hyman G. Enelow, of Temple Emanu-El (1912-34). Felix Adler was the founder (1876) of the Society for Ethical Culture. There was a unique personality among the rabbis of New York city, Stephen S. Wise, founder of the Free Synagogue (1907-), who was, at the same time, orator, organizer, controversialist and educator. Philip Klein, of Oheb Zedek, was for many years (1890-1926) a powerful personality in the evolution of American Orthodoxy.

Outstanding Orthodox rabbis of New York city in the early decades of the 20th cent. were Bernard Drachman, who was rabbi of Oheb Zedek Congregation for many years, founder and president (from 1905 on) of the Jewish Sabbath Alliance of America, and one of the co-founders, with Sabato Morais, of the Jewish Theological Seminary of America; Herbert S. Goldstein, founder of the Institutional Synagogue; Leo Jung, who served as rabbi of the Jewish Center from 1922 on, and as professor of ethics at Yeshiva College from 1931 on; and David DeSola Pool, successor to the noted preacher H. Pereira Mendes in the pulpit of Congregation Shearith Israel (Spanish and Portuguese) Synagogue, and who, from 1940 on, served as chairman of the Army and Navy Committee of the Jewish Welfare Board.

In 1942 the following rabbis served the Reform congregations in New York city: I. Mortimer Bloom, Beth Israel of Kingsbridge; Jacob X. Cohen, Free Synagogue; Samuel H. Goldenson, Emanu-El; Sidney E. Goldstein, Free Synagogue; Edward E. Klein, Free Synagogue; Joseph S. Kornfeld, Free Synagogue; Nathan Krass, Emanu-El; Clifton Harby Levy, Center of Jewish Science; Edward Lissman, Riverside Synagogue; Louis I. Newman, Rodeph Sholom; Ahron Opher, Hebrew Tabernacle; Nathan A. Perilman, Emanu-El; Maurice L. Perlzweig, Emanu-El; Jerome Rosenbloom, Tremont Temple; William F. Rosenblum, Temple Israel; Herman W. Saville, Temple Sinai of the Bronx; Hyman J. Schachtel, West End Synagogue; Henry A. Schorr, Adath Israel; Samuel Schulman, Emanu-El; Samuel M. Segal, Mt. Neboh; Alexander D. Segel, Fort Washington Synagogue; Nathan Stern, West End Synagogue; Jonah B. Wise, Central Synagogue; Stephen S. Wise, Free Synagogue.

The rabbis of the principal Conservative congregations of New York city in 1942 were: Abba Abrams, Jacob H. Schiff Center; Murray A. Alstet, Pelham Parkway Jewish Center; Irving Baumol, Temple Beth Shalom; Max Drob, Concourse Center of Israel; Ira Eisenstein, Society for the Advancement of Judaism; Morris M. Goldberg, Shaare Zedek; Herbert S. Goldstein, West Side Institutional Synagogue; Israel Goldstein, B'nai Jeshurun; Mordecai M. Kaplan, Society for the Advancement of Judaism; Jacob Katz, Montefiore Congregation; Jacob Radin, Inwood Hebrew Congregation; Edward Schoenfeld, University Heights Jewish Center; Elias L. Solomon, Shaare Zedek; Milton Steinberg, Park Avenue Synagogue; Joseph Zeitlin, Ansche Chesed.

The Orthodox rabbis of Manhattan in 1942 included: Israel Barnett, Agudath Achim; Abraham M. Bass, Brith Shalom Bnai Yitzchok; Samuel Belkin, Isaac Elchanan Theological Seminary; Morris Besdin, Beth Hamidrash Hagadol; Solomon Busch, Czernowitz Bukoviner Congregation; Bernard Drachman, Congregation Zichron Ephraim; Mordecai Dzikansky, Nachal Isaac Doreshe Tov; Max Felshin, Civic Center Synagogue; Benjamin H. Fleisher, Beth Hamedrosh Hagodol of Norfolk Street; Kalman A. Goldberg, Adath Israel Synagogue; Herbert S. Goldstein, West Side Institutional Synagogue; Jacob J. Hoffman, First Hungarian Congregation Oheb Zedek; Moses Horowitz, Chevra Rab Abraham Samuel Anshe Aishishik; Moses Hyamson, Orach Chaim; Leo Jung, Jewish Center; I. Karlinsky, Chevre Sheves Achim Anshe Bielak; Harry M. Katzen, Beth Israel West Side Jewish Center; Carol Klein, First Hungarian Congregation Achei Yehuda of Yorkville; Zevi H. Lederberg, Ahavath Israel; Joseph H. Lookstein, Kehillath Jeshurun; S. Machnovsky, Hapoel Hamizrachi; Motel Nussbaum, Achim Ahuvim; M. Pohrille, First Roumanian Congregation; Moses A. Poleyeff, Yeshiva College; David DeSola Pool, Shearith Israel; Samuel A. Rubin, Agudath Anshei Maamad; Zerach Rubin, Beth Hamidrash Hagadol D'Sfardim; David Rubinstein, Talmud Torah Adereth El; Abraham S. Samuels, Talmud Torah Beth Abraham; Max Schay, Beth Hamidrash Hagadol Anshei Ungarn; Morris Schurn, Anshei Slutsk; Isaac Shedletsky, Chevra Tehillim Anshei Vishkover; Isaac Schnaidman, Poel Zedek Anshe Illia; Abraham I. Shisgal, Beth Hakneseth Anshei Jedevabno; Isaac Tendler, Anshei Kravetz; Joseph Thumim, First Galician Congregation Bikur Cholim; Herman Willmer, Ahavath Achim Anshei Ungarn Shloma Schapiro; Morris Zaritsky, Adath Israel Anshei Ungarn.

In 1942 the Orthodox rabbis serving congregations in the Bronx included: Mendel Chodrow, Gedulath Mordecai and Merkaz Harav of Concourse; Abraham I. Cutler, Mount Eden Center; Ephraim Einstein, East Concourse Hebrew Center; Moses C. Epstein, Kehilath Moishe; Max Feinstein, Shomrei Shabbath Congregation; Samuel Flaum, Ahavath Achim of the Bronx; Noah Garfinkel, Ahavath Sholom; S. Golubowski, Emanuel Synagogue; Abraham M. Gorelick, Hunts Point Chevra Bikur Cholim; Mendel Graubard, Ezrath Israel Anshei Bronx; Abraham Koran, Congregation Torath Chaim; Simon G. Kramer, Hebrew Institute of University Heights; Asher N. Levitan, Tifereth Beth Jacob; Harry L. Liebowitz, Jewish Center of Unionport; Albert N. Mandelbaum, Nathan Straus Jewish Center; Joseph M. Margolies, Ahavath Achim; Jehiel H. Meckler, New Synagogue of the Bronx; Abraham Miller, Mishkanoth Israel; Simon Morduchovitz, Chevra Mishnayoth Anshei Emeth; Chaim E. Moseson, Hope of Israel; I. Movshowitz, Beth Hamidrash Hagadol Vetomechei Torah; Samuel Parzan, Ahavath Shalom; Israel Porille, Tehilath Israel; Baruch Putterman, Zion Hebrew Institute; J. Howard Ralbag, Jewish Center of Williamsbridge; Zevi Rovitski, Zeire Jacob; Leo H. Shayovich, Talmud Torah Anshei Emeth; Lazar Schoenfeld, Congregation Beth David Augdath Achim; Abraham I. Shuchatowitz, New Beth Hamidrash Hagadol; Asher Siev, Congregation Kehilath Israel; Naphtali A. Spiegel, Congregation Kol Hachasidim of the Bronx; Ephraim M. Steinberg, Chevra Mishnayoth of the First Ladies Day Nursery of the Bronx; Moses Stillbans, Congregation Ohel Mosheh; Alexander Teitelbaum, Khal Jeraim; Solomon Teitelbaum, Yismach Mosheh Congregation; Isaac M. Wapner, Bnai Israel—Fordham Talmud Torah; Alter Williamowsky, Netzach Israel Jewish Center; Pesach Wolk, Beth Achim; Moses Halevi Zeitz, Talmud Torah Kneseth Samuel Smoliar; Moses L. Zuckerkandel, Tifereth Israel.

After 1933, and especially after 1938, a number of German Jewish congregations were founded by former German and Austrian rabbis. The liturgy is generally read in Hebrew and English, while the sermons are preached in German. The most important of these synagogues are Congregation Habonim (Rabbi Hugo Hahn, formerly of Essen), Vereinigte Gemeinden Kehillath Jawne—Austrian Jewish Congregation (Rabbi Julius Max Bach, formerly of Vienna, and Rabbi Adolf Kober, formerly of Cologne), K'hall Adath Jeshurun (Rabbi Josef Breuer), Congregation Beth Hillel (Rabbi Leo Baerwald, formerly of Munich), and American Jewish Congregation (Rabbi Benno Gottschalk, of Berlin).

In 1942, after almost two decades of immigrational restriction, the differences among New York city Jews of Spanish, German, East European and Turkish origin were still apparent. The old Sephardic families maintained allegiance to Congregation Shearith Israel. A large number of Jews of German descent lived in the fashionable areas of midtown Manhattan, and maintained several elaborate synagogues. After 1920, however, they were joined by many of East European origin. For the most part, the city's East European Jews lived in the lower middle class and proletarian neighborhoods of the Bronx and of Brooklyn, and in the Washington Heights section of Manhattan, while a fairly large number, whether for nostalgic or financial reasons, still clung to the lower east side.

Approximately 30,000 Oriental Jews lived in New York city in 1942 in colonies on the East Side, in the East and South Bronx, and in the New Lots and Bensonhurst areas of Brooklyn. They supported ten synagogues and fourteen burial societies. Arriving in New York after 1908, they represented the easternmost source of Jewish immigration to the New World and were, perhaps, the least prosperous economically. There were, in 1942, colonies of Negro Jews in Harlem and Brooklyn which had no contact with the rest of the Jewish community.

In 1942 there were hundreds of local fraternal, religious, welfare, political, economic, social, and cultural Jewish agencies which defy categorization and even enumeration. In 1938 a W.P.A. survey revealed the existence in New York of 743 Independent Landsmannschaften societies. In addition, there were 253 women's organizations, 239 branches of the Workmen's Circle, 149 branches of the Jewish National Workers' Alliance, and sixty-six branches of the International Workers' Order.

As early as 1908 there were a few Jewish leaders who recognized a need for "the unification of the various elements of the Jewish population of New York . . . and of bringing about harmony and a proper sense of solidarity in place of the deplorable conditions which now exist." Yet the Kehillah movement of the early years of the 20th cent. was not destined to succeed, and despite the efforts of a few coordinating agencies there was in 1942 little in the way of a centralized Jewish communal organization.

In New York city, where vast numbers of peoples of diverse national origin and religious belief lived in close proximity, some degree of conflict and misunderstanding among them was almost inevitable. Anti-Semitic demonstrations in New York city were occasional and sporadic before 1933, although in the years following the first World War the Ku Klux Klan had a significant following in the boroughs of Richmond and Queens and on Long Island. However, after the rise of the Nazis to power in Germany, anti-Semitic sentiment was fostered by the German American Bund, by Italian Fascist organizations, and by the Christian Front, which had a numerous membership among the Irish element. In combatting this movement the Jews had the support, among other agencies, of the New York Round Table of the National Conference of Christians and Jews and of certain sections of the

Christian clergy who were outspoken in their denunciation of anti-Semitism.

The Jewish community of New York city, largest and most influential in the world, had in 1942 a marked influence on the destinies of world Jewry. More than 40 per cent of the Jews who were sufficiently distinguished to be listed in *Who's Who in America* (1942-43) lived in New York city. Almost all the 240 Jewish organizations in the United States had either headquarters or branch offices in New York city. Much of the overseas relief and Zionist activity was directed from this source, while organizations like the American Jewish Committee and the American Jewish Congress, through their institutes for research, were harnessing the talents of European and American scholars to the solution of current and post-war Jewish problems throughout the world. In 1942, when the concerted effort of the nation was behind the total war effort for the extension of democratic principles throughout the world, the Jewish community of New York city was aware of its world-wide responsibility.

See also: AMERICAN CONTINENT; BROOKLYN; ETHICAL CULTURE, SOCIETY FOR; JEWISH INSTITUTE OF RELIGION; JEWISH THEOLOGICAL SEMINARY OF AMERICA; KEHILLAH; NEW YORK STATE; WORKMEN'S CIRCLE; YESHIVA COLLEGE; YIDDISH SCIENTIFIC INSTITUTE; CENTER.

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Staten Island, in New York bay, forms Richmond Borough of Greater New York. In 1942, in a general population of 174,441 (census of 1940), there were approximately 10,000 Jews residing on the island. According to one estimate, the Jewish population was 4,200 in 1910; by 1927 it had increased to 7,200, and in 1937 the figure was placed at 9,158.

The first Jew to settle on the island would seem to have been Moses Greenwald, an immigrant from Germany; his son Abram was the first Jewish child known to have been born on the island, in 1857; he was still living there in 1942. Another early family, the Levensons, established themselves in the TOTTENVILLE section. But it was not until the last two decades of the 19th cent. that a more numerous community began to emerge, concentrated on the East Shore, in the localities of NEW BRIGHTON, TOMPKINSVILLE, STAPLETON, ROSEBANK and CONCORD. At TOMPKINSVILLE, in 1888, a group incorporated the first congregation of Staten Island, B'nai Jeshurun, and later built its three-story frame synagogue. The expanding community, feeling the need for a second congregation, incorporated Agudath Achim (also Orthodox) in 1900 at New Brighton. A synagogue was erected in 1907. By that time Jews had begun to settle in the greater Port Richmond territory, and in that section, in 1907, the Conservative congregation Temple Emanu-El was founded. It built a one-story frame and limestone synagogue.

B'nai Jeshurun had several regularly elected rabbis, including Solomon Levy. B. Leon Hurwitz served as student rabbi in 1924. Otherwise services were conducted on the chief holidays by rabbis called in for those occasions. Congregation Agudath Achim was likewise served by various rabbis for the holidays. From 1922 to 1925 Moses M. Yoshor was rabbi; subsequently Zalman Dov Roshgolin was called to the pulpit, and was still the incumbent in 1942. Temple Emanu-El's first rabbi was Isaac A. Millner; he served from 1912 to 1918; was called to the pulpit in 1925, and was still serving in 1942. In 1928 an annex adjoining the Temple was dedicated to house the various educational and social activities of the congregation. From its inception Temple Emanu-El had an active sisterhood.

With the community's growth, additional congregations were founded. Tifereth Israel (Orthodox) was organized in 1916 at Stapleton under the name of Hebrew Alliance, and took its subsequent designation in 1927, when a synagogue was erected. In 1942 Morris Metzner was conducting services. Congregation Ahavath Israel (Orthodox) was organized at Tottenville in 1918, and services were held in the homes of various

members until a frame synagogue was erected in 1932. The South Shore Hebrew Alliance, on the South Shore of the Island, was organized in 1936.

At Tompkinsville, about 1929, the Jewish Community Center of Staten Island was founded, and became the hub of Jewish communal life on the island. Dr. Herman Friedel, active in Staten Island medical circles, was a leader of the Center from its inception. In 1942 Maxwell Ehrlich was president of the Center. The earliest charitable organization of the island was Chevrath Agudath Chesed Shel Emeth, organized in 1889. Later there were formed the Hebrew Charities Society and the Hebrew Benevolent Society, of which, in 1942 William Einziger was president.

In 1942 the island also had a post of the Jewish War Veterans, a section of the National Council of Jewish Women, chapters of Hadassah, and an exceptionally active lodge of the B'nai B'rith, founded in 1940. The Jewish Welfare Board became very active on Staten Island, in 1942, on behalf of the Jewish men in the armed forces stationed there. Working with the Jewish community's Committee for Defense and Recreation, of which Mrs. Jacob Stein, daughter of Abram Greenwald, was chairman, the Jewish Welfare Board instituted regular religious services for the men at Fort Wadsworth and the Staten Island Terminal United States Army Port of Embarkation.

For the most part, Staten Island Jews were engaged in business either locally or in Manhattan. A large number of them were in the professions of law, dentistry and medicine. Louis A. Dreyfus (d. 1921), industrialist and scientist, was one of the island's largest benefactors. Hero Park, on the island, was a gift of the Dreyfus family in his memory, as was also the Richmond Memorial Hospital.

NEW YORK, an eastern state of the United States, with a population of 13,379,622 (census of 1940), including about 2,206,300 Jews (1937). Much of the history of the Jewish community in New York state has been dealt with in separate articles devoted to cities having Jewish populations, in 1942, of more than 1,000. About 90 per cent of the Jews of New York state live in New York city.

During the 17th and 18th centuries, when Jewish immigration into the state was mainly Spanish and Portuguese in origin, the Jews settled principally on Manhattan Island. However, there is evidence of real estate transactions in the Albany area by Asser Levy of New York city as early as 1658, and of trading activities by a New York city Jew twenty years later. In 1820 Levy Solomons was engaged in the manufacture of snuff in Albany, and in 1838 a congregation, Beth El, was founded.

Closer to New York city than Albany and also situated on the Hudson River was the city of Newburgh where, in 1719, Lewis or Daniel Gomez established an Indian trading post. Further south and also on the Hudson is the city of Peekskill, where Solomon Levy lived in 1806. Still nearer to New York city was Westchester County, where the Hays family established itself near New Rochelle before 1732.

Enterprising Jews of New York city were keenly interested in real estate ventures in northern and western New York state. They were among the purchasers of confiscated loyalist estates following the American Revolution. Between 1805 and 1834 Aaron Levy visited upstate New York, especially the Lake George region, on business that had to do with land transactions. A partial motive behind Mordecai Manuel Noah's grandiose and short-lived Ararat project, established in 1825, was the major's keen interest in the land values of Grand Island, in the Niagara River.

In the same year as that in which Noah's project was launched, the American Society for Meliorating the Condition of the Jews established a 400-acre farm in Harrison, Westchester County. Jews converted to Christianity were supposed to be settled here, but in 1826 the project failed.

In 1838 another colonization scheme, not so well-known as Noah's project, was launched at Sholam, in Ulster County. The salient facts about this community's existence were: that eleven Jews from New York city purchased land in the community; that the colonists were supposedly cultured persons who sought social intercourse with their neighbors; that they were fairly wealthy; that they appealed to the Spanish and Portuguese congregation in New York city for help in establishing a synagogue; and that in 1842 the project was abandoned.

In the 1830's and more prominently in the 1840's the Jewish communities of New York state began to emerge. Canals, turnpikes and steamboats transported the German Jewish immigrants to the rapidly growing urban centers of Troy, Albany, Peekskill, Poughkeepsie and Newburgh, where they formed congregations and developed a communal life. Jews penetrated far north into the Plattsburg settlement. They went west to the cities of Rochester, Syracuse, Utica and Buffalo.

The population of the Jewish communities of New York state was considerably increased for the high holy days, when Jews from neighboring rural sections came in for worship. This was true of the metropolis of New York city during the 1840's and also of the small village of Plattsburg, whose Jewish community in 1942 was more than a century old. When a synagogue was built here in 1866, it became the religious center for all the Jews who eked out a livelihood as tradesmen and peddlers in the villages and outlying farms of the territory accessible to Plattsburg. On a holiday Jews would come from Vermont, from as far west as Ogdensburg, and from as far south as Whitehall. On the day following, they would leave town on as many as fifty peddler wagons, and prepared to resume trading activities in the Champlain Valley and in the Adirondacks and in the Green Mountains. There is reason to believe that the experience of Plattsburgh was not unique in this regard.

In some upstate communities it was a customary business procedure on the part of established Jewish merchants to convert indigent newcomers into pack peddlers. Credit for a bundle of merchandise was extended, and business careers were launched as merchandise was sold from door to door. The average German Jewish peddler had scant knowledge of the English language. Isaac Mayer Wise relates that a peddler who had lost a slip of paper on which were written the few English words essential to the transaction of business complained to Wise in German of having lost his entire English vocabulary. Once the initial stage had been passed, however, there was always the institution of the free loan society to which the more enterprising could appeal to establish a permanent store.

Among the earliest congregations in New York state were Anshe Emeth of Albany, founded in 1850; Beth El (1847) and Beth Zion (1850), founded in Buffalo; Brith Kodesh, founded in Rochester in 1848; Society of Concord, founded in Syracuse (1846). In New York city there were approximately fourteen congregations established in 1850 or earlier; they were: Ahawath Chesed (1848), Anshe Chesed (1830), Beth Abraham (1850), Beth Israel (1846), Bikur Cholim (1849), Bene Israel (1847), B'nai Jeshurun (1825), Emanu-El (1845), Shaaray Hashomayim (1841), Rodof Sholom (1842), Shaare Rachamim (1849), Shaaray Tefilla (1846), Shaaray Tsedek (1839) and Shearith Israel (late in the 17th cent.). According to the census of 1850, synagogue property in New York state was valued at $211,000; included in this amount were six synagogues in New York city, valued at $115,000. In 1860 the number of congregations in New York state had increased to twenty. In 1870 there were forty-seven congregations in New York state and thirty-three synagogue buildings. It is to be remembered that in compiling these statistics the census bureau defined as churches solely those "institutions in the community known and recognized." It is believed that such a definition must have resulted in the omission from consideration of a number of small congregations which were newly organized. In 1877 nineteen cities in New York state reported the existence of fifty-three congregations. There were three congregations in Albany, one in Elmira, one in Platts-

burg, one in Hudson, one in Poughkeepsie, two in Buffalo, seven in Brooklyn, two in Rochester, twenty in New York city, two in Utica, three in Syracuse, one in Newburgh, two in Troy, one in Ogdensburg, one in Schenectady, one in Oswego, one in Kingston, two in Rondout, one in Suspension Bridge. In 1890 the number of congregations had increased to 179, of which 152 were Orthodox and twenty-seven Reform. Of these, 135 were situated in New York city. This increase was perhaps more apparent than real, for the census enumerators had adopted a more liberalized attitude as to what constituted a church, while the 1877 enumeration listed only congregations reporting.

In 1900 the Jewish population was estimated at between 400,000 and 600,000, with the more important communities situated in Albany, Buffalo, Elmira, New York city, Rochester, Syracuse, and Troy. Forty-one cities and towns had one or more Jewish institutions. Of these, thirty-seven had regularly organized congregations, while four cities had no communal religious organization. There were approximately 212 congregations in New York state (121 of which were in New York city), with 148 reporting a membership of 17,404 families affiliated. There were 106 schools, seventeen of which were affiliated with the Hebrew Sabbath School Union of America. Exclusive of New York city, there were thirty-nine charitable societies and ten mutual benefit associations. In two cities there were branches of the Alliance Israélite Universelle; in seven cities there were sections of the National Council of Jewish Women; in nine cities there were thirty-two Zionist societies; in twenty cities there were 342 lodges, 254 of which were in New York city. Fifty-five of these were of the Independent Order B'nai B'rith, fifty-eight of the Independent Order Free Sons of Israel, ninety of the Independent Order Sons of Benjamin, 106 of the Order Brith Abraham, and thirty-three of the Order Kesher Shel Barzel.

The following information is available about Jewish communal organization in New York state in 1907: ALBANY, with an approximate Jewish population in 1907 of 3,500, maintained congregations Beth El (1838), Beth El Jacob (1841), Beth Emeth (1885), and Brith Sholom (1870). There were several charities, mutual benefit societies, literary and social clubs.

In 1907, AMSTERDAM (about 250 Jews) had two congregations. Sons of Israel was organized in 1882, and Temple Israel was founded in 1873. ARVERNE, Long Island, maintained Congregation Derech Emuno (1905). ASTORIA, Long Island, supported Mishkan Israel. AUBURN (about eighty Jews) had one congregation, B'nai Israel. BATH BEACH, Long Island, with about 450 Jews, maintained Congregation Sons of Israel (1896). Situated in BELLPORT, Long Island, was the Jewish Working Girls' Vacation Society.

BINGHAMTON (about 500 Jews) had Congregation Sons of Israel, organized in 1885, a Hebrew Benevolent Society, and a Hebrew Free School Society. The 10,000 Jews in BUFFALO in 1907 maintained Congregation Ahavas Achim (1890), Ahavath Sholem (1890), Berith Israel Anshe Sephard (organized in 1887), Berith Sholem (1893), Beth El (1847), Beth Jacob, Beth Zion (1865), and Dorshe Zion (organized in 1907). There were a number of charities, mutual benefit societies, and educational societies. CONEY ISLAND, with about 700 Jews, maintained Congregation Anshe Emeth (1893). CORONA, Long Island, had the Corona Hebrew Association. ELMIRA'S 1,800 Jews supported Children of Israel (1862), Shomre Hadath (1883), and Talmud Torah (1888). GLENS FALLS, with an estimated Jewish population of 100, had Congregation Shara Tefilla. GLOVERSVILLE, with an estimated Jewish population of 800, had Congregation Kenesseth Israel, organized in 1891. HAVERSTRAW had an estimated Jewish population of 232 and a congregation, Sons of Jacob, organized in 1896. There was a congregation in HUDSON, organized in 1867, named Anshe Emeth. ITHACA, with an estimated Jewish population of 120, had Congregation Chevra Kedusha. KINGSTON, with about 789 Jews, maintained three congregations, Agudath Achim, Ahawath Israel, and Emanuel. The United Hebrew Charities of the City of Kingston was organized in 1907.

LAKE PLACID, with an estimated Jewish population of sixty-two, maintained the United Hebrew Community of Lake Placid, organized in 1903. In MOUNT VERNON there was Sinai Temple, founded in 1906, with George Alexander Kohut as rabbi. NEWBURGH, with about 500 Jews, had two congregations, Agudas Achim and Beth Jacob. NEW ROCHELLE, with an estimated Jewish population of about 250, supported Anshe Sholom and Temple Israel, the latter organized in 1906. NIAGARA FALLS (about 250 Jews) maintained Temple Beth El, organized in 1905. OGDENSBURG, with about seventy-five Jews, maintained Congregation Anshe Zophen. OLEAN, with about 100 Jews, established Congregation B'nai Israel in 1884. OSSINING had 120 Jews in 1907 and a congregation, Sons of Israel, organized in 1891. PEEKSKILL, with an estimated Jewish population of 300, maintained the First Hebrew Congregation of Peekskill, founded in 1894. PLATTSBURGH, with about 125 Jews, organized Beth Israel in 1862.

In PORT CHESTER, Knesses Israel was organized in 1892 and Teferes Israel in 1906. There was a Hebrew Free Loan Society, a Hebrew Ladies' Society, and a Hebrew Progressive Association. The Port Chester Hebrew Independent Lodge constituted a mutual benefit organization. PORT JERVIS supported a Hebrew Association. POUGHKEEPSIE, with an estimated Jewish population of 200, maintained the Brethren of Israel congregation. ROCHESTER, with an estimated Jewish population of 10,000, maintained Congregation Agudas Achim Nusach Ary (organized in 1892), Ahawas Achim Anshe Rodoshkowitch (organized in 1905), Anshe Poland (organized in 1904), Bena David (organized in 1887), Beth Haknesses Hachodesh (organized in 1887), Beth Israel (founded in 1874), Chaytim Chevra (founded in 1896) and Vaad Hakolel (founded in 1894). In addition, there were a number of charities. In ROCKAWAY BEACH, Long Island, Temple of Israel was organized in 1896. In ROOSEVELT, Long Island, Congregation of Saving Justice was established. SAG HARBOR, in Long Island, supported the Jewish United Brethren and Mishkan Israel. In SARATOGA SPRINGS, with an estimated Jewish population of forty, there were Chevra Shaarei Tefillah and the Jewish Aid Society, which was organized in 1906. In SCHENECTADY, with an estimated Jewish population of 1,000, were the congregations Agudas Achim (1905), Ahawath Israel, Chai Odom, Gmilas Chassodim, Hungarian Chevra, Ohab Zedak, and Schaari Schamajim. There was a Sharon Springs Synagogue in the community of SHARON SPRINGS, and a congregation, Sons of Israel, in SPRING VALLEY. In NEW BRIGHTON, Staten Island, there was Congregation B'nai Jeshurun, while in PORT RICHMOND, Staten Island, Emanuel Congregation was founded in 1906.

SYRACUSE, with about 10,000 Jews in 1907, maintained a number of congregations. Among them were Adath Israel (1882), Adath Jeshurun (1864), Adath Yeshurun (1872), Ahavas Achim (1893), New Beth Israel (1854), Poale Tsedek (1896), Society of Concord (1841). There were several charities, including the Syracuse branch of the Jewish Orphan Asylum of western New York, organized in 1878. Anshe Hashoran of TANNERSVILLE was incorporated in 1902 and maintained by a Jewish community of about 100. TROY, with about 1,800 Jews, maintained Congregation Beth Israel Bickur Cholim (1870), Berith Sholom (1866), Chayai Odam (1887), and Sharah Tephilah (1880). TUPPER LAKE'S Jewish population of about 125 maintained Beth Joseph (1905). UTICA'S 2,000 Jews established Beth El (1903), House of David (1901), House of Israel, House of Jacob and Union of Brothers. WATERTOWN, with about 160 Jews, maintained Congregation Standard of Israel. WEST ARVERNE, Long Island, supported Israel Temple. YONKERS, with 3,000 Jews, supported Ohab Zedek.

The entrance of large numbers of East European Jews into New York city after 1881 led to efforts to reduce urban congestion by distributing them on the land. By the end of 1904 there were 161 Jewish farmers owning 14,000 acres in Sullivan and Ulster counties. In 1909 there were seven Jewish farmers' associations in New York state. In 1911 the first Jewish farmers' credit union was formed, and in 1917 a special county agent, jointly responsible to the Jewish Agricultural Society and the New York State College of Agriculture, was employed to work among the Jewish farmers of New York state.

A report of the New York State Department of Health, in 1916, revealed the existence of bad sanitary conditions in Ulster and Sullivan counties. Because of the great many Jewish farmers in this area, the Jewish Agricultural Society designed a program for improved sewage and garbage disposal and a better water supply.

Ulster and Sullivan counties were popular vacation resorts, and numbers of Jewish farmers maintained boarding houses in conjunction with their agricultural activities. The farmer would rent rooms and sell the boarders food products which were home-grown. Such small beginnings frequently proved to be the foundations of huge Catskill Mountain hotel enterprises which were opened for two or three months of the year and catered almost exclusively to Jewish vacationists who were residents of New York city.

In the 20th cent. the number of Jewish congregations in New York state increased rapidly. In 1906 there were 378; in 1916 there were 798; in 1926 there were 1,228; and in 1936 there were 1,560. The Jewish group, according to the United States Census of Religious Bodies (1936), ranked second to the Roman Catholic with regard to the number of church edifices maintained. The Methodist Episcopal Church ranked third.

Of New York state's 1,560 Jewish congregations (in 1936), 1,524 were urban and thirty-six were rural.

Apart from the data on New York city, there is little demographic material on the Jewish communities of New York state. However, as early as 1879 Rabbi S. Falk attempted to evaluate the occupational structure of Buffalo Jewry, which may have been typical of other Jewish communities in the state. At that date, Falk revealed, there were one banker, one barber, three wholesale butchers, one carpenter, twelve cattle dealers, at least sixteen retail cigar makers, one wholesale cigar maker, one cigar dealer, about eighteen retail clothiers, six clothing manufacturers, two dry goods dealers, one editor, two fancy goods dealers, two farmers in the vicinity of the city, one dealer in furnishings, one hardware dealer, one insurance agent, five wholesale jewelers, five metal dealers, three milliners, three ministers, one musician, two persons engaged in the wholesale piece goods business, five retired merchants, one shoemaker, dozens of tailors, four teachers, one wholesale variety dealer and one retail variety dealer.

Early in 1938, or almost sixty years after Falk's study, the Jewish community of Buffalo was surveyed by the Conference on Jewish Relations in cooperation with the Bureau of Jewish Education. At that date there were approximately 18,000 Jews in Buffalo. Of these, 14,457 replied to questions about their nativity and 5,193 stated that they were foreign-born. The total population of the city of Buffalo was 573,076.

The occupational distribution of 5,659 gainfully employed Jewish workers in Buffalo in 1938 was found to be as follows:

Social-Economic Classss	*Total*		*Male*		*Female*	
	Number	*Per Cent*	*Number*	*Per Cent*	*Number*	*Per Cent*
Professional persons	809	14.3	638	14.3	171	14.1
Proprietors, managers and officials	1,465	25.9	1,430	32.2	35	2.9
Clerks and kindred workers	2,015	35.6	1,069	24.0	946	77.9
Skilled workers	919	16.3	888	20.0	31	2.5
Semi-skilled workers	171	3.0	163	3.7	8	0.7
Unskilled workers	182	3.2	171	3.8	11	0.9
Unclassified and others	98	1.7	86	2.0	12	1.0
Total	5,659	100.0	4,445	100.0	1,214	100.0

The following information was available concerning Jewish communities in New York state in 1942:

ALBANY (separately treated).

AMSTERDAM, situated on the steep hills above the Mohawk River, was in 1890 a rapidly growing center of the carpet and broom industry. This was due largely to the enterprise of Julius Wasserman, one of the earliest Jewish settlers and founder of the Amsterdam Broom Company. A handful of immigrants, most of whom came from Germany, formed the Temple of Israel Society in 1874, and in the next year called to their service as rabbi Joseph Gregar, who remained with the congregation until 1887. About that time the sisterhood, Deborah Society, was established. In 1900 Amsterdam's 250 Jews worshipped in the Temple of Israel (Reform) and the Sons of Israel Synagogue (Orthodox). In 1942 Harry S. Jacobs was rabbi of Congregation Sons of Israel and Kurt L. Metzger was rabbi of Temple of Israel. At that time the Jewish population of Amsterdam was estimated at 450.

Prominent representative Jews of Amsterdam, in addition to Julius Wasserman, who served as postmaster in 1886 and donated a laboratory named for him to the Amsterdam city hospital, were Morris Lowenstein, assistant postmaster, and Jerome S. Lovenheim, county attorney. Carl S. Salmon, assistant district attorney for Montgomery County from 1914 to 1917, was mayor of Amsterdam from 1924 to 1929.

BINGHAMTON (separately treated).

ELMIRA (separately treated).

GLOVERSVILLE, the principal glove-manufacturing center in the United States, situated about fifty miles northwest of Albany, had, in 1942, about 1,400 Jews in its total population of 23,329 (1940). The Jews who first settled in Gloversville, in the 1850's, were of German origin. The first Jewish child born in the city (1859) was Lucius Nathan Littauer, the philanthropist.

An Orthodox congregation, Kenesseth Israel, was organized in 1891. In the early 1900's the Jewish community also had a Workmen's Circle and a branch of the Socialist Territorialist Labor Party. In 1926 a building, the gift of Lucius Nathan Littauer, was erected to house the religious and social activities of the Jewish Community Center, which thereafter became the leading organization of the Gloversville Jews. Newton J. Friedman, who was active in social work, served as rabbi and director of the Center in 1937 and 1938. In that period the Center was affiliated with the Union of American Hebrew Congregations. The city of Gloversville erected a statue to Littauer in 1929.

HORNELL and vicinity, in 1942, had about 120 Jews and the Erlich Hebrew Center.

ITHACA, the seat of Cornell University, numbered in it total population of 19,730 (census of 1940) approximately 400 Jewish residents (1942). In addition, about 800 Jewish students, of whom some 500 came from New York city, were attending Cornell University.

Although a Jewish Woman's Aid Society was organized as far back as 1891 and the Orthodox Congregation Chevra Kedusha, formed by a group of Russian Jewish immigrants, was in existence in the early 1900's, it was not until much later that a substantial community emerged, consisting of settlers who moved in from neighboring cities and from New York city. In 1928 Congregation Beth-El was organized, and a Temple built. Religious activities were, in the main, confined to the observance of the high holy days and to occasional Sabbath services. The Temple had a sisterhood, and the community organized a lodge of the B'nai B'rith.

The actual center of Jewish life in Ithaca came to be the Hillel Foundation established at the university in 1929. The Foundation sponsored for the students a Jewish cultural program, Hebrew-speaking groups, Zionist activities, and the like. Major activities included the annual United Jewish Appeal, aid to refugees, and united religious endeavors with Catholic and Protestant student groups. The successive directors of the Hillel Foundation were Isidor Hoffman, Maurice Pekarsky, Ephraim Fischoff, David Polish, and Judah Shapiro, who was serving in 1942.

Jews on the staff of Cornell University in 1942 were: Simon Bauer, instructor in chemistry; Louis Boochever, director of the department of public relations; Harry Caplan, chairman of the classics department; David Dropkin, Westinghouse research associate; Daniel Drucker, instructor in engineering; Michael Golomb, research in engineering; Louis Guttman, instructor in sociology; Fritz Herzog, instructor in mathematics; Henry Hurwitz, instructor in chemistry; W. A. Hurwitz, chairman of the department of mathematics; Mark Kac, instructor in mathematics; G. L. Kreezer, assistant professor of psychology; Philip Levine, assistant professor at the Veterinary College; Jacob Papish, professor of chemistry; Jack Posin, instructor in Russian.

In the community outside of the university, Ithaca Jews were largely engaged in retail merchandising of various kinds. A number were engaged also in the professions of law, medicine and dentistry.

JAMESTOWN had a Jewish population of about 229 in 1942. It supported Congregation Hesed Abraham.

LIBERTY had a Jewish population in 1942 of approximately 600. Ahavath Israel was organized in 1915, and had as rabbi in 1942 Israel Lebendiger. Other Jewish institutions in the community were Maimonides Hospital (1926) and a chapter of Hadassah (1940). Early Jewish arrivals in this community came from Russia during the last two decades of the 19th cent.

MALONE had a Jewish community in 1942 of about forty-five. It supported Beth El Congregation.

MAMARONECK in 1942 had about 975 Jews, and maintained the Mamaroneck Hebrew Institute (Orthodox). The rabbi at that time was William Novick. Jews first settled in the community in 1890.

MASSENA had a Jewish population in 1942 of about 175. An Orthodox synagogue was founded about 1902 by a group of immigrants from Lithuania who arrived in the community between 1897 and 1900. B. Brenglass was rabbi in 1942.

MIDDLETOWN, with about 850 Jews in 1942, maintained the Synagogue and Community Center of the Middletown Hebrew Association, organized in 1916. This was a Conservative institution, of which Abraham Simon was rabbi in 1942. The center was a meeting place for Jews in the nearby communities of Goshen, Florida, Warwick, Howells, Circleville, Slate Hill and Chester.

MONTICELLO (separately treated).

MOUNT VERNON (separately treated).

OLEAN had about 250 Jews in 1942. It maintained B'nai Israel Congregation (Conservative), organized in 1882. Its rabbi in 1942 was Joseph Harold Freedman.

NEW ROCHELLE (separately treated).

NEWBURGH (separately treated).

PLATTSBURG had in 1942 a Jewish population of about 225. Its congregation, Beth Israel (Reform), was founded in 1861, and seven years later a B'nai B'rith lodge was organized. Associated with the synagogue was a school in which supplementary instruction was given to Jewish children in religion, history, Hebrew and German. The rabbi was the sole teacher. In order to provide better school accommodations, an annex was built in the rear of the synagogue in 1878. In 1882 the Reform Movement had made sufficient inroads to cause family pews and an organ to be installed. In 1913 Beth Israel joined the Union of American Hebrew Congregations as a Reform synagogue. Solomon Schoenkopf was rabbi in 1942.

POUGHKEEPSIE (separately treated).

ROCHESTER (separately treated).

SUFFERN, in 1942, maintained a Jewish community of about 385. Its members supported Sons of Israel Congregation (Conservative), of which Moses Rosenthal was rabbi. Jews first settled in Suffern in the 1880's and 1890's.

The congregations in SCHENECTADY, SPRING VALLEY, SYRACUSE, TROY, UTICA, WHITE PLAINS and YONKERS are treated in articles devoted to these communities.

TARRYTOWN had, in 1942, a Jewish population of about 750, which maintained the Hebrew Congregation of Tarrytown and North Tarrytown (Conservative). Jews first settled in this community about 1887, and a synagogue building was erected in 1904. Rabbi of Tarrytown congregation in 1942 was Jacob M. Cohen.

TUCKAHOE had about 750 Jews in 1942. Genesis Hebrew Center was founded in 1936; and Leo Shubow was rabbi in 1942. Jews first settled in Tuckahoe about 1905.

The following is a partial list of the Jews of New York state, exclusive of New York city, who have held public office:

MEMBERS OF CONGRESS: Lucius N. Littauer, of Gloversville (1897-1907); Meyer Jacobstein (1923-29).

MEMBERS OF THE STATE LEGISLATURE: Benjamin Isaacs, of White Plains (1788); Simon L. Adler, of Rochester (1910-26); Benjamin F. Feinberg (1936-). Simon L. Adler was United States district court judge (1927-34).

STATE OFFICIALS: Michael H. Hirschberg, of Newburgh, member of the state supreme court (1896-1917); Louis W. Marcus, of Buffalo, member of the state supreme court (1906-23); Simon W. Rosendale, of Albany, assistant district attorney of Albany County (1863), city recorder (1868-72), state attorney general (1892-94); Irving I. Goldsmith, of Saratoga Springs, member of the state supreme court (1927-30); Alfred L. Simon, district attorney of Saratoga county (1937-39); Samuel J. Harris, of Buffalo, member of the state supreme court (1934-); Abraham E. Gold, of Binghamton, member of the state supreme court (1939-); David Diamond, of Buffalo, member of the state supreme court (1941-).

LOCAL OFFICIALS: Michael Hays, of Pleasantville, assessor (1788); Simon Fleischman, of Buffalo, president of the city council (1896-1900); Morris Block, mayor of Kingston (1906-10; 1924-26); Leopold Minkin, municipal court judge of Albany (about 1924); Myer Einstein, mayor of Dunkirk (1907); Julius Frank, mayor of Ogdensburg (1915-18); Myer W. Weinstein, of Buffalo, collector of customs; Joseph Beir, of Rochester, alderman (1865); David Wile, of Kingston, city treasurer; David Heller, mayor of Elmira (1925); Julius Jacobson, president of the city council of Glens Falls; Monroe Steiner, mayor of Larchmont (1930); Joseph Fried, mayor of Lawrence; Paul Weiss, mayor of Dunkirk (1929); Abraham Adelberg, mayor of Cedarhurst (1928-33); Herman Baer, mayor of New Hyde Park (1931); Eugene H. Lehman, mayor of Tarrytown (1931-33); Carl S. Salman, mayor of Amsterdam (1924-29); H. S. Green, mayor of Tarrytown (1933); Isaac Adler, Rochester city council (1927-33), vice-mayor (1928-34), acting-mayor (1933); Nathan Leffler, mayor of Monticello (1936-37); Julius M. Goldstein, the first elected mayor of Oneida; Jacob A. Goldbach, mayor of Buchanan (1934); William Blumberg, mayor of Cedarhurst (1933); Samuel B. Dicker, city councilman of Rochester (1937), mayor (1938-).

On April 16, 1941, Governor Herbert H. Lehman signed the Mahoney Bill forbidding racial discrimination in defense industry. The Andrews bill, signed on April 30, 1941, made discrimination in such employment a misdemeanor punishable by fine or imprisonment.

The following Jewish periodicals were published in New York state in 1942, exclusive of those in New York city: *Buffalo Jewish Review,* a weekly (founded in 1917); *Jewish Ledger,* a weekly published in Albany (founded in 1932); *Jewish Ledger,* a weekly, published in Rochester (founded in 1934); *The Voice,* a weekly, published in Yonkers (founded in 1933).

See also: ALBANY; BINGHAMTON; BUFFALO; ELMIRA; KINGSTON; MONTICELLO; MOUNT VERNON; NEW RO-

CHELLE; NEW YORK (city); NEWBURGH; POUGHKEEPSIE; ROCHESTER; SCHNECTADY; SPRING VALLEY; SYRACUSE; TROY; UTICA; WHITE PLAINS; YONKERS.

Lit.: American Jewish Year Book, 1907-8 and 1940-41; Falk, S., "A History of the Israelites of Buffalo," *Publications of the Buffalo Historical Society,* vol. 1, pp. 289-304; United States Department of Commerce, Bureau of the Census, *Religious Bodies, 1936;* Flick, A. C., edit., *History of the State of New York,* vol. 9 (1937) 203-28; Linfield, Harry S., *Statistics of Jews and Jewish Organizations, Historical Review of Ten Censuses, 1850-1937* (1939); Engelman, Uriah Z., "Demographic Note on Jewish Families in Buffalo," *Jewish Social Studies,* vol. 3, pp. 399-408.

Long Island includes the Borough (the County) of Queens of greater New York, and Nassau and Suffolk counties of the state of New York. The Borough of Brooklyn (Kings County) is also in Long Island, but because of its size and previous independence as a city, it is not included under Long Island, and is treated under its own caption.

Long Island is a unique area in that of its more than one hundred communities, incorporated as villages and unincorporated, more than one-half had organized Jewish communities in 1942, with eighty-five congregations of record that maintained synagogues housed in their own buildings.

Jewish history in Long Island dates back to the American Revolution. As early as 1745, Jews lived in the villages of New Utrecht, New Lots and Gravesend, which later became parts of Brooklyn. Whatever Jewish communal life there was in these villages, however, was destroyed during the Revolutionary War, and the Jews were scattered. As far east as Easthampton, on Long Island, a Jewish refugee named Sarah Isaacs married William Payne: their son, John Howard Payne, was the author of *Home, Sweet Home.*

But it was not until after the Civil War that Jews from Brooklyn and Manhattan began to venture into the rural sections of the Island and to establish permanent homes in the villages. They began as peddlers, and then settled as small storekeepers. After the 1880's, more prosperous Jewish residents of Brooklyn and Manhattan came to the Island resort villages, such as those on the Rockaway Peninsula, during the summer; and soon, young married couples, desiring to raise their children outside of the environs of the crowded city, became Long Island commuters.

Three factors contributed to the unique growth of the Long Island communities: the pressure of population in Manhattan and the Bronx, the constant growth of transportation facilities and the elimination of old sections of Manhattan which gave way to modern housing. Finally, the World's Fair of 1939 and 1940, which was simultaneous with the opening of the city-owned Independent Subway, gave a tremendous boost to the increase in Jewish population in the Forest Hills, Kew Gardens, and Flushing sections of Long Island, which are part of the Borough of Queens. Along Queens Boulevard, literally miles of apartment houses were erected, which resulted in a constant flow of Jewish residents from Manhattan, the Bronx, and Brooklyn into this section of Long Island. The fact that congregations offering religious education for children sprang up in so many of the Long Island villages also proved a magnet that drew Jewish residents to these localities. In numerous instances, these residents simultaneously belonged to congregations in the greater city by attachment and tradition, but also joined the membership of the local congregations on the Island.

The first congregation (Orthodox) on Long Island was founded in the village of Hammels in 1890. The first Reform congregation was founded in Far Rockaway in 1908. Philanthropically, the Long Island Jewish communities support the New York and Brooklyn Federation for the Support of Jewish Philanthropic Societies. For the overseas philanthropies, these communities make their contributions through the New York City United Jewish Appeal.

A brief account of the organized Long Island Jewish communities follows:

ARVERNE, in Queens County, had two Orthodox congregations in 1942: Derech Emunah (organized 1919) and Kneseth Israel (organized 1922). Derech Emunah, known also as the Jewish Community Center of Arverne, acquired a one-story brick building, dedicated in 1930, in which it maintained, besides the synagogue, a Hebrew school and a cultural center for young men and women. From 1931 on the rabbi was Sam Horowitz. Kneseth Israel moved into its one-story brick synagogue in 1931. From 1931 on the rabbi was Isaac Blau.

ASTORIA, in Queens County, with a population of 127,879 (census of 1940), including about 5,000 Jewish families, according to one estimate, or, according to another, about 15,000 Jews, had several Jewish congregations in 1942. Most of the Jews resident in Astoria moved there from 1923 on, when transportation facilities began to make the community accessible to New York.

For all of ten years, from 1894 on, a Minyan met for worship in the home of Davis Albert. In 1905 the first Jewish congregation, Mishkan Israel (Orthodox), was organized. A synagogue—a one-story wooden structure (afterwards remodeled)—was built the same year; a priest of the neighboring Roman Catholic church of Our Lady of Mt. Carmel (Father Walsh) contributed $250 to help pay the mortgage. Rabbi of Mishkan Israel from 1938 was Kalman Trivash.

In 1914 The First Hebrew School of Astoria was organized (incorporated 1917), and a building acquired in 1915. Henry H. Rubins served at the Hebrew School as the first rabbi of the Jews of Astoria (1922-23). In 1927 the school assumed the name of Congregation Beth El of Astoria (Orthodox). Its synagogue, a two-story brick building, was erected in 1936. Jonah E. Caplan was rabbi from 1935 on. In 1940 the Hebrew school was named after Gussie Leah Kluger. The Bertha Klein Memorial Library of Beth El was founded in 1936. Beth El laid out its own cemetery.

Congregation Beth Jacob (Orthodox), originally organized as Congregation Ahavas Torah (1924), dedicated its synagogue, a one-story brick building, in 1928. The first rabbi was Benjamin Ruditzky (1935-39); his successor was Morris H. Finer (1939-41); Alexander S. Gross was rabbi in 1942. Beth Jacob maintained a Talmud Torah and had its own cemetery.

The Astoria Center of Israel (Conservative) was organized in 1925 by former members of Mishkan Israel. In 1926 it moved into a two-story brick building, in which it established a Hebrew school and other communal organizations, besides the synagogue. The first rabbi was Joshua L. Goldberg, whose service began in 1926; in 1942 he was a chaplain in the United States Navy.

BALDWIN, an unincorporated village of Nassau county, had approximately 400 Jewish inhabitants in 1942. Although there was a slowly growing Jewish community before then, it was not until 1922 that the Jewish Sisterhood was organized. In 1929 the Baldwin Jewish Center was founded. A building for the Center was erected in 1940 to house religious and communal activities which included, in addition to Conservative religious services, a religious school and a Hebrew school, the women's auxiliary and the men's club. Student rabbis conducted high holy day services until 1940, when Simon Noveck was elected rabbi of the Center.

BAY SHORE, in Suffolk County, had (1942) about 125 Jewish families who were permanent residents; in and about the town there were some 200 Jewish families, or 600 persons. Most of them settled there after the first World War.

In 1897 the United Hebrew Benevolent Association of Bay Shore—the first Jewish organization in the community—purchased a plot of ground for a cemetery. There were about eight or ten Jewish families in 1902 in Bay Shore, most of

these originally immigrants from Russia. It was not until 1919 that the United Hebrew Congregation of Bay Shore was incorporated. The congregation purchased the old firehouse, which was remodeled into a synagogue.

The Jewish Center of Bay Shore (Conservative), organized in 1933 and serving the neighboring communities of Islip, Brightwaters, Islip Manor and Brentwood, was an outgrowth of the United Hebrew Congregation. The rabbi in 1942 was Isidore S. Meyer.

BAYSIDE, in Queens County, had an Orthodox congregation in 1942, the Bayside Jewish Center. Organized in 1924, the congregation built and dedicated a two-story brick synagogue the same year. From 1929 on the rabbi was Frank Zimmerman, a contributor to this Encyclopedia.

BELLE HARBOR, see ROCKAWAY PARK.

CEDARHURST, in Nassau County, an incorporated village on the Rockaway peninsula, included in 1942 about 1,350 Jews in its general population of 5,463 (census of 1940). Many of these Jews first came there in the 1890's as summer residents.

Temple Beth El (Conservative) was founded in 1923 by Leon Sanders, who had been a judge of the municipal court in New York city from 1903 to 1913. The synagogue was erected three years later and, in 1933, an addition was built to serve as a community center and religious school. The first rabbi was Nathan Blechman; he was succeeded by Moses Abels. Harry Jacobs was rabbi from 1931 to 1937, and his successor, Edward T. Sandrow, was serving as rabbi in 1942.

Abraham A. Adelberg was three times elected a mayor of Cedarhurst without opposition (1928-32), and William L. Blumberg succeeded him as mayor (1933-37).

CORONA, in Queens County, had about fifty Jewish families in 1903; in 1942 there were about 1,500. In 1903 Anshe Kesser Congregation (Orthodox) was organized. The congregation dissolved in 1935 when its synagogue was destroyed by fire. Later a number of its members joined the newly formed Jewish Community Center of Corona (Conservative). Tifereth Israel (Orthodox) was organized in 1906. The congregation acquired a three-story brick and stucco synagogue and also a cemetery tract. In 1913 the Orthodox Congregation Anshe Emeth (incorporated in 1922 as Machzika Talmud Torah Anshai Emeth of Corona) was organized, and opened a Hebrew school in 1914. In 1918 Anshe Emeth erected its own building. Members of these three Orthodox congregations united in the Jewish Council in 1928 to elect Abram M. Kagan as their rabbi; he was still serving in that capacity in 1942. In 1938 another Orthodox congregation, Ahavath Achim, was founded, and also came into the group headed by Rabbi Kagan.

The Northside Hebrew Congregation (Conservative) was organized in 1913, and dedicated its synagogue in 1923. The first rabbi was S. Longer, succeeded in 1939 by Zvi Anderman. The Jewish Center of Corona (Conservative) was organized in 1926. It merged in 1929 with the Young Men's and Young Women's Hebrew Association (which had been in existence from 1922) to form the Jewish Community Center of Corona. The Center building, erected in 1922, was rebuilt in 1938, housing, in addition to the synagogue, a Hebrew school and several Jewish social and educational groups. From 1939 on Alfred H. Kahn was rabbi.

A Jewish credit union was established in Corona in 1914. In 1931 a Hebrew free loan association was organized by a number of Jewish women. The Corona Lodge of Brith Abraham was organized in 1914.

EDGEMERE, In the Rockaways area in Queens, organized an Orthodox congregation, Shaare Zedek, in 1918. In that year a one-story brick synagogue was built; it was enlarged in 1939. A Talmud Torah, erected adjoining the synagogue, was used not only for prayer and study but as a community center, and was likewise enlarged in 1937. The first rabbi was Hyman Solomon, who served from 1918 to 1927; the rabbi in 1942 was Mordecai Schuchatowitz, whose service began in 1934.

FAR ROCKAWAY, in Queens, had, in 1942, an estimated 7,500 permanent Jewish residents in a total general population of 13,902 (census of 1940). Population figures were always considerably increased during the summer months by the annual influx of vacationists.

As far back as the early 1900's, services for the summer residents were organized and conducted in the Nebenzahl Building, over the department store of A. Louis Nebenzahl. Of this first summer organization Hezekiah Kohn, prominent in New York's religious and communal activities, and father of the poet Annette Kohn, was president. Then, in 1908, the Jews of Far Rockaway organized Temple Israel as a Reform congregation, destined to become the leading Reform congregation on Long Island. Three years later, in 1911, a frame house of worship was erected. Temple Israel called to its pulpit a succession of notable rabbis: the first was Israel Mattuck (1909-12), who in 1942 was spiritual head of the Liberal Jewish Synagog of London. There followed Ephraim Frisch (1912-15); David Fichman (1915-16); Isaac Landman (1917-28), editor of this Encyclopedia; and William B. Schwartz, who served in Far Rockaway from 1928 to 1930, when the congregation erected its beautiful synagogue in Nassau County.

In 1910 Jews of Far Rockaway who preferred to retain the Orthodox ritual withdrew from Temple Israel and formed Congregation Shaarei Tefila (Gates of Prayer). Among the original members was Frederick Wolkow, who began a long period of service as cantor in 1910, and was still serving in 1942. Shaarei Tefila built and dedicated its synagogue, a two-story brick structure, in 1915, and later erected a center building. Successive rabbis in its pulpit were Benjamin Lichter (1911-19), Raphael Melamed (1920-22), and Norman Salit (1923-28). Irving Miller, who started his service in 1929, was the incumbent in 1942.

In 1942 Far Rockaway supported two additional Orthodox congregations. Kneseth Israel, organized in 1924, had as its first rabbi Abraham Kahan, who served until 1930. He was succeeded by Selig Fortman, who was the incumbent in 1942. In 1930, when Temple Israel left Far Rockaway, Kneseth Israel purchased the original Temple Israel synagogue, and was worshipping there in 1942. On leaving Kneseth Israel, Rabbi Abraham Kahan organized Beth Midrash Horav congregation, and was still its rabbi in 1942.

A. L. Nebenzahl came to the United States in 1879, and sold dry goods over the whole of Long Island between 1879 and 1882. He opened a department store in Far Rockaway in 1882. He helped found and organize the first Temple in Far Rockaway, Temple Israel, which met in the Nebenzahl Building in its early years. Nebenzahl contributed generously to many charities in the Rockaways, and was the founder of St. Joseph's Hospital.

FLUSHING, in Queens, had in 1942 about 100,000 inhabitants, including, according to one estimate, about 7,000 Jews, or, according to another estimate, about 10,000. There were local merchants in Flushing, who were Jews, in the 1880's; most of the 1942 Jewish population, however, had moved there from other parts of New York city when the subway was built.

The first Jewish organization in Flushing, which appears to have been the first also in Long Island, was the Conservative Congregation Shaarei Tefilla (Temple Gates of Prayer), founded in 1896 (incorporated 1922). The initial meeting took place in the home of David Ellensohn. The first rabbi was Morris Lichtenstein. Jacob Grossman was rabbi from 1928 to 1933. Abraham A. Dubin served as rabbi from 1934 to August, 1942, when he became a chaplain in the United States Army; Rabbi Harry Katzen succeeded him. The synagogue, a two-story brick building, was erected in 1921. The Center building, next to the synagogue, was built in 1931. The congregation conducted a daily Hebrew school and owned three tracts of land for use as cemeteries.

The Free Synagogue (Reform) was organized in 1917. Its first building, later used as the community house, was purchased in 1921; its synagogue was erected in 1927. Bernard Cantor, the first rabbi of the congregation, was called to the pulpit in 1920; later that year, while overseas with a unit of the Joint Distribution Committee, he was murdered by bandits in the Ukraine. Max Meyer, elected in 1923, was rabbi in 1942. The congregation owned its own cemetery.

The Flushing Jewish Center (Orthodox), organized in 1937, was originally Temple Israel of Flushing, founded in 1932 and incorporated as Congregation Israel Community of Flushing in 1934. The first rabbi was Morris Wintner (1932-36); he was succeeded by I. Usher Kirshblum, who was serving in 1942.

FOREST HILLS, in Queens, experienced an unprecedentedly rapid growth of its Jewish community after the World's Fair (1939-40), due principally to the extension of the subway from New York city. Part of Forest Hills was constructed on land that belonged to a Jewish dairy farmer named Goldberg. Prior to 1926 there were temporary organizations of Jewish residents for services on the high holy days; in that year a permanent association was formed to conduct such services and to maintain a Hebrew school. Out of this association grew the Forest Hills Jewish Center, organized by Rabbi Solomon Landman and incorporated in 1931. The building occupied in 1942 by the Center was constructed and dedicated in 1939. The first rabbi was Solomon Landman (1931-35); Ben Zion Bokser (Conservative), whose service began in 1935, was rabbi in 1942.

The Jewish Center of Forest Hills West (Conservative) was organized in 1932. The building in use as a synagogue was first occupied by the Center in 1938. Isaac Toubin was the first rabbi (1938-42); he was succeeded by Maurice H. Schatz.

Rego Park Jewish Center was organized in 1939; in 1941 Rabbi Josiah Derby was called to serve the congregation. The Center was conducting its various activities, including a school, in temporary quarters in 1942, but had acquired property for a future permanent structure.

FREEPORT, in Nassau County, with a population of 20,410 (census of 1940), including about 1,500 Jewish residents, had, in 1942, a Conservative congregation, Bnai Israel. B. Leon Hurwitz was the rabbi.

GLEN COVE, in Nassau County, with a population of 12,415 (census of 1940), including about 300 Jewish residents, supported, in 1942, an Orthodox congregation, Tifereth Israel, organized in 1899.

GREAT NECK, just beyond the boundary line of New York city on the North Shore, in Nassau County, with a population of 6,167 (census of 1940), had about 1,800 Jews in 1942. The first Jews to settle in Great Neck were Abram Wolf and his family. Temple Beth-El (Reform) was founded in 1928. The synagogue was built in 1932. The first rabbi was David Goodis, who served until his death in 1930. His successor, Jacob P. Rudin, served until June, 1942, when he became a chaplain in the United States Navy. He was succeeded by Abram Granison. A conservative congregation, Temple Israel of Great Neck, was organized in 1941, with Asher Block as rabbi.

GREENPORT, a village on the North Shore of the eastern end of Long Island, in Suffolk County, counted in its population of 3,259 (census of 1940) only eighty-seven Jews, in 1942. Jews had settled in Greenport before 1890; they were merchants, for the most part. A street, Kaplan's Avenue, is named after Nathan Kaplan. Congregation Tifereth Israel Anshei Greenport (Orthodox) was organized in 1900 and incorporated in 1902. A synagogue was built in 1903. The first rabbi to serve the congregation was a Rabbi Birkowitz (1903). William A. Buchheim, whose service began in 1940, was rabbi in 1942.

HAMMELS, *see* ROCKAWAY BEACH.

HEMPSTEAD, in Nassau County, with a population of 20,856 (census of 1940), had almost 1,200 Jews in 1942. In 1900 there were comparatively few Jews, mainly engaged as merchants. They included Barnett Salke, who had lived there since the Civil War. Dr. Adolph Rosenthal, in 1901, tried to form a religious organization, but it was not until 1908 that the first Minyan assembled in Hempstead. The Hempstead Hebrew Congregation—the first on record in Nassau County—was incorporated in 1914. Its synagogue, Temple Beth Israel (Conservative), was completed in 1922. The rabbi in 1942 was Harry E. Schwartz, whose service began in 1933.

HILLSIDE-HOLLIS, a residential community east of Jamaica, in Queens, included about 400 Jewish families in 1942. Although Jews were residents of the district for many years, it was not until 1925 that the first high holy day services were held; they were conducted in a tent. In 1927 the Hillside-Hollis Hebrew Center (Conservative) was organized, and in that year a synagogue was erected. Maurice A. Lazowick was engaged as rabbi. Subsequently the general financial depression curtailed the congregation's activities, until in 1936, Harold M. Kamsler was elected rabbi; he was still serving in 1942. The congregation acquired its own burial ground.

JACKSON HEIGHTS, a community of Queens, had a population estimated at 178,550 (Queens Borough Chamber of Commerce, 1939), including about 5,000 Jewish families. The first Jews settled in Newtown—the original name of the place—shortly after the Civil War. They were, for the most part, German immigrants from Frankfort and Hamburg, peddlers, who later opened small stores. Of these, Samuel Worms became excise commissioner of the town of Newtown (1892-94); Emanuel Brandon (1851-38), a native of Hamburg who settled in Newtown in 1880 and established a cigar factory, was elected a justice of the peace in 1883 and reelected four years later. During his second term he was also for two years a member of the Court of County Sessions. In 1893 he was elected coroner, and served for three years. Later he was cashier of the Queens highway bureau (1908-10), superintendent of public buildings, and then superintendent of highways (1910-11).

Philip Frank, a member of one of the first Jewish families to settle in Newtown, was secretary to the board of highway commissioners (1893-98), clerk to the supervisor (1897), assistant corporation counsel (1904-6), and tax transfer appraiser (1907). He was also a delegate to the New York State Constitutional Convention in 1915, and secretary to the committee for the erection of Carnegie libraries in the Borough of Queens.

With the extension of transit facilities from New York city, many Jewish families moved to Jackson Heights. Services for the high holy days were first held in 1919 by a group that incorporated the Queens Independent Society a year later, which, among its other purposes, made provision for instruction in Hebrew and Judaism. In 1921 a Hebrew school was founded, and in 1926 a two-story brick building for a synagogue and school was erected. The name was then changed to the Jewish Center of Jackson Heights and the services became Conservative instead of Orthodox. However, the traditional service continued to be conducted daily for the Orthodox. The Center maintained a Hebrew elementary school and a high school as well as classes for adults. Its rabbis were Tzvi Glickman (1924-25) and Peretz Halpern (1934-37). Ralph Simon, elected in 1937, was serving in 1942.

Congregation Tifereth Israel (Orthodox) was organized in 1928, and dedicated its synagogue, a two-story brick building, in 1931. It acquired a burial ground. The first rabbi was Carl M. Stave (1928-29). In 1932 Samuel Berliant was elected rabbi, and was still serving in 1942.

JAMAICA, part of the borough of Queens (from 1898 on), had a Jewish population in 1942 of about 15,000. Among the first Jewish residents were the Exiner and Miller families, immigrants from Germany, who lived there in 1868. In 1891 Samuel and Hyman Greenbaum settled in Jamaica. Before long, a Minyan met for services in the home of Emil Spitzer, who, with the Greenbaums and others, organized Ahavas Israel Congregation (Orthodox), of which Samuel Greenbaum was the first president. The synagogue on Washington Street was completed in 1905. From 1939 on Ahavas Israel had Raphael Weiss as its rabbi.

In 1909 another Orthodox congregation, Linas Hatzedek, was formed, and its synagogue was built in 1933. In 1909, also, the Orthodox congregation, Bnai Israel (Union Hall Street Synagogue), was organized; it built and dedicated its synagogue in the same year. The first rabbi was David Julius, who served from 1928 to 1933; Lazer Carp, his successor, was serving in 1942. Talmud Torah Mishkan Israel (Rockaway Road Talmud Torah) was founded in 1914. Its building was erected in 1921, housing as well the Yeshiva of Central Queens.

At the suggestion of Rabbi Isaac Landman of Far Rockaway, to whose religious school residents of Jamaica who were dissatisfied with existing congregations were sending their children for instruction, a Reform congregation named Temple Israel (after the Rockaway synagogue) was organized by these parents, in 1918. The congregation met for some time in the parish house of the Grace Episcopal church. In 1921 the synagogue was completed. The first rabbi was Abraham Lipkind (1918-20); Aaron L. Weinstein, whose service began in 1924, was the incumbent in 1942.

The Jamaica Jewish Center (Conservative) was founded in 1922. In 1924 a one-story structure was erected for the Center, and, in 1929, its more extensive building. The first rabbi was Nathan Lublin. He was succeeded by William S. Malev, who was still serving in 1942.

Young Israel of Jamaica was founded in 1925 at the synagogue of Congregation Ahavas Israel to promote Orthodox Judaism among young men and women. In 1936 the society was reorganized as the Young Men's and Young Women's Hebrew Association of Jamaica. Other local organizations in 1942 were the Jamaica Zionist District, a chapter of the Hadassah, and a post of the Jewish War Veterans.

Benjamin Marvin, onetime owner of the Long Island *Daily Press,* was commissioner of public works in Queens county (1922-24), municipal court judge (1924-25), and city magistrate (1928-38). In 1942 the *Daily Press* was owned and published by Samuel I. Newhouse.

Kew Gardens, a residential district in the Borough of Queens, had approximately 500 Jewish families in 1942. In 1938 there were about a hundred Jewish families, and a score of years before that perhaps no more than two or three. Kew Gardens Jewish Center (Conservative) was organized in 1929. In 1935 the congregation moved into its two-story wood and stucco building. Samuel Umen, the first rabbi, was still serving in 1942.

Temple Isaiah (Reform) was organized by Rabbi Solomon Landman in 1935. In 1939 its synagogue—a three-story stucco and tile building—was acquired, and the temple auditorium was added to it in 1942. The first rabbi, Solomon Landman, elected in 1935, was the religious leader in 1942. In that year Felix Aber was rabbi of Adath Jeshurun (the Kew Gardens Synagogue), an Orthodox congregation organized in 1939. Adath Jeshurun was, in 1942, conducting a Hebrew school and religious services in temporary quarters, but had acquired land upon which to build.

The local organizations of the B'nai B'rith, Hadassah and the National Council of Jewish Women all drew their membership from Forest Hills as well as from Kew Gardens.

Seymour Halpern of Kew Gardens was elected to the state senate in 1940.

Laurelton, in Queens County, with about 20,000 families, included in 1942 an estimated 1,500 Jewish families. There were fewer than fifty Jewish families in 1928, but in the next decade the Jewish community had grown to about a thousand families. Laurelton Jewish Center, Conservative, but conducting services also for the Orthodox, was organized in 1928. The first story of its two-story brick synagogue was completed and dedicated in 1928, the second story in 1934. The Center developed a Hebrew school and a Hebrew high school. The first rabbi, A. Herbert Fedder, elected in 1928, was still serving in 1942. The Zionist district of Laurelton, organized in 1932, drew in every member of the Center. A local post of the Jewish War Veterans was organized in 1934.

Lawrence, in Nassau County, with a population of 3,649 (census of 1940), had about 1,000 Jewish residents in 1942. The Reform congregation, Temple Israel, originally founded in Far Rockaway in 1908, where it had its own building, moved to Lawrence in 1930. For several years previously the congregation conducted its religious school and social activities in its own building in Lawrence. In 1930, on a spacious adjoining lot, it erected an unusual congregational edifice. The architect, S. Brian Baylinson, succeeded in adapting the colonial architecture of the suburban village type to the synagogue structure, which, from the air, represents the Mogen David. Rabbi William B. Schwartz, who had served Temple Israel in Far Rockaway from 1928, was serving the congregation in 1942. This congregation draws its membership from Far Rockaway and the five adjoining towns in Nassau County, known as the Five Villages of the Rockaways.

The Orthodox Congregation Beth Sholom had as its rabbi in 1942 Moses Lehrman.

Joseph Fried, for many years president of Temple Israel, was mayor of Lawrence, serving two and one-half terms (1923-28). James Loucheim (d. 1938) was, for a period of more than twenty-five years, town clerk of Lawrence.

Lindenhurst, in Suffolk County, included approximately 150 Jews in its general population of 4,756 (census of 1940). In 1942 the community supported the Orthodox Lindenhurst Hebrew Congregation, organized in 1912; Louis Goldberg was the rabbi.

Long Beach, a city in Nassau County, with a population of 9,036 (census of 1940), had about 1,200 Jewish residents in 1942. Congregation Temple Israel (Conservative) was organized in 1920, and the synagogue was dedicated in 1924. The first rabbi was Morris M. Goldberg, who served from 1925 to 1935; his successor, David I. Golovensky, was still serving in that capacity in 1942. A Talmud Torah was built by the congregation in 1930. In 1928 Congregation Beth-El (Conservative) was organized. Alexander Burnstein was the rabbi from 1932 to 1938, and from 1940 on Louis Simsovitz served. The Jewish institutions of Long Beach served the residents of nearby Atlantic Beach, which was without a Jewish community center in 1942.

Frank Frankel was elected mayor of Long Beach in 1929, Charles Gold in 1933, and Louis F. Edwards in 1937. Edwards was assassinated by a former city employee in 1939, and Theodore Ornstein, who had been park commissioner in 1929 and a member of the city council from 1934 on, was appointed by Governor Herbert H. Lehman mayor until 1941, to fill the vacancy; in 1941 he was elected mayor.

Long Island City, onetime county seat of Queens County but from 1898 on part of the Borough of Queens, supported, in 1942, Congregation Bnai Israel, organized in 1904. The services, both Conservative and Orthodox, were conducted in a one-story brick synagogue, dedicated in 1924. The first rabbi was Jacob Basoff, who served from 1904 to 1910.

Lynbrook, a village in Nassau County, with a population of 14,557 (census of 1940), including about 1,500 Jews, had for the first two decades of the 20th cent. comparatively few Jewish residents. Among the first to settle there were Morris Brown, Abe Goldberg, Isaac Jacobson and Max Levy. They came from New York city between 1895 and 1900, and opened stores in the village.

The first Jewish organization in Lynbrook was the Hebrew Educational Alliance, founded in 1918. Adolph J. Lasker was rabbi of Temple Emanu-El (Reform) from 1929 until his death in 1933. He was succeeded by Harold I. Saperstein. Congregation Beth David (Conservative) was organized in 1921. Rabbi Emanuel Rackman, elected in 1936, was serving in 1942. Other rabbis were Nathan Colish (1929), Alter Abelson (1929-32), and Ario S. Hyams (1932-34). Lynbrook organized a Zionist district and a branch of Hadassah.

Maspeth, in the Borough of Queens, had, in 1942, an Orthodox congregation, the Maspeth Jewish Center, organized in 1925 by the consolidation of Congregation Ohavei Shalom Anshei Maspeth (founded 1904) and the Maspeth Talmud Torah (founded 1921). From its inception the center occupied a two-story brick synagogue. Nathan Leiter was elected rabbi in 1939.

Merrick, in Nassau County, had a population in 1942 of about 5,000, including close to 150 Jewish families. In 1929 twelve families organized the Merrick Jewish Centre, and eleven years later A. Elihu Michelson became the first full-time rabbi. In 1941 he was succeeded by Rabbi Morris B. Chapman. The Centre membership in 1942 comprised 110 Jewish families, derived mainly from Merrick and neighboring communities where there were no organized Jewish activities.

Middle Village, in the Borough of Queens, had two Orthodox organizations in 1942. Congregation Sons of Israel was organized in 1909 and moved into a three-story build-

ing. Emanuel Marcus was rabbi from 1933 on. The Sons of Israel Hebrew Institute was formed in 1923 by the congregation. In 1934, under the leadership of Rabbi Marcus, the community organized Young Israel of Middle Village. Another Orthodox congregation, Ahabath Achim, was organized in 1920 (incorporated as Chevra Avath Achim of Middle Village). In 1924 its three-story brick synagogue was built. From 1928 the rabbi was Yitzchok Shevelovitch.

MINEOLA, a village of Nassau County and the county seat, with a population of 10,064 (census of 1940), had about 500 Jews in 1942. Among the early Jewish residents were Adolph Flesch, Harry Greenstein, Joseph Katz, Hyman Reiss, Joseph Saul and Harry Siegel. The first organization of the Jewish community (encompassing Williston Park and East Williston) was the Nassau Hebrew Association, a fraternal society incorporated in 1925. The association acquired a cemetery tract. From about 1930 on an association of the Jewish women of Mineola conducted a Hebrew school. A Conservative congregation, Beth Sholom (the Mineola Hebrew Congregation), was organized about 1933; Bernard Cohen was the first rabbi (1933-35). Moritz Speier became rabbi in 1936, and was serving in 1942. The congregation supported a Hebrew school. The South Shore chapter of Hadassah and the South Shore section of the National Council of Jewish Women were established in Mineola.

NEPONSIT, *see* ROCKAWAY PARK.

NEW HYDE PARK, a village in Nassau County with a population of 4,691 (census of 1940), had about 250 Jews in 1942. In 1942 Julian Shapo was rabbi of the congregation, the Jewish Center. The synagogue was desecrated three times during 1941 by anti-Semites, on one occasion with a swastika. Chaplain of the Central Islip State Hospital for the insane in New Hyde Park in 1942 was Joshua Bloch, appointed in 1922.

OZONE PARK, in the Borough of Queens, had two congregations in 1942: the Conservative congregation Sons of Jacob (organized 1920), and the Orthodox Jewish Community of Ozone Park (organized 1932). The latter built a three-story frame structure to house its synagogue. Alter Abelson was the first rabbi, and served from 1932 to 1936. Israel Levine was rabbi from 1938 on. Leon Spitz served as rabbi of Sons of Jacob (1935-40). Samuel Langer was rabbi in 1942.

PATCHOGUE, in Suffolk County, numbered among its 7,181 inhabitants (census of 1940) about 700 Jewish residents in 1942. It then had the Patchogue Hebrew Congregation (Orthodox), organized in 1903. In both World Wars the Patchogue Jewish community was in close touch with Camp Upton at Yaphank, and served the Jewish men in that army reception center.

QUEENS VILLAGE, in the Borough of Queens, had a Conservative congregation in 1942, the Queens Jewish Center (organized 1925). In 1929 a brick synagogue was built. Bernard Segal was rabbi from 1931 to 1940, when he was appointed a chaplain in the United States Army. In 1942 Baruch Silverstein was rabbi.

RICHMOND HILL, in the Borough of Queens, supported two Orthodox congregations in 1942: Beth Israel, organized in 1909, and the Jewish Center of Richmond Hill, organized in 1920 as Congregation Beth Elohim. Religious services in Richmond Hill, however, had been held before 1909, at first in the home of Mrs. Rosa Gold in 1899, and from then on in the home of Simon Erger.

In 1915 the first synagogue of Congregation Beth Israel was dedicated, and in 1927 a synagogue and community center was erected. Alfred H. Kahn (1917-19) was the first resident rabbi. Arthur H. Neulander became the rabbi in 1929, and in 1942 was still serving. The first rabbi of the Jewish Center of Richmond Hill was Joseph Berg, who served from 1920 to 1924; Mordecai A. Stern began his service as rabbi in 1927.

RIDGEWOOD, in the Borough of Queens, included in its 90,000 residents about 2,000 Jews in 1942. A number of Jewish families, all merchants, were settled in Ridgewood before 1910. The Jewish congregation in Ridgewood, Agudas Israel (Orthodox), was organized in 1912. Meeting at first in a vacant store, the congregation erected a three-story brick building in 1925. Agudas Israel developed a Talmud Torah and study circles for adults. It also acquired a cemetery tract. Hyman E. Scheinfeld was rabbi from 1927 on.

RIVERHEAD, the county seat of Suffolk County at the eastern end of Long Island, with a population of 8,922 (census of 1940), numbered among its inhabitants about 250 Jews. In the early 1880's a few Jews settled there. By 1910 about twelve Jewish families were living in Riverhead. A small synagogue was built in 1924, and was still being used in 1942. Several Jewish families from the neighboring villages of East Quogue and Eastport were associated with the Riverhead community.

ROCKAWAY BEACH, in Queens, in which Hammels is included, had Jewish residents as merchants and hotel-keepers —chiefly at Hammels—in the 1890's. Here the first Jewish congregation in the Rockaways, Temple of Israel (Orthodox), was organized in 1900. In 1918 the congregation built a two-story brick synagogue. Benjamin H. Tumin was rabbi from 1925 to 1940, succeeded by Alter Abelson.

ROCKAWAY PARK, BELLE HARBOR, and NEPONSIT, constituting the western part of the Rockaway peninsula, in Queens, formed a single community. The resident Jewish population, several times multiplied in the summer season, was about 6,000 in 1942. Jews began to reside here in number about 1915. Many of them were originally immigrants from Hungary, and among their names are those of Kline, Messinger, Rauch, Sommers and Weinstock.

An Orthodox congregation, Ohab Zedek, was organized in 1920, and erected a two-story brick synagogue in 1929. The first rabbi was Arnold Kajan; in 1936 he was succeeded by Alexander Budin.

The Conservative Temple Beth-El of Rockaway Park (Rockaway Park Hebrew Congregation) was founded in 1921. Its two-story brick synagogue was built in 1921; it also developed a community house, a kindergarten, a Hebrew school and a Hebrew high school. From 1926 to 1930 David A. Goldstein was rabbi. Robert Gordis, whose service began in 1931, was rabbi in 1942. Gordis became, in 1941, associate professor of Biblical exegesis at the Jewish Theological Seminary of America. An associate editor of the department of Bible of this Encyclopedia, he wrote, among other books, *The Jew Faces a New World* (1941).

West End Temple (Reform), of Belle Harbor, was organized in 1938. Emanuel Schenk, the first rabbi, became a chaplain in the United States Army in 1941. Samuel Perlman was his successor.

A number of the national Jewish organizations established local chapters in Rockaway Park, including the Zionist Organization of America, Hadassah, and the National Council of Jewish Women.

ROCKVILLE CENTER, a village in Nassau County, with a population of 18,613 (census of 1940), had about 1,600 Jews in 1942. Temple B'nai Sholom (Nassau Hebrew Congregation), originally Orthodox and then Conservative, was organized in 1903 and reorganized in 1913. Moritz Speier was rabbi for fifteen years (1922-37), and was followed by Peretz Halpern. The Central Synagogue of Nassau County (Reform) was organized in 1936; from then on Roland B. Gittelsohn, author of *Modern Jewish Problems* (1941), served as rabbi. In addition to the residents of Rockville Center, the congregation drew on neighboring villages, including Baldwin and Babylon.

The Unity Club of Nassau County was founded in Rockville Center in 1933 as an organization of Orthodox, Conservative and Reform Jews, as well as of Jews unaffiliated with any synagogue, for social, civic, cultural and philanthropic purposes. In 1941 the club had about 275 members, residing in Nassau County; the place of meeting was Lynbrook.

ST. ALBANS, in Queens, with a total population of about 35,000, including an estimated 2,800 Jews, had in 1942 a single congregation, Beth Israel Center of St. Albans, which was predominantly Conservative. In 1920 this community had only about fifteen Jewish families. Congregation Beth Israel of St. Albans (Orthodox) was organized in 1925. In 1931 the St. Albans Jewish Center was formed, but Orthodox and Conservative members withdrew, and reorganized Congregation Beth Israel as Conservative. Aaron H. Blum-

enthal served as rabbi from 1932 to 1936. In that year the congregation finally merged with the Jewish Center to form the Beth Israel Center of St. Albans. Eugene V. Kohn became rabbi in 1936. Maurice H. Schatz served from 1937 to 1941, when he was succeeded by Sidney Strumpf. The synagogue of Beth Israel Center was remodeled in 1942.

SUNNYSIDE (Long Island City), in the Borough of Queens, included among its 14,000 inhabitants about 4,000 Jews in 1942. The first Jewish congregation was formed in 1925 by the parents of children in a Sunday school class which met at the home of one of the residents, was organized in 1927 as the Sunnyside Jewish Center, Conservative, but conducting daily services for the Orthodox. A two-story brick building was erected in 1939. The first rabbi was Leo M. Reichel; Lavy Becker served from 1930 to 1935. Samson A. Shain was rabbi from 1935 to July, 1942, when he became a chaplain in the United States Army. Gershon J. Feigon was elected his successor. The Center established a daily Hebrew school.

An Orthodox congregation, Young Israel, was organized in 1937, with Meyer Leiter as rabbi (1938-40).

VALLEY STREAM, a village of Nassau County, had 200 Jewish families in 1942, in its total population of 16,679 (census of 1940). The Conservative Congregation Gates of Zion, part of the Valley Stream Jewish Center, built a synagogue in 1939. Rabbis who served the congregation were Nathan Rosen, Judah Seidler, and Meyer Machlis, who was the incumbent in 1942.

WOODHAVEN, in Queens, had, in 1942, an Orthodox congregation, Bnai Israel, organized in 1925. The synagogue, a one-story building, was erected in the same year.

WOODMERE, in Nassau County, organized a Conservative congregation, Sons of Israel, in 1929. Services were held in the firehouse of Woodmere at first, but in 1934 the synagogue of the congregation was completed and, in 1941, a school and communal center were opened. David Rubin became rabbi in 1931, and served until 1942, when he became a chaplain in the United States Army.

The first Jew to settle in Woodmere was Morris Milk. He was originally from Lithuania, but came to Long Island from Kansas in 1897. Another early resident was Louis Spitzer, whose son, Harold M. Spitzer, became assistant district attorney of Nassau County in 1935.

WOODSIDE, in the Borough of Queens, organized an Orthodox congregation, the Woodside Jewish Center, in 1925 (originally incorporated in 1923 as Woodside Congregation B'nai Yohuda). The congregation built a one-story brick synagogue in 1925. The first rabbi was Meyer Schroeder (1928-31). William Spigelman became rabbi in 1939.

Other organized Jewish communities on Long Island in 1942 were located in Babylon, Garden City, Oyster Bay, Port Jefferson and Port Washington.

CHARLES REZNIKOFF, SHERRY ABEL and EDWARD N. SAVETH.

NEW ZEALAND, a British dominion consisting of two large and numerous small islands, southeast of Australia, with about 4,000 Jews in a total population of 1,640,000 (1939). A few Jews settled on the Northern Island even prior to the establishment of British sovereignty in 1840. Among them were John Israel Montefiore, a cousin of Sir Moses Montefiore, who settled at the Bay of Islands in 1831; Joel Samuel Polack, one of the earliest writers on the country, in which he traveled from 1831 to 1837; and David Nathan, who laid the foundations of the Jewish community in Auckland in the early 1840's and who established there a flourishing firm engaged in trade with the South Sea Islands and Japan.

The number of Jewish settlers, however, remained very small (sixty-five in 1851) until, after the discovery of gold in the Otago district (1861), Jews were drawn to New Zealand in considerable numbers (1,247 in 1867). In 1891 the New Zealand parliament protested against the persecutions of the Jews in Russia in a memorial sent to Czar Alexander III (1891), but at the same time the colonists sharply opposed a proposed settlement of 500 Russian refugees in New Zealand until the plan was dismissed as a rumor by the chief rabbi of Great Britain, Hermann Adler. After the Nazis' advent to power in Germany in 1933, only about 1,200 German Jewish refugees, mainly manufacturers with capital and skilled workers, were admitted to the country which, according to the statement of a New Zealand statesman, could absorb five million immigrants.

Auckland, on the Northern Island, had the largest Jewish community (1,400 in 1939). Its congregation, founded in 1859, had a synagogue. The Wellington community was founded by Abraham Hort in 1843, when the first Jewish service was held; its synagogue, founded in 1870, was rebuilt in 1929. On the Southern Island there were the communities of Christchurch and Dunedin, the latter with the southernmost synagogue in the world (founded in 1862). No congregations were in existence in Nelson, Hokitita, and Timoru, also in the south, after the gold rush was over.

Over 90 per cent of the Jews in 1942 were living in the large cities; 35 per cent were engaged in commerce; the percentages for industry, the professions and agriculture were 23, 9 and 2, respectively. There was little or no anti-Semitism in New Zealand. For the most part prosperous, the Jews established Zionist, literary and sport clubs in all communities. There was, for a number of years, a Jewish periodical, *The Jewish Times,* published in Wellington.

Although small in number, the New Zealand Jews always played an important role in the country's political and cultural life. New Zealand Jews took part in the Boer War (1899-1902) and in the two World Wars. An outstanding figure in New Zealand politics was Sir Julius Vogel (1835-99), who emigrated to New Zealand in 1852; he served as prime minister from 1873 to 1876, and from 1876 to 1881 was agent general in London for New Zealand. Vogel organized immigration and public works, introduced postal service with San Francisco, founded the defense system of the colony, and was the originator of the government life insurance and of the Public Trust Office. He also introduced cable service between New Zealand and Australia, and founded the first daily in New Zealand, the Otago *Daily Times,* of which he was editor.

Sir Arthur Mielziner Myers (1867-1927) was mayor of Auckland (1905-8), member of the New Zealand Parliament for Auckland City East (1910-21), and held the portfolios of customs, pensions and munitions during the first World War. It is noteworthy that the first and second mayors of Auckland were Jews, A. P. Philipp and Henry Isaacs. Sir Michael Myers (b. 1873) was chief justice of New Zealand from 1929. Sir Ernest Davis (b. 1872) was made mayor of Auckland in 1935, and was still serving in this capacity in 1942. Charles Louisson was mayor of Christchurch for four terms. Several Jews were members of the Legislative Council, among them Mark Cohen, editor of the Dunedin *Star* and president of the Society of Journalists of New Zealand. Phineas Selig was editor of *The New Zealand Referee.* ALFRED WERNER.

Lit.: Wischnitzer, Mark, *Der Juden in der Welt* (1935); *Jewish Yearbook* (1940). Frydman, S., "Jews in New Zealand," *Di Yiddishe Ekonomik* (1939) Jan.-March, pp. 84-86; The Chief Rabbi (Dr. J. H. Hertz), *The first pastoral tour to the Jewish communities of the British Overseas Dominions* (1924).



Abraham Newman, a Newark pioneer



Temple B'nai Abraham of Newark

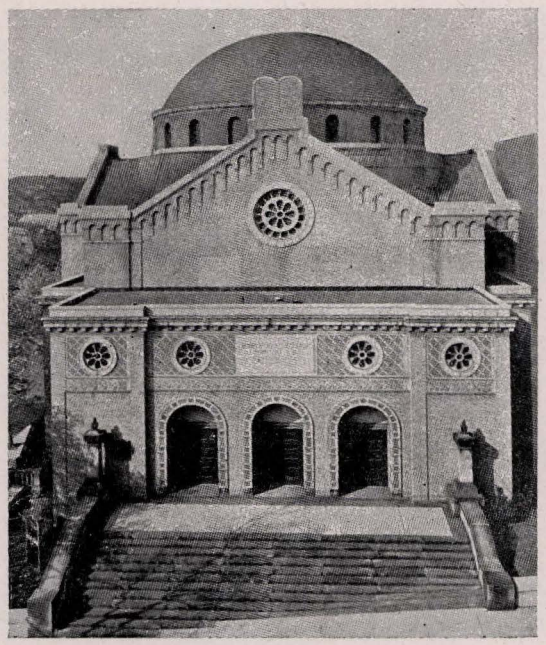
NEWARK, the largest city in the state of New Jersey, having a population of 429,760 (census of 1940), including a Jewish population of approximately 70,000 (1937). In 1942 the Jewish population was about the same, including both urban and suburban sections. By the beginning of the 20th cent., in a total Jewish population of about 20,000, at least one-half were Russian immigrants. In 1942 about three-quarters of the Jewish community were of Eastern European origin. From 1930 on a marked trend among Jewish residents to the suburban areas acted as a brake on normal increase of the city's Jewish population.

There appears to be no record of the very first Jewish residents of Newark. Louis Trier, a tanner who settled in the city in 1844, was, for long, reputed to have been the first permanent resident. From later research, however, it appeared that there were a few Jewish families resident in Newark prior to 1844. In the late 1840's a small group, predominantly German, but including a few impoverished Polish families also seeking a foothold in the new land, emerged. With the suppression of the European uprising of 1848 and the collapse of the liberal movement on which the hopes of the Western European masses were pinned, German immigration into the United States increased, and the Jewish community in Newark slowly expanded.

Louis Trier's name, together with that of Aaron Trier, a peddler, and the peddlers Emanuel and Isaac Newman, appears in the city directory of 1846-47. Abraham Newman was then already a well-to-do and active member of the small Jewish group, but his name went unlisted. Succeeding issues of the directory listed the names of further Jews settling down in the slowly growing city to make their livelihood as tanners, curriers, tailors, and for the most part as shopkeepers. These lists included the names of Solomon Newman, Isaac Cohen, David Marx, Henry Rothschild, Jacob Eichterstreimer, Joseph Levy, Ludwig Adler, Jacob Rothschild, Ignatz Kauffman, Bernard Lowy, Leopold Bornstein, Moses Bornstein, Julius Adler, Hymen Goldschmidt, Liebmann Cohen, Ignatz Frohlich, Isador Lehman, Seligman Heilbron, and Abraham Lauber. The directory of 1853-54 listed Hester Goldstein as a dressmaker: she was the first Jewish woman, and perhaps the first woman, to go into business in Newark. That year the lists included Jacob Lagowitz, who as a trunk manufacturer was soon to become Newark's first Jew of great wealth. Thus by 1855 the community comprised about 200 families. Subsequent directories listed the names of Hart and Dettelbach, pioneers in the drygoods business which was the first forerunner of the modern department store; Sampson Heller, Hirsch Wiener, whose son William Wiener was later to become the weatherman of the city of Newark; Leopold Lehman, a drover; and Bernhard Hauser, who several years later was to be elected commissioner of appeals in the Sixth Ward.

Other early families were those of Solomon Newman (brother of Isaac and Abraham Newman), Wolf Bergstrasser, Louis Adler, Seligman Bondy, Mendel Samuel, Henry Weill, Samuel Freudenthal, Moses Gans, Herschman Goldsmith, Adolph Samuel, Moses Richeimer, Moses Schlosser, Jacob Eckstein, Leopold Weiss, Simon Heller, and Gustav Kussy.

Many of these immigrants had begun life in the new world by peddling inexpensive household wares. Eventually, frugal and energetic, they were able to establish themselves in business. Thus before 1860 the leading drygoods stores of the city were owned by Jewish immigrants. In the employ of Ullman and Isaacs, drygoods merchants, was the clerk Benjamin Altman, later owner of B. Altman and Company of New York city. Lagowitz and Company, which also included Arnold Tanzer, became one of the largest in the east, and was recorded in 1878 as one of the largest in the world. Another one of the country's trunk manufacturing firms was Edward Simon and Co., founded by Edward Simon in 1863. Later William and Samuel Simon and Morris Schwerin joined Simon. Abraham Rothschild (d. 1921) built up one of the country's great leather factories, and was prominent in the civic and cultural life of Newark. R. G. Salomon, a German immigrant tanner whose name appears in the directory of 1861-62, also became a leading manufacturer of leather, a pioneer in new developments in that industry, and head of the Hamburg Cordovan Leather Manufacturing Co. The first Jewish broker of Newark was Nathaniel King; his firm, Eisele and King, eventually became outstanding in its field. Leopold S. Plaut (b. 1849; d. 1885) formed a partnership with Leopold Fox in Newark in 1871 and established the retail fancy goods store of L. S. Plaut and Co., which from a store with two clerks, grew to be "The Bee Hive," famed throughout Essex County and eventually bought by S. S. Kresge as the first of his chain stores. Isaac Schwartz, a leader in communal activities, organized a Hebrew free school in the 1880's, which gave free instruction to a large number of pupils, largely children of Russian immigrants. Subsequently the Plaut family erected a structure for the school (1889), and the name of the latter was changed to Plaut Memorial School. Other manufacturers who became prominent early in Newark were Moses Straus and Sons and Weingarten Brothers; the latter owned one of the country's largest corset factories.



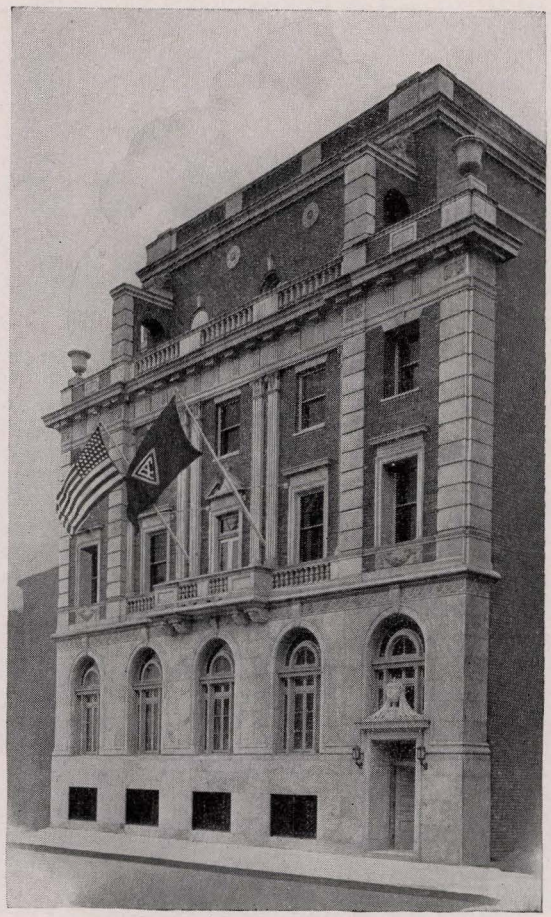
Temple B'nai Jeshurun, Newark



Synagogue of Oheb Shalom Congregation, Newark

Meanwhile matters other than business were occupying the attention of the Jewish community. In 1847 Isaac S. Cohen arrived in Newark, and shortly thereafter invited coreligionists to participate in religious services at his home. On October 6, 1848, the group filed a certificate of incorporation, and thus founded Congregation B'nai Jeshurun, the first Jewish congregation to be organized in the city of Newark, and the first in the state of New Jersey. In 1858 the congregation dedicated its first synagogue on a lot which it had acquired on Washington Street. Two years later, however, factional disputes, and rebellion against an incipient sentiment for reform in the ritual, led to the resignation of some of the members, including Bernhard Hauser, a former president; these members then proceeded to organize a new congregation, Oheb Shalom, which was incorporated in 1860. Isaac Schwarz, who had been leader of B'nai Jeshurun from 1854 to 1860, then became spiritual head of Oheb Shalom. In 1911 Woodrow Wilson, then governor of New Jersey, delivered the principal address at the dedication of Oheb Shalom's third synagogue, on High Street. During his stay, Wilson was entertained in the home of Meyer Kussy.

These congregations were largely made up of the German and Bohemian peddlers and business men, who, speaking the language of their non-Jewish German neighbors, had managed to thrive in their enterprises. Far less prosperous were the Eastern European peddlers who spoke only Yiddish, and their general poverty kept them from organizing as early as the others. Then Abraham Newman, one of the earliest Jewish settlers and a founder of B'nai Jeshurun, left that congregation, and calling together a group of the Russian and Polish Jews to conduct religious services in his house on Bank Street, helped to organize them. They incorporated into a congregation in 1855, adopting the name B'nai Abraham, in appreciation of Newman's interest and gen-



The Jewish Center in Newark

erosity. In 1861 B'nai Abraham dedicated its synagogue, formerly a Baptist church; in 1924 it erected a magnificent edifice.

In course of time B'nai Jeshurun became Reform. In 1915 the imposing Temple of B'nai Jeshurun which now houses its activities was dedicated. In 1941 Rabbi Solomon Foster, after forty years of service in the pulpit of B'nai Jeshurun which was his first and only congregation, retired, as rabbi emeritus, to devote himself to literary pursuits. In addition to serving his congregation, Foster participated in the general civic life of Newark. He helped organize the University of Newark, of which he became a trustee, the Clergy Club, and the Community Chest; he was made board member of the Newark Museum and the Social Service Bureau. For ten years he served as an editor of the *Newark Jewish Chronicle*. In 1942 Foster was succeeded as rabbi by David H. Wice, who became a member of the boards of the Essex County Council of Jewish Agencies and the Jewish Children's Home.

Oheb Shalom and B'nai Abraham eventually became Conservative congregations. In 1906 Charles I. Hoffman was elected rabbi of the former, and served in that capacity for thirty-four years, participating actively in the life of the Jewish community; he was on the board of the Y. M. and Y. W. H. A. for many years. In 1940 he became rabbi emeritus and was succeeded by Dr. Louis M. Levitsky, author of *A Jew Looks at America.* Levitsky was on the editorial board of *The Reconstructionist,* was a member of the Board of Directors of the Y. M. and Y. W. H. A., and served as one of the labor mediators of the New Jersey State Board of Mediation. In 1942 he was elected president of the Rabbinical Assembly of America.

From 1902 to 1939 Rabbi Julius Silberfeld was spiritual head of B'nai Abraham. He was on the board of the Y. M. and Y. W. H. A. for many years, and was one of the Jewish chaplains of the United States Army during the first World War. In 1939 he became rabbi emeritus, and was succeeded by Dr. Joachim Prinz, who promoted adult education through the establishment of the Institute of Jewish Learning. Prinz, who migrated from Germany when the Nazis attained to power, wrote *Jewish History, We Jews,* and *Life in the Ghetto,* a series of essays, as well as other books originally published in the German language.

As happened in all other large eastern cities of the United States, the composition of Newark's Jewish population underwent a marked change beginning with the 1880's. For it was then that thousands of Russian Jews came in, fleeing before the pogroms in their native land. During the last decades of the nineteenth century, and the first decade of the twentieth, these Jews from Eastern Euorpe, bringing with them their own culture, which included traditional orthodoxy in religion, developed their own Newark institutions. One of the earliest congregations was Adas Israel Mishnayes. A survey made in 1941 reported more than thirty Orthodox congregations organized in various sections of the city. For many years Rabbi Hyman Brodsky, of Congregation Anshe Russia, was the acknowledged leader of Orthodox Jewry. He was instrumental, in the late 1890's, in unifying the Orthodox community's diverse Jewish philanthropic efforts and agencies. On his death Orthodox leadership was divided among heads of the various groups. Among the principal Orthodox congregations in 1942 were Anshe Russia, where David Koolyk was rabbi; Young Israel Synagogue (Sidney Shulman, rabbi); Tifereth Zion (Chaim Glatzer, rabbi).

In 1852 the first organization of Jewish women was founded when the Frauenverein Nächstenliebe, later known as Friendly Sisters, was organized. Other organizations of women were subsequently formed, among them the Newark section of the National Council of Jewish Women, which came to be a cultural force in the community. In 1914 Miss Sarah Kussy, an ardent Zionist, formed in Newark the first New Jersey chapter of Hadassah. Four years later she convened a group of Zionists for the organization of the Newark Zionist District, of which Rabbi Julius Silberfeld became the first president. In 1924 the Young Men's and Young Women's Hebrew Association was organized. It had 4,500 members in 1942, and because of its broad social and cultural activities exerted considerable influence on the Jewish youth of the community. The Jewish Education Association of Essex County was founded in 1937 to coordinate educational work and raise standards in the Hebrew schools in Newark and Essex County.

To deal with matters of general concern to the Jewish community, the leading charitable, educational and social service groups united into the Essex County Council of Jewish Agencies (successor to the Conference of Jewish Charities), comprising, in 1942, twenty-two participating and affiliate organizations. From 1935 on the Council's presidents were, in succession, Michael A. Stavitsky, Julius H. Cohen and Samuel I. Kessler.

Problems connected with hospitalization led to the erection of Newark Beth Israel Hospital at a cost of $4,000,000, built to accommodate 500 patients.

The *Jewish Chronicle,* published in the English language, was the only Jewish newspaper in Newark in 1942. Its editor and publisher, Anton Kaufman, founded it in 1921, after leaving the *Jewish Chronicle* of Detroit, Mich., which he had established in 1915. In Newark he published also a number of technical journals and, prior to his arrival in the United States (1905), he was on the staff of the *Berliner Morgenzeitung* and an officer in the Hungarian army. His son, Theodore N. Kaufman, wrote the widely controversial book *Germany Must Perish* (1940). Another son, Herbert Kaufman, contributed short stories to magazines. In 1942 Samuel I. Newhouse was publisher of the daily *Newark Star Ledger.*

As it developed, the Newark Jewish community came to be represented in great numbers, and in outstanding service, throughout the larger community of Newark itself. Many Newark Jews entered the professions of law, medicine, education and public service.

Among those who achieved local or national prominence in public life were Samuel Kalisch, first Jew to be appointed to the New Jersey Supreme Court bench (1911-30). Meyer C. Ellenstein served as Mayor of the city from 1933 to 1941. Members of the New Jersey State Assembly were Leonard Kalisch (1889 and 1892), Max Sollinger (1890-92), Simon Hahn (1904), Edward Schoen (1911-17, speaker in 1916), Louis Rochester Freund (1919-20) and Joseph Siegler (1919-20). Leonard Kalisch was a municipal court judge in 1907. Freund became judge of the second District Court of Newark in 1920, and was still on that bench in 1942; Siegler was judge of the Juvenile and Domestic Relations Court of Essex County (1927-29). In 1941 Joseph Kraemer was appointed assistant attorney general of the United States. Harry Kalisch was city attorney (1915-1918). Jacob L. Newman was one time prosecutor of Essex County. In 1942 Philip Lindeman was on the Board of Freeholders of Essex County, to which office he was first elected in 1920. In 1942 Louis A. Fast, Philip J. Schotland, Thomas A. Parsonnet and Charles S. Gansler were assistant corporation counsels of Newark.

William Lewin and Max John Herzberg achieved prominence as educators; Lewin, a specialist in motion pictures in education, founded and organized the photoplay appre-

ciation movement in American schools and colleges (1928-32). Herzberg, who was appointed to the staff of the *Newark Evening News* in 1913, and served as its literary editor, was public school superintendent of English from 1929 to 1933, and in 1934 was made a member of the advisory committee of the American School of the Air. Samuel Roessler was president of the Board of Education from 1936 to 1938.

In commercial enterprise and philanthropy, Jews were among the foremost of Newark's citizens. Louis V. Aronson, inventor and financier, developed the Ronson lighter. Michael A. Stavitsky, realtor, was a prime figure in the leadership of the Community Chest; Louis Schlesinger, realtor, participated actively in Jewish communal affairs. He organized the Newark Real Estate Board.

Louis Bamberger, one of the founders of the large department store bearing his name, was interested in promoting cultural projects. He provided the funds for the erection of the Newark Museum building, and with his sister, Mrs. Felix Fuld, founded and endowed at Princeton, N. J., the Institute for Advanced Study, where Professor Albert Einstein was given a post to pursue his scientific work. During the lifetime of Felix Fuld, co-founder of L. Bamberger and Co., Fuld assumed leadership in Jewish communal activities. After his death his widow continued the work, contributing liberally to cultural, artistic and philanthropic projects.

NATHAN KUSSY.

Lit.: Goldberg, Isaac, *1855-1935: A Short History* (B'nai Abraham eightieth anniversary publication, 1935); Foster, Solomon, *History of B'nai Jeshurun* (ninetieth anniversary publication, 1938); Kussy, Nathan, *Early History of the Jews of Newark* (Community Blue Book); *Story of a Congregation* (Oheb Shalom seventy-fifth anniversary publication, 1935); *Marching On: The Story of the Y. M. & Y. W. H. A.* (tenth anniversary publication, 1934), McGuirk, Charles, in *Newark Ledger,* Nov. 11 to 16, 1935. For reprint of articles and other data see the *Jewish Chronicle* (Newark), 20th anniversary number, June 20, 1941.

NEWBURGER, JOSEPH E., judge, b. New York city, 1853; d. Bluff Point, N. Y., 1931. A graduate of Columbia University, he was admitted to the New York bar in 1874, and practised until 1890. He had become active in Tammany politics and, though defeated when he ran for assemblyman, he was elected to the bench of the city court in 1890, where he served five years; he was then elected to the Court of General Sessions, and in 1905 successfully ran as a Tammany candidate for the supreme court bench. On the expiration of his term in 1919, Tammany chief Charles F. Murphy, with whom he had developed differences, refused to back his candidacy for reelection. Thereupon Newburger's friends formed an independent group, and the Republicans also chose him as their candidate, with the result that he was reelected, after a history-making campaign, by a plurality of 80,000 votes over his Democratic rival. In 1923 he retired; his work on the bench was widely praised.

Newburger was one of the founders of the Jewish Theological Seminary of America. He served as a director of the Hebrew Benevolent and Orphan Asylum Society for more than thirty years, at one time also being president. During his incumbency the orphanage removed to its spacious quarters in the Bronx.

Lit.: *American Jewish Year Book* (1904-5) 160; *New York Times,* July 20, 1931.

NEWBURGER, MORRIS, banker and communal worker, b. Hohenzollern-Sigmaringen, Germany, 1834; d. Atlantic City, N. J., 1917. He was descended from a family of rabbis, but himself went into



Joseph E. Newburger

business while still in Europe. He emigrated to the United States in 1854, establishing a business in Cedar Rapids, Iowa, in 1856; seven years later he removed to Philadelphia, where he first built up a large wholesale clothing factory, and then, in 1905, organized the banking firm of Newburger, Henderson and Loeb. He became a director of the Mechanics' National Bank.

Newburger was active in the founding of the Jewish Publication Society of America in 1888, was elected its first president, and served in that post for more than fifteen years. It was he who initiated the project of making a translation of the Bible for American Jews. Newburger was also a trustee of Keneseth Israel Congregation, Philadelphia, for a quarter of a century, and served on the board of governors of the Hebrew Union College. He was a factor in arranging the Centennial Exposition of 1876, and was prominent in civic reform movements, serving as an executive member of the Citizens' Municipal Association.

Lit.: Morais, H. S., *The Jews of Philadelphia* (1894) 290-91; *Publications of the American Jewish Historical Society,* No. 28 (1922) 295-98.

NEWBURGER, SYLVIA, social worker, b. Bedford Hills, N. Y., 1913. She received her B.S. degree from New York University in 1937 and that same year became supervisor of the social department at the Samaritan Hospital of Brooklyn. In 1940 she was made director of the family service bureau of the Prison Association of New York. In this capacity Miss Newburger initiated welfare work for the children of prisoners' families, including various medical and psychiatric services. This was a new phase of prison welfare work. Miss Newburger was the organizer and chairman of the first international student conference on crime prevention (1936). She was directly descended on her maternal side from Rashi (1040-1105), noted Bible and Talmud commentator.

NEWBURGH, a city in Orange County, N. Y. Its population in 1940 was 31,797, of whom approximately 2,750 were Jews.

Just north of Newburgh there still stands a house that was built by Lewis Moses Gomez, or perhaps by his son Daniel, in 1719, and was used by them as a headquarters for trade with the local Indians until the house was sold in 1747 or 1748. There is also a record

of one Joseph Simpson, a Jew, who served in the Orange County Volunteers, organized in 1738.

The first German Jewish immigrant to arrive in Newburgh was probably Abraham Schoenfeld (1848). In 1854 Isaac Newcity and a number of other German Jews formed the First Jewish Congregation of Newburgh, which later became known as Temple Beth Jacob. They also organized the Newburgh Hebrew Cemetery Association. The first rabbi of the congregation was Joshua Falk. The congregation was renamed Beth Jacob in honor of Jacob Turner, who served as its rabbi for ten years (1865-75), and then entered commercial life in the city. In 1891 the congregation moved into a new building, which it still used in 1942. Maurice J. Bloom, who was elected rabbi in 1927, was still serving in 1942.

The bulk of the Jewish community of Newburgh arrived during the 1890's, from Eastern Europe and from New York city. In 1891, when Congregation Beth Jacob adopted the Reform ritual, a new congregation, called Agudas Achim, was formed, and purchased a church which was converted into use as an Orthodox synagogue. The Reverend Yoelson, the father of Al Jolson, was the first cantor of Agudas Achim, and R. S. Marcus was the first rabbi. In 1902 still another Orthodox congregation, B'nai Israel, was formed, in another section of the city. In 1938 both these congregations united to form the United Hebrew Schools and Congregations. Abraham N. Avrutick became its rabbi.

Each of the synagogues controls its own cemetery, and cemeteries are owned also by the Workmen's Circle and the B'rith Abraham Lodge. The Newburgh Progress Club was organized in 1899 as a social organization. The United Jewish Charities came into existence to meet overseas and national appeals in 1925. The Newburgh Jewish Community Council was organized in 1938, and there were also, in 1942, an active Zionist District, Hadassah chapter, two men's clubs and a Masonic lodge and Eastern Star chapter with all-Jewish membership. A Jewish Center was formed in 1925. Among the prominent Jews in Newburgh's history was Michael Hirschberg, judge of the Appellate Division. Sol N. Levy was for a time assistant postmaster of Newburgh. MAURICE J. BLOOM.

NEWBURGH, LOUIS HARRY, physician, b. Cincinnati, 1883. He was educated at Harvard University, then went abroad to study in Vienna and Berlin. After starting practice at Cincinnati, he went to Harvard to become assistant in medicine, and in 1912 was appointed to the staff of the Massachusetts General Hospital, staying until 1916. That year he left to teach at the University of Michigan, where he became professor of clinical investigation (1922).

A specialist in research on diabetes mellitus and diet, and a contributor to medical literature, Newburgh wrote the article on water metabolism for the *Encyclopedia of Medicine.* He was co-author, with Margaret Woodwell Johnston, of *The Exchange of Energy Between Man and the Environment* (1930), and, with Frances Mackinnon, of *Practice of Dietetics* (1934).

NEWCORN, WILLIAM, lawyer and communal worker, b. Cracow, Galicia, 1868. He was brought to the United States in 1870, and was admitted to the bar in 1897. Becoming active in Republican politics, he was elected to the New Jersey state legislature in 1901



Morris Newfield

and again the following year. From 1906 to 1913 he served as first judge of the Plainfield, N. J., district court, and in 1919 was appointed first assistant attorney general of the state, holding office until 1924. In 1932 and again in 1935 he was named corporation counsel of Plainfield. A director of numerous companies, he was elected president of the city's board of trade in 1931.

Newcorn's many Jewish interests include the Zionist Organization of America (he was elected first chairman of its New Jersey section), the United Hebrew Charity Organization, of which he was made president in 1914, and the Joint Distribution Committee. He was chairman of the board of Plainfield's Jewish Community Center, and was elected a member of the American Jewish Committee. Newcorn was organizer of Temple Sholem of Plainfield, and its president from 1913 to 1928.

NEWFIELD, MORRIS, rabbi, b. Homonna, Hungary, 1869; d. Birmingham, Ala., 1940. He received his bachelor of divinity degree from the Theological College of Budapest in 1889; two years later he was in the United States, studying at the Hebrew Union College, where he became an instructor even before his ordination in 1895. Later he was professor of Hebrew and Semitics at Howard College in Birmingham, Ala.

Temple Emanu-El of Birmingham was his first and only pulpit; there he stayed until his death, becoming not only leader in the Jewish community but also one of Alabama's renowned citizens. In Birmingham he founded the first free kindergarten, and he was on the board of the Court of Domestic Relations and Juvenile Delinquency from 1915 to 1932. He was active in the public charities of the city, and president of the state's Tuberculosis Association. Having served as an executive with the local Red Cross from 1918 to 1936, he was one of the most active relief workers in the devastating Mississippi valley floods of 1937.

Newfield organized the community's Federation of Jewish Charities, of which he was president until his death. Together with a Presbyterian minister and a Catholic priest, Newfield toured the South in an interfaith forum. It was said of him that no one in Alabama did more to "counteract the virus of the Klan movement."

In the Central Conference of American Rabbis, Newfield served as treasurer for five years and as president from 1931 to 1933.

In 1921 the University of Alabama conferred upon him the honorary D.Lit. degree; in 1939 he received the honorary D.D. degree from the Hebrew Union College.

Lit.: *Central Conference of American Rabbis Year Book,* vol. 50 (1940) 255-59.

NEWFOUNDLAND, an island in the Atlantic Ocean, with an area of 42,734 square miles, and a total population estimated at 294,800 in 1941, separated from Canada by the Straits of Belle Isle, the Gulf of St. Lawrence and the Cabot Strait. It is the oldest British colony, and a British governor was first appointed in 1728. The principal industries of Newfoundland are fishing, lumbering, and mining.

The Jewish population of Newfoundland (1942) consisted of about 200, of whom 125 lived in St. Johns, the capital city, thirty-one in the town of Corner Brook, seven at Belle Island, and a few families at Badger, Grand Falls, Bishop Falls, Botwood, Deer Lake, Buchanan and Bonavista Bay. The first Jew known to have settled in Newfoundland was I. F. Perlin, who came to Newfoundland in 1892. The majority of the Jewish residents came from the village of Tinkovich, province of Minsk, Russia.

The Jewish congregation at St. Johns was, in 1942, the only Jewish congregation in Newfoundland, and was incorporated in 1924. The community had a synagogue and a cemetery, and a Shohet and Mohel who acted also as Hebrew teacher.

The majority of the Jewish residents of Newfoundland were retail merchants, with a few tailors, butchers, and peddlers. Albert Perlin, who was born in Newfoundland and was the son of I. F. Perlin, the pioneer Jewish settler in the colony, was the publisher of the Newfoundland magazine *The Observer.* LOUIS ROSENBERG.

Lit.: Belkin, S., Report on Jews in Newfoundland (1934; unpublished).

NEWMAN, CHARLES ISRAEL, merchant and gold prospector, b. Prussia, 1833; d. New York city, 1914. He arrived in New York city from Europe in 1839, and was one of the first of the "forty-niners" to head West for the California gold rush. There he prospected and mined for a time, and then traveled east across the Sierra Nevada with a group of comrades to try his luck elsewhere; in Nevada he became one of the founders of the settlement that grew into Carson City. Newman was associated with Major William M. Ormsby, fighting in several Indian wars, and was one of Ormsby's command in the "Ormsby Raid" campaign.

In 1865 Newman returned to New York city, where he became one of the best known auctioneers; he retired in 1894.

NEWMAN, E. MANUEL, travel lecturer, b. Cleveland, 1872. He studied at Western Reserve University. He was one of the first to coordinate various modern inventions for the presentation of travelogues, combining the use of motion picture slides and travel reels with his lectures. In 1908 Newman went to Africa with Theodore Roosevelt; later he made eight trips around the world, compiling travelogues of almost every section of the globe. He prepared more than 100 travel reels for the Warner Bros. Motion Picture Corporation. He was the author of numerous books in which he presented famous cities or countries through which he had toured; among these were *Seeing Italy, Seeing Russia, Seeing Egypt and the Holy Land, Seeing Paris* and *Seeing London.*



Isidora Newman

NEWMAN, ELIAS, artist, b. Stashow, Poland, 1903. He was brought to the United States in 1913, and studied in New York city, receiving his art training at the Academy of Design and the Educational Alliance Art School. Newman's first showing was held in New York city in 1924; the next year he had an exhibition in Jerusalem. Subsequently much of Newman's time was spent in Palestine, where his brother, Mordecai Newman, was a well-known publisher. He spent part of each year in the Tel-Aviv art colony, and from 1933 to 1935 was secretary of the Palestine Artists and Sculptors Association.

In his capacity as American representative of the Tel-Aviv Museum, Newman toured the United States. He was also art curator of the Palestine Pavilion at the New York World's Fair (1938-40). His own paintings were acquired by museums in various cities throughout the United States, and were represented also in the Tel-Aviv Museum. He wrote on art for periodicals in the United States and Palestine, and was author of *Art in Palestine* (1938).

Lit.: *B'nai B'rith Magazine,* vol. 43, pp. 266-67; *Opinion,* July, 1940, pp. 8-10; Newman, Elias, *Art in Palestine* (1939) 80.

NEWMAN, ISIDORA, author and artist, b. New Orleans, La., 1878. She was living in New York city in 1942. Her original name was Miriam Newman, and she was a daughter of Isidore Newman. She took courses in playwriting at Columbia University, and her one-act plays were performed by university and settlement theatres. In 1901 she married Edwin A. Neugass. It was after her husband's death and when her chil-

dren had grown to maturity that she published her first book, *Fairy Flowers* (1926), with water-colors by Willy Pogany. It was translated into all the major European languages, and won her academic palms from the French government in 1928. In 1929 she toured Europe and gave recitals of her tales and of Negro folklore in the Josefstädter Theater, directed by Max Reinhardt, and in the Konzerthaus of Vienna; also in Paris and London. At the same time she exhibited in these cities her paintings from Negro and Creole life in the South.

On her return to the United States she exhibited at Columbia University and at the Ainslie Galleries, in New York, and in many museums in the United States. One of her paintings is permanently exhibited by the Louisiana State Museum.

Isidora Newman tried her hand also at sculpture, receiving a degree from La Horde Society of Paris. Her bust of George Gershwin was acquired by the Young Men's Hebrew Association of New York, and the bust of her father by the Isidore Newman School of New Orleans.

She had very little formal training as an artist, and in the opinion of painters whose guidance she sought, needed none. Her intuition in depicting color and innocence in the life of a primitive people won her the name of the Gauguin of Louisiana. Her flower tales were inspired by the same childlike frankness that is in direct touch with the wonder and beauty of things.

She was author also of *Shades of Blue* (1927) and *Neger und Negerlein* (German; 1929). Her *Flower Facts and Fables* (1935) won the Eugene Field award, and was accepted by the New York Board of Education as a supplementary reader. In 1942 she was working on a biography of her father.

Lit.: Women of Achievement (1940) 46.

NEWMAN, ISIDORE, banker and philanthropist, b. Germany, 1837; d. New Orleans, La., 1909. He came to the United States at the age of fourteen. He entered the cotton business in Catahoula Parish, and at the time of the Civil War went to New Orleans, where he established a bank. He bought and operated the Carrolton Railroad Company of New Orleans, subsequently selling it to become principal owner of the Maison Blanche, one of the largest department stores of New Orleans.

Newman played a prominent part in the religious and social life of New Orleans. He was a charter member of Temple Sinai, and one of the founders of the New Orleans Lodge of the B'nai B'rith. Together with Henry Newman, he provided land, at easy terms, for the settlement of 173 refugees from the Russian pogroms in 1881. This settlement, the Sicily Island Colony, was disrupted in the spring of 1882 by the Mississippi River flood. He contributed largely to the Jewish Children's Home, and in 1904 equipped it with a school which, known as the Isidore Newman School from 1913 on, was on the approved list of secondary schools and one of the most modern in the South.

Lit.: Inventory of the Church and Synagogue Archives of Louisiana, Jewish Congregations and Organizations (mimeographed; 1941); Heller, Max, edit., *Jubilee Souvenir of Temple Sinai, 1872-1922* (1922); *American Hebrew,* Dec. 3, 1909, p. 135.

NEWMAN, LEOPOLD C., American soldier, b. 1835; d. 1863 (place of birth and death unknown). He entered the Civil War as captain of Company B, Thirty-First New York Infantry, and rose to the rank of lieutenant-colonel. Newman was mortally wounded in battle, remaining at the front although his term of service had expired a few days earlier. He was taken to Washington, where President Abraham Lincoln is said to have visited him, bringing him a commission as brigadier-general. He died shortly thereafter.

Lit.: Publications of the American Jewish Historical Society, No. 17 (1909) 158-59; No. 29 (1925) 123; Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 285.

NEWMAN, LOUIS ISRAEL, rabbi and author, b. Providence, R. I., 1893. He received his A.B. degree from Brown University (1913), his A.M. degree from the University of California (1917), and his Ph.D. degree from Columbia University in 1924. He was ordained a rabbi by Stephen S. Wise in 1918, after he had already served for a year as assistant to Wise in the Free Synagogue. From 1917 to 1921 Newman was also rabbi of the Bronx Free Synagogue. Then, for three years, he was associate rabbi at Temple Israel in New York city, serving for most of this time, in addition, on the faculty of the Jewish Institute of Religion, department of apologetics; he returned to the Institute faculty in 1931 to 1933. Called to Temple Emanu-El in San Francisco in 1924, he remained there until 1930. He has occupied the pulpit of Temple Rodeph Sholom in New York city since.

Through his literary work and his participation in Jewish cultural and progressive civic movements, Newman became known as a forthright spokesman in American Jewry. A participant of long-standing in the Zionist movement, he became affiliated with the Revisionist group in the 1930's, acting as honorary chairman of the Revisionist Tel Hai fund and as chairman of the Palestine Mandate Defense League. He was honorary chairman of the American Friends of a Jewish Palestine (1939-) and a member of the American advisory committee of the Hebrew University. Among his other posts were the honorary vice-presidency of the American Jewish Congress and his vice-presidency of the Jewish Education Society. He was also at one time president of the Intercollegiate Menorah Association and of the national Young Judea. In 1942 he was awarded the honorary D.D. degree by Brown University.

Newman's literary work includes many monographs on historical subjects, such as *Richard Cumberland, Critic and Friend of the Jews* (1919). His *Jewish Influence on Christian Reform Movements* was published in 1925. He was author of several volumes of verse and anthologies, among them *Joyful Jeremiads,* verse (1926); *The Hasidic Anthology* (1934); *The Talmudic Anthology* (1939); also of a biography of Professor Richard J. H. Gottheil (1937) and *The Jewish People, Faith and Life* (1940). A three-volume collection of his *Sermons and Addresses* was published in 1941.

NEWMARK, MARCO ROSS, merchant and communal worker, b. Los Angeles, 1878. He received his A.B. degree from the University of California in 1902, and subsequently took post-graduate work in Berlin. Joining the wholesale grocery business owned by his family, Newmark rose to the vice-presidency of the firm, a post he held at the time of his retirement in 1931. He occupied many directive positions in Western and national commercial organizations, as vice-president of the National Wholesale Grocers Association (1930), president of the Los Angeles Produce Ex-

change (1920) and treasurer (1916-19) of the Los Angeles Merchants and Manufacturers Association.

A leading figure in Zionist activities, he was organizer, for a time president, of the Nathan Straus Palestine Society, and president of the Los Angeles Zionist District. Newmark was also (1933-37) president of the Federation of Jewish Welfare Organizations and president (1940-41) of the Historical Society of Southern California. With his brother, Maurice Harris Newmark, he edited *Sixty Years in Southern California,* by Harris Newmark (1916), and, also with his brother, wrote *Census of Los Angeles City and County for 1850* (1929).

NEWMARK, MAURICE HARRIS, merchant and civic worker, b. Los Angeles, 1859; d. Los Angeles, 1929. He was the brother of Marco Ross Newmark. Educated in the United States and in France, he entered his father's wholesale grocery firm in 1876. Later his activities extended to real estate and banking.

From 1899 to 1912 Newmark was president of the Associated Jobbers, from 1905 to 1917 president of the Southern California Wholesale Grocers Association, and for a time a director of the board of trade and of the Chamber of Commerce. Having served on the commission that consolidated the surrounding harbor towns with Los Angeles, Newmark was made harbor commissioner (1909). He was also a trustee of the Southwest Museum in Los Angeles and co-editor, with his brother, of Harris Newmark's *Sixty Years in Southern California* (1916).

NEWMYER, ARTHUR GROVER, publisher, b. Washington, D. C., 1885. In 1902 he began his career in the newspaper world by becoming secretary to the publisher of the Washington *Times,* then joined the editorial staff, and in 1906 became its advertising manager. Newmyer retained this connection until 1909, when he was made national advertising manager of the Munsey newspapers. In 1912 he went to New Orleans, to act as business manager of the New Orleans *Item;* in 1927 he became publisher of the paper. Returning to Washington in 1934, Newmyer took over the publication of the Washington *Times.* For one year (1936) he was publisher of the New York *Journal,* then (1937-38) assistant general manager of the Hearst newspapers. In 1939 he once more returned to Washington as associate publisher and general manager of the *Times-Herald.*

Newmyer held various civic and communal posts. He was chairman of the Unemployment Relief Committee of Louisiana from 1930 to 1933, served as president of the Southern Newspaper Publishers Association (1923-24) and as vice-president of the Association of Advertising Clubs of the World (1918). During the first World War he was deputy chief of the American Protective League, an auxiliary of the United States Department of Justice.

NEWPORT, a seaport in Rhode Island, bounded by the Atlantic Ocean and Narragansett Bay, distinguished for its Jewish historical background and famed for its Jewish merchants who played an important part in Colonial commerce and for its historic cemetery and synagogue. The general population of Newport in 1940 was 30,532, of whom about 950 were Jews.

The settlement of Jews in Newport dates back to 1658, when fifteen Jewish families are said to have arrived there, probably from Barbados. The city, founded



Monument to religious liberty erected on the grounds of historic Touro Synagogue at Newport, R. I. Photograph shows Dr. David de Sola Pool and Rabbi M. A. Gutstein participating in the dedication. (For further illustrations, see vol. 1, pp. 232-33.)

in 1639, offered a haven of refuge, for the Code of Laws governing the colony concluded: "And otherwise than thus what is herein forbidden, all men may walk as their consciences persuade them, every one in the name of his God," and the Commonwealth was defined as a "Democracie." Among the early settlers were Mordecai Campernell of St. Peter's Parish in Barbados, Daniel Campernell, who had formerly lived in Brazil, and Moses Israel Pacheco, of Hamburg, who had also lived in Barbados. Others were Simon Mendes, Abraham Burgos and Jacob Tinoco, all of Speightstown, Barbados. Later they were joined by Daniel Nasy.

These first settlers are said to have founded Congregation Jeshuath Israel (Salvation of Israel). They evidently held their services in the home of Mordecai Campernell, for the following record exists: "Th^{s} y^{e} (day and month obliterated) 165. . (last number stained and broken and not certain whether 6 or 8) W^{ee} mett att y House off Mordecai Campunall and affter Synagog W^{ee} gave Ab^{m} Moses the degrees of Maconrie."

For some unknown reason the early settlers must have left the colony for a short period, because when the "Jews and their Nation Society or Friends," through Mordecai Campernell and Moses Israel Pacheco, in 1677, purchased a plot of land for a Jewish cemetery, a stipulation in the deed read: "But if it Should So fall out that ye Jews Should all Depart the Island Again So as that there shall be none left. . . ."

The founders of the Jewish community of Newport engaged in business, but not without difficulty. In 1685 "Mordecai Campanell, David, Daniell & Abraham Campanell, Saul Brown, Abraham Burges, Rachell the Widow and Relict of Symon Menedes Deceasd and Aron Verse, Jews" were brought to trial by the governor, probably in violation of some navigation act, but the "Jurrors" reported: "Verdict, Wee find for the defendants," and that "the distraint upon the defendants goods be taken off and their Estates so seized be Restored by the General Serj^{t}."

This decision was probably due to the resolution of the General Assembly that "In answer to the petition of Simon Mendes, David Brown, & Associates being Jews, presenting to this Assembly bearing date June 24, 1684, we declare that, they may expect as good protection here as any stranger being not of our nation residing amongst us, in his Majesty's Collony, ought to have, being obedient to his Majesty's laws."

Toward the end of the 17th cent. the Jewish community of Newport was augmented by the arrival of many Jewish settlers from the West Indies. The earliest maps of Newport, at the very beginning of the 18th cent., show that what is now the famous Bellevue Ave. was then known as "Jew's Street."

In the middle of the 18th cent. a number of Marrano families from Spain and Portugal settled in Newport, where they reverted to the Jewish faith and became faithful members of the Jewish community and the congregation. Among them were the famous Lopez and Rivera families who, together with the others, became interested in building the synagogue which is still standing. On August 1, 1759, the cornerstone was laid, and on December 2, 1763, corresponding to the first day of Hanukah of the year 5523, the synagogue was consecrated and dedicated "by a handsome procession in which were carried the Books of the Law to be deposited in the Ark . . . in an Edifice the most perfect of the Temple kind perhaps in America," and which "could not but raise in the Mind a faint Idea of the Majesty and Grandeur of the Ancient Jewish Worship mentioned in the Scripture."

The principal occupation of the Jews in Colonial Newport was the manufacture of spermaceti (whale-oil) products. Aaron Lopez and other Jewish merchants were responsible to a great extent for the development of Newport as a port. Commerce with other colonies, England and other countries was carried on, and many of the vessels were owned by Jews. Other Jews, however, followed the trades and worked in foundries. Shortly before the American Revolution, Newport is said to have had more than 1,100 Jews, of whom about 300 attended religious services at the synagogue.

Isaac Touro, a descendant of an old Spanish family, who came to Newport from Amsterdam, Holland, through the West Indies, was the first Hazan of the synagogue. Many rabbis visited Newport before the American Revolution. Among them were several from Poland and Rabbi Isaac Karigal of Hebron, Palestine, who on Shabuoth of the year 1773 preached a sermon in Spanish, which was translated by Moses Lopez into English and published. This may be the first Jewish sermon published in America.

At the outbreak of the Revolution, the Jews of Newport joined the patriotic cause and fled from the British occupation. When the British finally evacuated the city in 1779, there were hardly enough Jews left to maintain the congregation and to continue public worship at the synagogue. The Hazan, Isaac Touro, had gone to Kingston, Jamaica, and Moses Seixas, founder of the bank of Rhode Island and the Rhode Island Grand Lodge of Masonry, conducted the services, while acting as warden. On August 17, 1790, when George Washington visited Newport for the third time, he was greeted on behalf of the congregation by Seixas and may even have visited the synagogue. Seixas was on the city's reception committee, and it was on behalf of the "Hebrew Congregation in Newport, R. I." that he presented the first president of the United States with an address, the reply to which is treasured as the most historic document in American Jewish history.

In the beginning of the 19th cent. the synagogue was closed because of the lack of worshipers. Newport had not regained its pre-Revolutionary place as a manufacturing center and the Jewish community had dwindled. The synagogue was opened occasionally for funerals of some of the former Newport Jews who desired to be buried in the ancient Jewish cemetery. Among them were the two sons of the first minister, Abraham and Judah Touro, who endowed the synagogue and the cemetery with funds to be administered by the municipal and state governments for the perpetual care of the American Jewish historic landmarks.

The 1880's witnessed the migration of a number of Jewish families from Eastern Europe into Newport. The synagogue was reconsecrated on May 25, 1883, by the Reverend Abraham Pereira Mendes, the father of Frederick de Sola Mendes and H. Pereira Mendes, for regular public worship; it is in use to this day (1942). In 1893 there were again a sufficient number of Jews in Newport to found and incorporate a congregation, which adopted the historic name, "Jeshuath Israel," of the original congregation. The legal title to the synagogue grounds and building had passed to Congregation Shearith Israel (Spanish and Portuguese Synagogue) of New York; but by an arrangement with Shearith Israel and under an agreement to maintain the traditional Spanish-Portuguese ritual in the services as practised by the New York congregation, Jeshuath Israel of Newport was granted the exclusive right to the use of the synagogue and the management of its funds. An annual rental of one dollar is paid to Congregation Shearith Israel. The rabbi of Jeshuath Israel in 1942 was Morris A. Gutstein, who came to the congregation in 1932.

An Orthodox congregation, Ahvis Achim, was founded about 1910. The Jeshuath Israel Community Center was founded in 1927.

There were the following Jewish organizations in Newport in 1942: Congregation Jeshuath Israel; Ladies Auxiliary (chartered 1910), devoted entirely to charity; Newport Chapter of Hadassah (organized 1927); Ahvis Achim Sisterhood, assisting the congregation financially; Judah Touro Lodge of the B'nai B'rith (organized 1924); Israel J. Josephson Lodge of B'rith Abraham; B'rith Sholom Lodge; Chevrah Kadishah (Hebrew Burial Society); Vaad Hakashruth; The United Hebrew School in charge of the Talmud Torah and Religious School on Sunday, founded in 1927; A.Z.A. Chapter (organized 1930); Karigal Club, consisting of young men; Emma Lazarus Club, consisting of young women; Young Maccabees, a Young Judaean organization; Jewish Community Fund, organized in 1941 to take care of all outside Jewish philanthropies; Jewish War Veterans (organized 1929); Newport District, Zionist Organization of America (organized 1939).

Congregation Jeshuath Israel has its own cemetery; B'rith Abraham, B'rith Sholom, and the Chevra Kadishah own sections in the general cemetery. A

number of the members of Congregation Ahvis Achim own private plots which are together, but the congregation does not have its own cemetery.

The president of Congregation Jeshuath Israel (known also as Touro Synagogue) in 1942 was Robert M. Dannin, judge of the Probate Court.

The Jewish population of Newport in 1942 consisted mostly of immigrants who came to the United States late in the 18th or early in the 19th centuries, and of first and second generation native Americans. Merchandising was their chief occupation, mostly in small shops, but there were a number of Jewish physicians, lawyers, dentists and representatives of the other liberal professions.

Lopez Wharf and Touro Street honor the memory of the old Jewish community, and testify to the Jewish contributions to the commercial and industrial prosperity of the Rhode Island colony.

The old cemetery and synagogue are well preserved and maintained as historic landmarks of Colonial America and of Newport's glory as a Jewish community before the American Revolution.

In 1858 Henry Wadsworth Longfellow wrote about those whose remains rest in "The Jewish Cemetery At Newport":

Pride and humiliation hand in hand
Walked with them through the world, where'er they went;
Trampled and beaten were they as the sand
And yet unshaken as the continent.
For in the background, figures vague and vast
Of patriarchs and prophets rose sublime,
And all the great traditions of the Past
They saw reflected in the coming time.

In 1867 Emma Lazarus wrote about the synagogue:

Nathless the sacred shrine is holy yet,
With its lone floors where reverent feet once trod
Take off your shoes, as by the burning bush,
Before the mystery of death and God.

In 1939, when the city of Newport celebrated its tercentenary, a monument dedicated to religious liberty was erected on the synagogue grounds by the Jewish community of Newport.

See also: AMERICAN CONTINENT; RHODE ISLAND.

MORRIS A. GUTSTEIN.

Lit.: Kohler, Max J., in *Publications of the American Jewish Historical Society,* No. 6 (1897) 61-80; No. 27 (1920) 175-216, 413-16; Daly, Charles P., *The Settlement of the Jews in North America* (1893) 76-91; Gutstein, Morris A., *The Touro Family* (1935); idem, *The Story of the Jews in Newport* (1936); idem, *Aaron Lopez and Judah Touro;* Wiernik, P., *History of the Jews in America* (1931).

NEWPORT NEWS, a city in Virginia, having a population of 37,067 (1940), including about 1,950 Jews. About 1880, the founder of what was in 1942 Nachman's department store came to Newport News. In 1885, Beryl Moses Oser arrived there with his family, and established a merchandising business; five years later the community boasted fifteen Jewish families, for whom Abraham Benzion Mirmelstein was Shohet and reader of services. The Jewish population greatly increased in the shipbuilding boom of 1906, and again in those of the first and second World Wars.

In 1893 the Orthodox congregation Adath Jeshurun was organized. In 1936 it elected its first American-ordained English-speaking rabbi, Moses I. Goldberg, who served until 1940. The rabbi in 1942 was Milton A. Dershowitz.

The Conservative Rodef Sholem Congregation was organized in 1919, out of the Hebrew Bible Class Association, originally an adjunct of Adath Jeshurun; in 1942 Rodef Sholem's rabbi was Jesse Joel Finkle.

Other local communal organizations in 1942 included the Hebrew Aid Society, Hebrew Friendly Inn, Hebrew Free Loan Society, T. H. Shwartz Lodge, and Jewish Community Council. National organizations were represented by Senior Hadassah, Junior Hadassah, Young Judea, the Zionist Organization of America, the National Council of Jewish Women, the Independent Order of Brith Abraham, and B'nai B'rith. Graff Memorial Building, center for Jewish activities, began, in 1941, to be used by the Jewish Welfare Board for Jewish soldiers and sailors stationed in the area.

In the civic life of Newport News local Jewry was represented by Ellis J. Graff, on the school board (1900-6); Joseph Reyner, in the Common Council (1910-18); Isaac Cohen, in the Council Chamber (1914-20). From 1922 on Harry Reyner was elected six times to the City Council, the last in 1942; twice he served as vice-mayor, and for two years was mayor, the youngest in Virginia. In 1942 Harry L. Nachman was on the Waterworks Commission, and Sol Ellenson was assistant director of public works.

JESSE JOEL FINKLE.

NEWS AGENCIES, *see* PERIODICALS AND PRESS.

NEWSPAPERS, *see* PERIODICALS AND PRESS.

NEY, DÁVID, synagogal and opera singer, b. Várpalota, Hungary, 1843; d. Budapest, 1905. The son of a tanner, he became a tailor's apprentice at Veszprém. The unusual power and beauty of his voice were discovered and trained in turn by the cantor of the Veszprém synagogue, by the officers under whom he served in the Austro-Prussian War (1866), and by the operetta composer Franz Suppé at Vienna. After a brief engagement at Györ, he joined the National Theatre at Budapest (1874), and was a lifelong member of the Budapest Opera from its inception in 1884 on. He appeared in more than a hundred roles. Sarastro in the *Magic Flute,* Don Giovanni, Solomon in the *Queen of Sheba,* Hans Sachs in the *Meistersinger* and Wotan in *Götterdämmerung* were among his greatest impersonations. He appeared also in countries other than Hungary, and was considered one of the finest vocal artists of his time. He continued to sing at synagogal services on the high holy days.

DÁVID NEY, JR., was an outstanding tenor of the Budapest Opera in the 1930's. From 1939 on he starred in the opera performances of the Hungarian Jewish Cultural Association.

NEYMARCK, ALFRED, political economist, b. Châlons-sur-Marne, France, 1848; d. Paris, 1921. In 1869 he founded *Le Rentier,* a financial newspaper which he edited for more than fifty years. He was the author of *Aperçus financiers* (1872); *Colbert et son temps* (1877); *Un centenaire économique* (1880); *Évaluation nouvelle du capital et du revenu des valeurs mobilières en France* (1893); *Finances contemporaines* (2 vols., 1903). Neymarck was an officer of the French Academy, a commander of the Legion of Honor, and the recipient of several prizes and honors. Among other distinguished positions, he held that of treasurer of the National Israelite Consistory.

NEZIFAH, *see* EXCOMMUNICATION.

NEZIKIN ("damages"), fourth division of the Mishnah and Talmud, containing ten tractates. In the Tosefta and Palestinian Talmud it is euphemistically called Yeshuoth ("salvation"). The name Nezikin was originally applied to a tractate devoted to torts which, because of its length, was eventually divided into three tractates, *Baba Kamma, Baba Metzia* and *Baba Bathra.* The three following tractates, *Sanhedrin, Makkoth* and *Shebuoth,* deal with court procedure in criminal and civil cases. The other four tractates are of an entirely different nature. *Aboth* is a collection of ethical and moral teachings; *Eduyoth* and *Horayoth* are collections of Tannaitic literature made, not on the basis of subject matter, but of persons and occasions; *Abodah Zarah* deals with idolatry. The exact reason for their inclusion with the other tractates in the division is not clear. It is possible that Nezikin was the last division studied in the Talmudic academies, and that these four tractates were added as an appendix.

See the articles on the individual tractates.

Lit.: Strack, H. L., *Introduction to the Talmud and Midrash;* Frankel, Z., *Hodegetica in Mishnam,* 260-62.

NIAGARA FALLS, *see* NEW YORK (state).

NICANOR, commander-in-chief of the Syrian army under King Demetrius I. Nicanor was sent to Judea in 161 B.C.E. in order to support the Hellenist party against Judas Maccabeus. After occupying Jerusalem, he attacked Judas with a large army, but was decisively defeated at Adasa, near Beth-Horon, and fell in the battle. For some time after, the victory of Judas Maccabeus over Nicanor was annually celebrated on the 13th of Adar.

Lit.: Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* vol. 1, part 1 (1897) 228-30; Graetz, H., *History of the Jews,* vol. 1 (1927) 484-85; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925) 74.

NICARAGUA, a Central American country with a population of 1,380,287 (1940), including about one thousand Jews. The bulk of the Jewish population was concentrated in the capital city of Managua, while a few Jewish families were to be found in Granada and Chinandega. In 1918, it was reported that the majority of the Jews of Nicaragua were of French and German origin, had lived there for about fifty years, and had lost their religious identity. At that time, Teodoro Teffel, private banker, importer and coffee-plantation owner, was said to have been dean of the once-existing Jewish community.

Between 1918 and 1942, the Jewish community of Nicaragua was substantially increased by immigrants from Central and Eastern Europe.

NICHOLAS I, emperor of Russia from 1825 to 1855, b. St. Petersburg, 1796; d. St. Petersburg, 1855. He succeeded to the throne after the death of the comparatively liberal Alexander I, and started a regime essentially reactionary, despite some feeble steps taken by him in the direction of reform. As a grand duke he had described the Jews of White Russia in his travel diary of 1816 as the ruin of the peasants and characterized them as "regular leeches," while admitting the "exemplary loyalty" which they had displayed toward the czarist regime during the Napoleonic invasion. Nicholas' policy regarding the Jews was dictated by the desire to "educate" them, which was equal to eliminating them by means of de-Judaizing and, if feasible, Christianizing them.

One of the first blows aimed at Russian Jewry was a decree, signed by him on August 26, 1827, imposing long military service of an especially hard character on the Jews, who had thitherto paid a specified sum for relief from conscription. Through this measure they were removed from their surroundings and prevented from practising Jewish customs, with the intention of baptizing them eventually. Particularly cruel was the fate of the so-called "Cantonists," Jewish boys who were drafted into military service at the age of twelve and brought up in military schools of distant provinces.

The same purpose of enforced assimilation inspired the two decrees of 1844, establishing secular Jewish schools with Jewish as well as non-Jewish teachers, and opening rabbinical seminaries of a "reformed" character, in the endeavor to bring the Jews "nearer to the Christian population" and to eradicate "the prejudices fostered in them by the study of the Talmud." The year 1844 saw also the destruction of the remnants of Jewish communal autonomy, when a decree ordered "the placing of the Jews in the cities and countries under the jurisdiction of the general administration, with the abolition of the Kahals."

A similar motif was behind the imperial decrees of 1850 and 1851 prohibiting the use of a distinct Jewish form of dress and forbidding Jewish women to cut their hair upon entering into marriage. These reforms, welcomed only by a minority of Jews, were met by the majority with unflinching passive resistance and merely served to increase their sufferings, without achieving the desired result. Equally, the czar's encouragement of baptism and his predilection for Jewish converts—baptized Jews were exempted from taxes for several years and enjoyed other privileges—induced only very few persons to renounce Judaism.

Altogether the situation of the Jews during the reign of Nicholas I was far from satisfactory, the more so since the "reforms" were forced upon the Jews with the help of the police. While in other countries military service of the Jews was preceded by at least a partial emancipation, Russian Jewry now suffered more than before from enforced transfer from one region to another, from their banishment from certain cities, and from the strict supervision and censorship of their entire cultural life. The intercession of Sir Moses Montefiore, who visited the czar in behalf of the persecuted Russian Jews in 1846, yielded no results, and the scheme of a mass emigration of destitute Russian Jews to Algiers, proposed in the same year by a wealthy Jewish merchant of Marseille named Isaac Altaras, was a failure. ALFRED WERNER.

Lit.: Dubnow, Simon, *History of the Jews in Russia and Poland,* vol. 2 (1918) 13-153, 172, 203, 354.

NICHOLAS II, emperor of Russia from 1894 to 1918, b. St. Petersburg, 1868; d. Ekaterinburg, Russia, 1918. He was the reactionary son of Alexander III, whose reign had been marked by bloody anti-Semitic riots; Nicholas made it clear at the start that he would guard the principle of autocracy as firmly and as uncompromisingly as it had been guarded by his father. When the Moscow Jews requested the authorities to permit them to have their synagogue open during the

coronation days "as a special act of grace, in order that the Jews of Moscow may be given a chance to celebrate the joyful event with due solemnity," the petitioners were informed that their request was "an insolent violation of the imperial will" and could not be considered. The czar surrounded himself with reactionaries, one of the most obnoxious of whom was his former tutor, Pobedonostzev, head of the Holy Synod. Not only did Nicholas strongly object to the abrogation of the Pale of Settlement, suggested to him by the governor of Vilna, but under his rule even consumptive Jews were forbidden to seek relief in the health resorts of the Crimea.

The manifold restrictions—the barring of Jews from the liquor trade, which robbed hundreds of thousands of them of their scanty livelihood, was only one of them—resulted in the economic collapse of Russian Jewry. In addition, pogroms flared up again at the end of the 19th cent. (Shpola, 1897; Kantakuzenka and Nikolaev, 1899); these increased in intensity after the appointment of Von Plehve as minister of the interior (1902). That the czar and his camarilla hated the Jews was frankly admitted by Governor Grusov in January, 1904, shortly after the Kishinev pogrom. The czar himself did not conceal that he favored the pogromists, the Black Hundred, who under his regime organized themselves in the reactionary League of the Russian People which formed a sort of "Second Government." When Grigoryev, governor of Odessa, who had opposed the pogromists and therefore was dismissed later on, was received by the czar, Nicholas wore the badge of the League of the Russian People on his breast, the same badge which was worn by the rioters in Odessa.

Nicholas was forced, in the course of time, especially after the revolution of 1905, to make a few trifling concessions to the Jews, but until his execution by the Bolsheviks on July 16, 1918, he remained bitterly opposed to any real improvement of their status. His hostility toward the Jews was expressed unmistakably in the answer which he was reported to have given to a council of ministers who laid before him a draft of moderate reforms in favor of the Jews: "As long as I am czar the Zhyds of Russia shall not have equal rights."

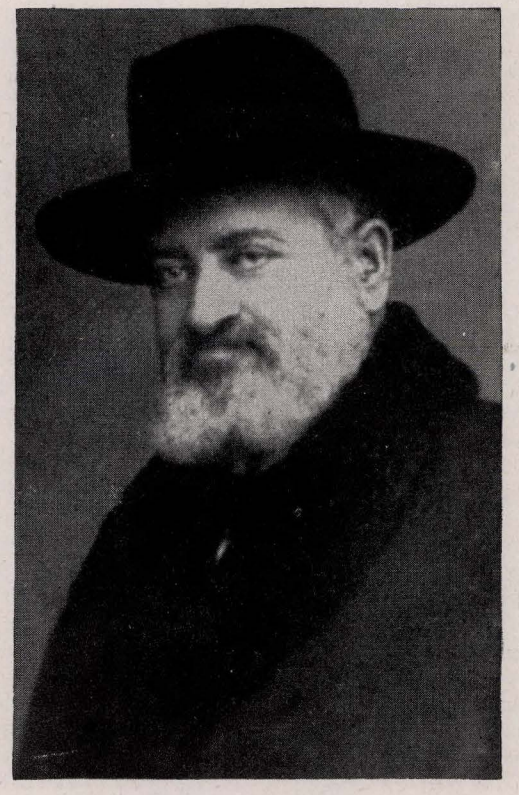
ALFRED WERNER.

Lit.: Dubnow, Simon, *History of the Jews in Russia and Poland,* vol. 3 (1920) 7-169.

NICODEMUS, *see* NAKDIMON BEN GORION.

NIDDAH ("menstruous woman"), seventh tractate of Toharoth, the sixth division of the Mishnah. It consists of ten chapters, and deals with the regulations as to women in time of menstruation (*Lev.* 15:19-24) and childbirth (*Lev.* 12). Biblical law provided that a woman in menstruation should be regarded as ritually unclean for a period of seven days; rabbinical interpretation extended the time to include seven days after the cessation of the menses. The tractate deals with such questions as the evidence of menstruation and the like, women in childbirth, rules concerning Samaritan, Sadducean and non-Jewish women, children delivered by an operation, and the puberty of females. Many of the observations are of great medical interest.

The Tosefta has nine chapters, and contains important and interesting additions to the Mishnah, such as



Jacob Isaac Niemirower

the discussion as to the permissibility of contraceptive measures in certain instances (chap. 2) and about the embryo (chap. 4). The tractate is the only one in the division to have a Gemara, which is found in both Talmuds. Only about three chapters of the Palestinian Gemara are extant, though the Tosafists possessed it for the entire tractate. The Babylonian Gemara contains numerous legends and Haggadic sayings, of which the most interesting deal with the life of the embryo.

Lit.: Danby, Herbert, *The Mishnah* (1933) 745-57; Lauterbach, Jacob Z., in *Jewish Encyclopedia,* vol. 9, p. 301; Miller, D., *The Secret of the Jew.*

NIDDUI, *see* EXCOMMUNICATION.

NIEGO, JOSEPH, communal leader, b. Adrianople, Turkey, 1864. The scion of a rabbinic family, he was for eighteen years at the agricultural school in the settlement Mikveh Israel in Palestine, and for some years directed the Jewish college in Constantinople. Elected president of the B'nai B'rith Grand Lodge in Turkey in 1911, he still occupied this post in 1942. Niego who, apart from a few years spent in France, lived in Constantinople, rendered valuable services to the Sephardic community. Several essays of his were published in *Hamenorah,* organ of the B'nai B'rith lodge.

NIEMIROWER, JACOB ISAAC, rabbi, b. Lemberg, Galicia, 1871; d. Bucharest, Roumania, 1939. He was born into a family of illustrious scholars which for five generations had been established at Jassy, Roumania, and claimed descendancy from Rashi. He grew up among Hasidim, and received his education at Lemberg, at Jassy and at the rabbinical schools of Israel

Hildesheimer and Abraham Biberfeld at Berlin, and at the university of that city, from which he received the Ph.D. degree (1896).

In 1897 he was appointed rabbi and preacher at Jassy; in 1911 the Sephardic community of Bucharest invited him to be its rabbi; in 1921, as head of the Coral Temple of Bucharest, he united under his authority the scattered congregations of the Roumanian capital. Subsequently, as chief rabbi of the Jewish community of the Old Kingdom of Roumania, he was delegated to the Roumanian Senate (1924) and was named by the government constitutional representative of the Jewish community of Roumania for life. But when, in 1940 to 1941, the Roumanian government completely adopted the Nazi principles, the Jewish communities lost the right to send their religious leader to the senate as their representative.

In Roumanian Jewish life Niemirower was a central figure who imparted new meaning and vigor to Jewish endeavor, religious and communal. Due to his efforts, the degrading Oath More Judaico was abolished. While at first he was recognized as the leader of progressive Jewry only, soon the Orthodox bowed to his authority. Thus he achieved unity in Jewish communal life in almost all parts of the kingdom of Roumania. He worked for systematized Jewish education and cultural activities, endeavored to establish a theological seminary, and founded, at Bucharest, a Toynbee Hall, the Society for Jewish Culture Sharon (1911), and the Society for the Science of Judaism (1927). The international B'nai B'rith congresses of Prague (1938) and Zurich (1939) accepted on principle the proposition which he had cherished and advocated throughout his life: that of a new Jabneh, an interterritorial home for Jewish learning, in Palestine. As regards Zionism, he occupied a middle position. He delivered the memorial speech for Theodor Herzl at the Basel Congress in 1908.

Niemirower, a personality of commanding intellectual power, held great authority with the entire Jewish population. In 1936 an attempt was made on his life by a fanatical Roumanian nationalist who was later declared insane. Niemirower was not seriously injured.

Among his published books are: *Der Zusammenhang von Willensfreiheit, Gewissen, Belohnung und Strafe* (1906); *Eine moderne Jabneh Akademie* (1909); *Sur l'époque arabo-espagnole. Le Judaisme et les Juifs en Espagne* (1913); *Contributions à la philosophie historique juive* (1914); *Chassidisme et Zaddikisme* (1919); *Homilétique et rhétorique* (1923). A complete edition of his works appeared from 1923 to 1932 under the title of *Oeuvres complètes.* The fourth and fifth volumes of the journal *Sinai* were dedicated to the celebration of Nemirower's sixtieth birthday.

Lit.: American Hebrew, Feb. 7, 1936, p. 353; March 27, 1936, p. 517; Herbert, Edward, *ibid.,* Dec. 1, 1939, pp. 8, 16; *Opinion,* Dec., 1939, p. 7, *Jewish Chronicle* (London), Nov. 24, 1939, p. 6.

NIEROP, AHASVERUS SAMUEL VAN, jurist, Dutch political leader and Jewish communal worker, b. Hoorn, Holland, 1813; d. Amsterdam, Holland, 1878. In 1839 Nierop became a lawyer at Leyden, and within a few years was generally esteemed as one of the greatest attorneys of his country. By 1850 he was elected member of the second chamber of the Dutch parliament, and although he was defeated at the following election, he continued to exercise influence over Dutch political life until he was reelected. During the last



David Nieto

two decades of his life Nierop was member, and for some time president, of the central and permanent commission of the Dutch States-General, which was composed of members of the Upper and the Lower House of the Dutch parliament. He was thus able to protect Jewish rights and interests with unflagging ardor. Nierop contributed to the *Jaarboeken for Israelieten in Nederland,* and to several juridical periodicals. He was member of the Municipal Council of Amsterdam for many years.

NIEROP, FREDERICK SALOMON VAN, economist, b. Amsterdam, Holland, 1844; d. Amsterdam, 1924. After having been a lawyer from 1866 to 1870, Nierop was appointed (1871) director of the Amsterdamsche Bank, founded in the same year. The principal task of the Amsterdamsche Bank was to support commercial relations between Holland and Germany. Nierop became closely connected with many important commercial, financial and industrial enterprises of both countries; but he did not neglect cultivating relations with Belgium, France, and England. Nierop's directorship was characterized by a cautious conservatism which enabled him to keep up his banking house even in times of crisis. In 1920 he resigned his directorship and was elected president of the board of trustees of the Amsterdamsche Bank. His son, Hendrik Abraham Nierop (b. Amsterdam, 1881), succeeded him as director. Nierop was member of the Municipal Council of Amsterdam, and, from 1895, member of the Upper House. From 1898 he was president of the Central and Permanent Commission of the Dutch parliament.

NIETO, DAVID, scholar and preacher, b. Venice, Italy, 1654; d. London, 1728. Active as a physician and preacher at Livorno, Italy, he started his literary career with a treatise, *Paschologia,* in which he pointed out the irregularities in the Christian calendar from the Council of Nicea, in 325, to 1692. This work, dedicated to his friend, Cardinal Maria de Medici, was published in London in 1702; a year earlier Nieto had been appointed head of the Sephardic community of the city. When he published his theological treatise, *Della divina providencia* (1604), he was accused of a

leaning toward Spinoza's pantheistic philosophy—which at that time was equivalent to the charge of atheism—until Haham Zebi Ashkenazi of Altona, to whom the work was submitted, decided in his favor.

In his *Matteh Dan* (1714), five dialogues which appeared in Hebrew and in Spanish, he defended the Oral Law against the teachings of the Karaites. His *Esh Dath* (1715) assails the followers of Nehemiah Hayyun, a pseudo-messianic leader. Nieto wrote Hebrew, Latin, Spanish, Portuguese and Italian with ease. The time for the beginning of the Sabbath eve, determined by Nieto for the longitude of England, is still accepted in that country. He distinguished himself also as physician, mathematician, philosopher, historian and poet.

Isaac Nieto (1702-74), son of David Nieto, was also Haham of the London Sephardic congregation. His translation of the prayers into Spanish formed the basis of the later English translation.

Lit.: Solomons, Israel, "David Nieto and Some of His Contemporaries," *Jewish Historical Society of England, Transactions*, vol. 12 (1931) 1-101.

NIETZSCHE, FRIEDRICH WILHELM, philosopher and lyric poet, and one of the most original German thinkers, b. Röcken, Saxony, Germany, 1844; d. Weimar, Germany, 1900. With his sharp criticism of prevailing circumstances he introduced a new period and view of life. He impressed upon the world the terms "Superman," and "Master-spirit," as opposed to "Slave-spirit," which were adopted by the Nazis into their political program.

Nietzsche took a clearly-defined position toward Jews and Judaism. He was at first influenced against Judaism due to his boyhood friendship with Richard Wagner, but soon freed himself from his cultural and spiritual attitude, and in the sharpest of terms denounced Wagner's fight against Judaism. He went so far in his opposition to Wagner as to suspect him of being of Jewish descent, since he called this unconditional antagonism against Judaism "self-hatred." He also broke off his friendship, in the years of his youth, with his brother-in-law Forster, his sister's husband, on account of his anti-Semitic activities. Nietzsche's conception of Jews and Judaism may be classified as follows:

(1) His attitude toward the spirit of Judaism: He prizes the Jewish moral and rejects the "Christian moral"—the ethic of sympathy, as he calls it. He does not object to the Jewishness in Christianity, but is against pseudo-Aryanism, the Paul-ish, and the Buddah-ish. For him Judaism is a religion of life; Christianity, through "Aryan" influence, a religion of death. He finds the great accomplishment of ancient Judaism in the Old Testament. For him it is the book of godlike justice, in which individuals are given such great consideration that it can not be equaled by Greek and Indian literature (*Anti-Christ*). However, he resents this ancient Judaism because Christianity sprang from it. In the place of "Master-spirit," the spirit of the strong, we find there the spirit of the weak and of the holy ones.

(2) Nietzsche's attitude toward the Jews of the present day: As much as he condemns the Jews of today, he nevertheless finds a number of reasons for defending them. "I should like to know how much one ought to overlook, in a final account of a people which, not without the fault of all of us, had the most suffering history of all peoples, and to which the world owes the noblest man (Christ), the purest wisdom (Spinoza), the most moving book and most effective moral code" (*Menschliches, Allzu Menschliches*)? "Therefore a fight against the Jews was always a sign of the lower, envious and cowardly nature, and he who now takes part in it must carry in him a great deal of vulgar sentiment" (*Morgenrote*). In similar spirit Nietzsche says, finally: "Without doubt the Jews are the strongest, the toughest and the purest race that is now living in Europe. A thinker who has the future of Europe on his conscience, in all the plans he makes about this future will have to reckon with the Jews, as with the Russians, as the safest factors in the great game and battle of strength."

On the other hand, Nietzsche expresses himself about his Germans, whose influence he calls the "alcoholic poisoning" of Europe: "It is a lie that the Germans brought the spirit of freedom into the world" (*Anti-Christ*). He calls the Germans the bird of prey, the blond beasts lusting for booty and victory (*Gut und Böse*). It was four years after the Nazis' rise to power that they first understood that they would have to drop Nietzsche as "crown witness" of their program.

The idea of "the conversion of values" (*Umwertung der Werte*) and the return to nature awakened in several Neo-Hebrew poets the call to a Jewish renaissance. Among the Jewish followers of Nietzsche were: Georg Brandes, Karl Joel, Raoul Richter, the Hungarian Jewish physician Paul Landini, the Viennese Siegfried Lipiner, who founded a Nietzsche society, and the English Jewish translator of his works, Helene Zimmer. Many of his works were translated into Yiddish and Hebrew.

Oscar Frankl.

Lit.: Berl, Heinrich, "Nietzsche und das Judentum," *Menorah* (1932); Bole, Henri Jean, "Friedrich Nietzsche et l'antisémitisme," *Revue juif de Genève* (1933); von Westernhagen, Kurt, *Nietzsche-Juden-Antijuden* (1937); Coutinho, Arno Carl, "Nietzsche's Critique of Judaism," *Review of Religion* (1938-39); Lonsbach, Richard Maximilian, *Friedrich Nietzsche und die Juden* (1939).

NIGER, SAMUEL (Samuel Charney), literary critic and historian, and cultural worker, b. Dukor, near Minsk, Russia, 1883. He was the brother of Daniel Charney, the poet, and B. Charney Vladeck. Niger studied at the Yeshiva in Berezin, then for four years (1896-1900) at the Yeshiva in Minsk. Here he came under the influence of the Zionist and Socialist movements, which the cultural circles of Minsk were seeking to fuse; in Minsk the Poale Zion was formed.

Already well-versed in Russian literature and in the spiritual Zionism of Ahad Haam, Niger joined the Minsk Poale Zion group shortly before he was to have been ordained. He entered on illegal propaganda work, and was arrested several times and imprisoned in Dvinsk, Odessa and Warsaw. Niger participated subsequently in the founding of the Zionist Socialist Party at its first congress in Odessa, and became one of its leaders in 1904. At the beginning of 1906 he was arrested in Kreuzberg, and narrowly escaped the death penalty, saved by efforts made in his behalf by his mother and by comrades.

Niger's political activity drew him into writing. He turned to Yiddish in 1902 or 1903, drafting various secret party brochures and proclamations. In 1906 and 1907 he was contributing editor to the legalized party organ *Der Neier Veg* (Vilna), which had to change its name twice because of censorship difficulties: first to *Dos Vort,* then to *Unser Veg.* During this period Niger was also writing essays and studies; his discussion of Sholom Asch's *Meshiachs Tzeiten,* published in *Dos Vort* (May, 1907), in which he dwelt on the tragedy of the Galuth, attracted particular attention in literary circles.

The trend of the intelligentsia was away from political to literary interests, and Niger exemplified this change. With A. Weiter and S. Gorelik, he founded the *Literarishe Monatshrift* (Vilna, 1908), first periodical devoted solely to Yiddish literature. A group of young Yiddish writers began to

emerge. Likewise in 1908 occurred the historic conference of Czernowitz, at which Yiddish was proclaimed a national language of the Jewish people. In the dispute between the Yiddishists and the Hebraists, Niger took a middle course. He did not deny the significance of Hebrew literature, but claimed for Yiddish the right to give literary expression to the awakening national Jewish consciousness.

Actually Niger became leader of the Yiddishists, his journal the organ of the renaissance of Yiddish literature. He paid due homage to the classics, but his own energies were temporarily devoted to the younger writers, so that he might later return to the classics, especially to Mendele Mocher Sforim and to Sholom Alechem, whom he made subjects of life study. In the meantime his own reputation as a critic was growing.

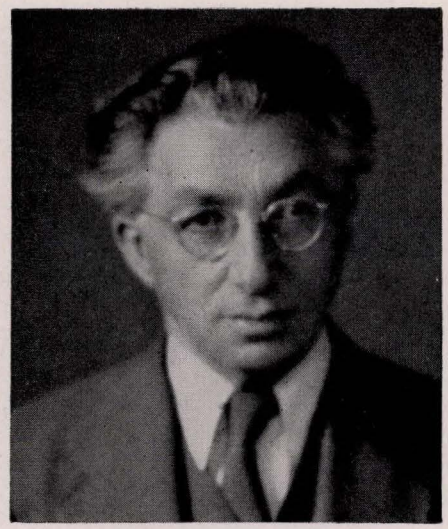
Niger went to the German capital in 1910 to study at the University of Berlin, and during the next two years he attended the University of Bern. Then he was called to Vilna by the publisher, B. Kletzkin, to edit the new monthly, *Yiddishe Velt,* and under Niger's editorship it became a model literary and social review of Jewish interest.

In 1913 he was editor also of *Pinkes,* a year book issued by Kletzkin; in his own contribution to that publication his career as literary historian had its inception. Niger was made editor of *Die Voch,* a weekly founded in Vilna (1914) and stopped almost immediately by the outbreak of the first World War. The following year he was sent to Saratov as representative of Yekopo, a Jewish relief organization in Petrograd, and labored for the establishment of children's hostels. In Petrograd he not only worked on behalf of Jewish schools (1916), but wrote in Russian, Yiddish and Hebrew for publication.

The Bolshevik revolution of October, 1917, found him in Petrograd where, in recognition of his nonpartisan point of view, he was entrusted with the editorship of the official weekly, *Kultur un Bildung.* In 1918 he left Petrograd for Moscow, then went to Vilna. An attempt—in collaboration with his former colleague A. Veiter—to reestablish *Die Voch* in Vilna was cut short by the Bolshevik occupation of that city. Again Niger was entrusted with the editorship of the official publication, *Die Neie Velt,* and permitted to engage in nonpolitical cultural work. But with the entry of the Polish armies into Vilna (April, 1919), Niger, Weiter and Leib Jaffe (living in the same house) were arrested. Veiter was shot; Niger and Jaffe were saved through intervention with Josef Pilsudski by leaders of the Jewish community. For a while Niger edited the daily *Der Tog* in Vilna, but in October of that year he migrated to the United States. A brief affiliation with the *Forward* was followed by his joining the staff of the *Tog* (Day), where he began a series of columns and literary critiques which he was continuing in 1942.

In the United States, Niger's manifold literary and cultural activities made him the prime figure in Yiddish literary development. His contributions to his newspaper and to various periodicals with which he collaborated or which he edited were supplemented by public lectures and by courses which he gave at the Jewish Teachers' Seminary and at the teachers' classes of the Workmen's Circle. He served as president of the Sholom Alechem Folk Institut, and edited (1921—) its *Kinder Journal;* he helped found and was head of the American section of the Yiddish Scientific Institute. When its headquarters moved from Vilna to New York (1941), he became head of its central committee.

Niger was a member of the executive committee of Ziko, central Yiddish culture organization, and president of the Louis Lamed Foundation for the Advancement of Hebrew and Yiddish Literature of Detroit, which awards prizes for



Samuel (Charney) Niger

Hebrew and Yiddish literature. On behalf of the Fund, Niger wrote *Die Tzveishprachigkeit fun Unser Literatur,* where he renewed his old hope of unifying the Yiddishist and Hebraist factions in Jewish literature. Niger made a number of studies of the leading figures in the Haskalah (Enlightenment) movement. In the *Tzukunft,* the new series of which (1941) Niger co-edited, he started a series of studies of pioneers in American Yiddish literature.

It is characteristic of Niger that as literary critic he is also a literary historian; in his appraisals he seeks to presage that which is likely to survive. His artistic ideals, rooted in the early days of Jewish literary rebirth and nourished during his studies of European literature and philosophy, blend varied elements in a larger balance. National heritage and tradition are to him the chief sources of artistic inspiration, but the inspiration must break through individualistically and without coercion. It must be a serene art, reflecting what is eternally human; esthetics, he holds, is not isolated from social influence.

Niger excels as the judge of a historical epoch, and though he prefers not to be the leader of a new epoch, he is among the first to discern, analyze and evaluate new literary occurrences. He has been a guide for the reader, whom he considers half artist: a participant in art. Niger portrays a writer through the writer's own works, through citations which he analyzes. His own style is expository, objective and solid, but replete with subtleties that indicate a vocabulary of rich subjectivity. He is adept at delicate comparisons: "We Jews cannot have a life of art, we can have only an art of life."

In a certain sense, Niger has been a living symbol of Yiddish literature, having traversed the path of its evolution since the days of its early triumph in Europe, when he was enthralled by the young writers. His arrival in the United States occurred at the time when Yiddish literature was in the ascendant there, and he helped teach the reader to appreciate and marvel at it. When the end of immigration brought a decline that led writers to despair, he turned to encouraging them, and to seeking unity between the various segments of Jewish life and culture.

Niger has written on virtually every Yiddish writer and literary theme, and discussed every problem with which modern Yiddish literature has been confronted. Because of his long-range view and the depth of his understanding of literature, his studies in toto might easily represent the foundation for an extensive history

of the entire Yiddish literature. He has been generally regarded as the dean of Yiddish literary criticism.

Ten volumes of his selected works have appeared: *Vegen Yiddishe Shreiber,* two volumes (1912); *Die Yiddishe Literatur un die Lezerin* (1919); *Shmuessen vegen Bicher* (1922); *Lezer, Dichter, Kritiker,* two volumes (1928); *Sholom Aleichem* (1928); *Mendele Mocher Sforim* (1936); *In Kampf far a Neier Yiddisher Dertziehung* (1941); *Die Tzveishprachigkeit fun Unser Literatur* (1941).

B. RIVKIN.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930), cols. 539-51; Charney, Daniel, *Mishpoche Chronik* (1926); Mukdoini, A., in *Freie Arbeiter Shtimme,* Aug. 28, 1925; *Tzukunft,* Jan., 1926; May, 1937; Lehrer, Leibush, *ibid.,* Dec., 1941; Rogoff, H., *ibid.,* Oct., 1933; Rosenfeld, S., in *Der Tog,* Jan. 16, 1937.

NIGGUN, a term derived from the Hebrew *naggen,* which means approximately "to make music"; it is therefore used in the sense of "music" and especially "melody," mainly by writers on the ritual and by poets of the Middle Ages. Traditional song distinguishes two principal forms of Niggun: (1) the rhythmic manner, for shorter texts, such as the Shema; (2) recitative melodies, not strictly bound to rhythm and time, for the longer prayer sections, such as the daily Eighteen Benedictions (Shemoneh Esreh).

See also: CANTILLATION; GEMARA NIGGUN; MUSIC, SYNAGOGAL.

NIGHT PRAYER. The night prayer owes its origin to the natural religious feelings of man. When it was made an obligatory prayer in Mishnaic times, it was given the content of the Maarib, or evening prayer of today. However, when the Evening Service was transferred to the early hours of the evening, a special prayer was introduced directly before the time for going to sleep; this was known of as early as in the period of the Amoraim (*Ber.* 46-47, 60b). Since the nucleus of the night prayer is the Shema, the prayer is called also Keriath Shema Al Hamittah ("the reading of the Shema upon the bed"). It is introduced by the petition Hamappil ("He Who causes the bonds of sleep to descend upon my eyes"; *Ber.* 60b); this is followed by *Ps.* 91 and 3, later also by *Ps.* 128 and by passages taken from the Evening Service (thus the Hashkibenu), and by other passages from the Bible having protection and safety as their content. Finally, under the influence of mysticism, there was added an appeal to the four guardian angels Michael, Gabriel, Uriel and Raphael; this is the sole invocation of the angels in the ordinary prayer-book. A still later addition to the night prayer was a detailed confession of sin (Viddui). The mystical tone of the night prayer is evidenced by the fact that several parts of it are repeated three times, and that certain permutations of words occur.

Reform Jewish prayer-books usually contain a short form of night prayer. A shorter form is given for children, and a longer one for adults. Sometimes the Adon Olam hymn is used as a night prayer because of the last verse, which commits the soul to God.

Lit.: Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 293-97, ccxiii-ccxv; Elbogen, Ismar, *Der jüdische Gottesdienst,* 238 et seq.; Baer, Abraham, *Baal Tefillah,* 572 et seq.; Idelsohn, A. Z., *Jewish Liturgy* (1932) 126-27; *Otzar Hatefilloth,* 554-58.

NIKOLSBURG (Czech, Mikulov), town in southern Moravia with about 12,000 inhabitants in 1942. The first reference to Jews there is dated 1450, and as a large synagogue was built in the town in the same year, it is probable that there had been a Jewish community for some time. In 1560 there were thirty-two Jewish families, each one of which had to work forty days in the year, or pay an equivalent in cash, for the count; records of the same year mention "the rabbi's house." In 1591 the Jews were granted the privilege of having a free Jewish judge by Duke Maximilian of Dietrichstein; new rights were granted by the next duke, Cardinal Francis Joseph. From 1653 there was a Hebrah Kaddisha (burial society) there, and at that time the Jews paid 2,126 florins in annual taxes and contributions.

The community suffered from a Turkish raid in 1663, but increased through exiles from Vienna in 1670. It became a great trading center, of such importance that in 1682 a fair was postponed because the proposed date fell on Rosh Hashanah. In 1754 there were 107 Jewish houses, including a community center and a hospital. By 1868 the community was able to maintain twelve synagogues, but after 1918, when Moravia became part of Czechoslovakia, there were only two: the Altschul and the Neuschul. The Jewish population grew from 3,020 in 1793 to almost half that of the town in the 1860's; after that it steadily decreased and by 1938 there were no more than about 900 Jews in Nikolsburg.

Besides the very old houses and the school which was maintained in the 20th cent., the Nikolsburg Yeshiva was famous and widely known. Among the noted rabbis of the town were David Oppenheim of Worms, whose famous library was sold to the Oxford library for 9,000 thalers, Mordecai Benet (d. 1829), Nahum Trebitsch (d. 1842) and Samson Raphael Hirsch. These were all chief rabbis of Moravia and did much to build up the Yeshiva and advance the culture of the town. Other later rabbis include Meier Feuchtwang (1840-88) and his son David (b. 1864), later chief rabbi of Vienna. A particular patron of the community was Emil Schweinburg (d. New York city, 1919), who gave it a grant of $1,500,000.

OSCAR FRANKEL.

Lit.: Feuchtwang, in *Kaufmann-Gedenkbuch* (1900); *Nikolsburg, Gedenkbuch* (1936).

NILE, principal river of Egypt, which owes its prosperity to its waters and silt. The usual Hebrew term for Nile is *ye'or,* which may be equivalent to the Egyptian *'aur;* the word is used in the plural (*Isa.* 7:18) to mean the Nile canals. An old but erroneous identification of the Nile with Gihon, one of the rivers of Paradise (*Gen.* 2:13), is based on a misunderstanding of the term Cush in the passage. The Bible also uses the term *shihor* to denote the Nile or its branches. The Nile plays a prominent part in the early stories in *Exodus,* and is used by the prophets as the symbol of Egypt.

Lit.: The Bible dictionaries.

NÎMES, city of Southern France, with 90,000 inhabitants (1940), of whom only a few were Jews, not sufficient to form a congregation. Hilderic, count of Nîmes, permitted a number of Jews who were driven



Aron Nimzowitsch

out of Spain by King Wamba to settle in the city (672). In the 12th cent. the community was one of the most important in Languedoc; a Jew, Durand, held the high position of sub-provost. One of the most celebrated rabbis of the Middle Ages, Abraham ben David, a bitter enemy of Maimonides, headed the famous Talmudic academy of Nîmes. Banished from the city in 1306, the Jews returned in 1359, to be expelled again in 1394. Not until 1680 were a small number of Jews allowed to settle in Nîmes, but even this new community was soon expelled and its property confiscated.

A Jewish settlement which became permanent was not established until the eve of the French Revolution. Under the reign of terror Joseph Carcasson was executed because, like his fellow-citizen David Crémieux, he refused to recognize the "Cult of Reason" as a substitute for positive religion (1794). Five Jews from Nîmes belonged to the French Sanhedrin. Nîmes was the home town of the famous politician, Isaac Adolphe Crémieux.

NIMROD, a legendary character of ancient Biblical story. He is described in *Gen.* 10:8-11 as the son of Cush, and as a "mighty hunter" and "strong man" (*gibbor*) whose kingdom embraced Babylon, Erech, Accad, Calneh and other important Mesopotamian centers.

The historicity and identity of Nimrod are alike doubtful. The following are the leading views:

(a) Nimrod is the Sumerian Amar-ud, or Marduk, supreme god of Babylon.

(b) He is identical with Nazimarattas, a minor king of the Kassite dynasty of Babylon (about 1350 B.C.E.), the name of his father, Cush, standing for Cash, i.e. Kassite.

(c) Nimrod, the mighty hunter, is identical with the Babylonian mythical hero Gilgamesh, described in analogous terms.

(d) He is identical with Lugal-Marada (or Lu-Marada, or En-Marada?), an ancient hero, apparently hailing from the region of Marad, who is celebrated in Babylonian myth.

(e) He is identical with a Sumerian hero-god whose name is variously read Ninurta or Namurta (Nimrod), and who is in turn identical with Orion, the famous hunter of classical mythology. On this theory, the Hebrew word *gibbor,* usually rendered "mighty man," means "giant," Orion always being represented as a giant and being actually called *jabar* in Arabic.

Of these views, (a) and (b), dating from the early age of Assyriology, now find little acceptance among scholars, (c) being regarded as by far the most plausible.

In rabbinical literature, the name Nimrod is connected with the Hebrew verb *marad,* "rebel," Nimrod being regarded as the great rebel against God. Post-Biblical legend regards Nimrod as a giant, and as the warrior king of the descendants of Ham. Through confusion with the fact that he is said to have ruled Babel (Babylon), he is sometimes taken to be the instigator of the Tower of Babel. He is further associated with Abraham, the legend being that through hostility against the patriarch's belief in God, Nimrod ordered him cast into a furnace, from which, however, he emerged unscathed. Some versions of the story add that Nimrod and his accomplices thereupon met with a sudden death through an earthquake. This tale is common not only in the Jewish Midrash, but also in early Christian literature and among the Samaritans.

The large mound to the southwest of Babylon, which marks the site of the ancient city of Borsippa, and which was first excavated by Sir Henry Rawlinson in 1854, was known to the local Arabs as Birs-i-Nimrud, being believed to be a tower built by Nimrod. Similarly, two great pillars in the Citadel of Urfa, the ancient Edessa, are popularly known as "the throne of Nimrod," although they are, in fact, of no such hoary antiquity, dating, according to Burkitt, from the time of "the old native dynasty of the Abgars and Ma'nus of Edessa."

THEODOR H. GASTER.

Lit.: Skinner, J., *Genesis,* in *International Critical Commentary* (1910) 209; Delitzsch, Friedrich, *Wo lag das Paradies?,* 220; Clay, A. T., *A Hebrew Deluge Story in Cuneiform* (1922) 43; Jensen, P., *Das Gilgames-Epos,* vol. 1, p. 87; *Chronicles of Jerahmeel,* edit. M. Gaster (1899) xxvii, 4; *Ethiopic Adam and Eve Book,* edit. I. C. Malan (1882) ix, 182; Eusebius, *Praeparatio Evangelica,* 9: 182; *The Asatir, the Samaritan Book of the Secrets of Moses,* edit. M. Gaster (1927); *The Malif, the Samaritan Catechism,* attributed to the high priest Jacob ben Aaron (1840-1918), Cod. Gaster, 1169, p. 40; Grünwald, W., *Sepher Yalkut Sippurim u-Midrashim,* vol. 1 (1923) 50-51.

NIMZOWITSCH, ARON, chessmaster, b. Riga, Latvia, 1887; d. Copenhagen, Denmark, 1935. He divided second and third prizes with Spielmann at San Sebastian in 1912, and in the international chess tournament held at Marienbad in 1925 he shared the two first prizes with Akiba Rubinstein. In the international chess tournament at Dresden in 1926 he won first prize, defeating Alexander Alekhine and Rubinstein, and gained first prize also in the Hannover tournament in 1926. He won first prizes also at Berlin in 1928 and at Carlsbad in 1929. His *My System* was translated into English (New York, 1930).

NINEVEH, capital of Assyria, situated on the left bank of the river Tigris, opposite Mosul. The city was of great antiquity; the Bible assigns its founding to the time of the legendary Nimrod (*Gen.* 10:11), and excavations point to its beginnings in hoary antiquity. The chief deity of the city was Ishtar, known also as Nina. The location of Nineveh favored its growth and importance, and it became the capital of

the Assyrian empire at least as early as 1100 B.C.E. Under the great Assyrian kings the city was enlarged and beautified; Sargon built a great wall to unite three other cities with it, and it is this enlarged city to which *Jonah,* speaking of Nineveh as a city of three days' journey, probably refers. The city was besieged and taken by the Babylonians and Medes in 612 B.C.E., and ruined so completely that it was never again inhabited. *Nahum* graphically depicts the destruction of the city. Modern excavations on the site have brought to light such valuable objects as the library of Ashurbanipal.

Lit.: see under ASSYRIA.

NINTH OF AB, *see* AB, NINTH OF.

NIPHAL, *see* HEBREW LANGUAGE.

NIR DAVID, *see* COLONIES, AGRICULTURAL.

NIRENSTEIN, SAMUEL, law secretary of the New York state Supreme Court, b. Hartford, Conn., 1899. He received his M.A. degree from the University of Pennsylvania in 1921, his Ph.D. degree from Dropsie College in 1922, and his LL.B. degree from Columbia University in 1925. When he was appointed law secretary of the Supreme Court of New York state (1932), Nirenstein became the first Orthodox Jew to hold this office. He was for a time editor-in-chief of the *Columbia Review,* and was affiliated with the *Orthodox Union.* He was author of *The Problem of the Existence of God in Maimonides, Averroes and Alanus* (1927). Nirenstein was elected president of the Union of Orthodox Jewish Congregations of America in 1942.

NISAN (a month in the Hebrew calendar), *see* CALENDAR; MONTHS.

NISHMATH KOL HAI ("The soul of all the living"), the paragraph concluding the Zemiroth for the morning service (Shaharith) of the Sabbath and festivals. Its beautiful poetic language, as well as the fact that the text of the prayer is absolutely identical in all the various rituals (Minhagim), indicate that it is of early composition. The opening words of the Nishmath Kol Hai are mentioned as early as in the Talmud (*Pes.* 118a), but its author is unknown. The legend was widespread in France and Germany during the Middle Ages that the apostle Peter composed the prayer; however, Rashi utterly rejected this legend. In its mode of expression the hymn is similar to the concluding benediction after the Hallel, the *Yehallelucha* cited likewise in *Pes.* 118a. The Talmud commentator Samuel ben Meir regarded the Nishmath Kol Hai as merely an elaboration of this; in this assumption he is probably correct. The Nishmath Kol Hai is found also in the Passover Haggadah as the concluding benediction of the Hallel.

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* 113; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 125-26, cxli-cxlii; Idelsohn, A. Z., *Jewish Liturgy* (1932) 134.

NISSÉ, BERTRAM SYDNEY, physician. He received his medical degree from the University of London Medical School, and became associated with various hospitals in the London metropolitan area. Specializing in rheumatism and heart conditions, Nissé was for a time resident medical officer, later becoming chief assistant, at the National Heart Hospital. He was also honorary physician to the British Red Cross Society's Clinic for Rheumatism. In addition to writing for various medical journals in England and other countries, Nissé was the author of *Rheumatism* (1938).

NISSELOVICH, LAZAR NISSENOVICH (Leopold Nikolaevich), jurist, b. Bausk, Courland, 1862; d. 1913. He graduated from the University of Leningrad in 1881 and received a gold medal for his work in Russian, *The Bourse, Bourse Institutions, and Decrees Regarding the Restrictions of Gambling at the Stockmarket.* From 1880 to 1882, while working at the Russian State Bank, he wrote several large works on financial and commercial law, and was for a time director of the internal political department of the newspaper *Nabljudatel,* but resigned when it adopted an anti-Semitic attitude. In 1907 he was elected to the Duma from the province of Courland as a member of the Constitutional Democrats. His report on the Jewish question in Russia (1909) contains a clear presentation of the situation of the Russian Jews and their prospects; his work *History of Factory Legislation in the Russian Empire* (Russian; 1883) was published by order and at the expense of the Russian Ministry.

NISSENBAUM, ISAAC, preacher and author, b. Bobruisk, White Russia, 1868. He was one of the leading Mizrachists in Warsaw whose Hebrew sermons of Zionistic trend were for a long time the sensation of Jewish life in that city. He published several volumes of sermons and a homiletical work in Hebrew.

Nissenbaum's more important works are: *Hadath Vahatehiyyah Haleumith* (1920); *Hayahaduth Haleumith* (1920); *Kinyane Kedem* (1931); *Rabbi Shemuel Mohilewer* (1930); *Masoreth Veheruth* (1939). His memoirs, entitled *Ale Heldi* (1929), contain abundant material for the history of his time. Other, unpublished memoir material was included in his biography written by Judah Jofes, *Harab Yitzhak Nissenbaum* (1939). In 1942 Nissenbaum was believed to be still living in Warsaw.

NISSENBAUM, SALOMON BARUCH, historian and Hebrew and Yiddish author, b. Lublin, Poland, 1866; d. Lublin, 1926. His first literary work was the translation (published in *Hatzefirah*) of Menachem Mendel Ussishkin's Russian pamphlets on the Jewish colonies in Palestine. For five years Nissenbaum edited the Yiddish newspaper *Das Lubliner Tagblatt;* in 1922 he went to Palestine, where he labored for nine months in the establishing of the Jewish National Library, and then returned to Lublin.

Nissenbaum's works include: *Lekoroth Hayehudim Belublin* (History of the Jews in Lublin; Lublin, 1900; 2nd ed., 1921); *Geschichte der Juden in Polen* (1903); *Yegar Sahadutha,* a collection of photographs of the Jewish cemeteries in Lublin from the 16th to the 19th centuries (Leningrad, 1912); a three-volume history of the Jews in Poland and Lithuania; *Midibre Hayamim Haibrim Belublin* (Chronicles of the Jews in Lublin); historical articles in the Russian Jewish encyclopedia.

NISSI (or NISSIM) BEN NOAH, Karaite writer. Great uncertainty exists as to the date of his life; he was formerly identified with a certain Aha, an alleged

pupil of Anan (hence dating at the beginning of the 9th cent.), but Harkavy found evidence that he lived in Persia not earlier than the 11th cent. Since Nissi knew the Hebrew dictionary of David Alfasi, and seems in his turn to have been known to Judah Hadasi, the latter date appears to be preferable.

Of the works ascribed to him, *Sefer Asereth Hadebarim* is a commentary on the Decalogue, and *Bitan Hamaskilim* is a disquisition on the precepts. Nissi wrote in Hebrew, although his native speech was probably Persian and Arabic, and he claimed to have known some Greek and Latin. He was familiar with the Talmud and later rabbinic literature, and urged his fellow Karaites to study them.

Lit.: Jewish Quarterly Review, New Series, vol. 11, pp. 249-50; Graetz, H., *Geschichte der Juden,* 3d ed., vol. 5, pp. 199-201, 443-45; Steinschneider, M., *Die arabische Literatur der Juden,* 75.

NISSIM BEN JACOB BEN NISSIM (known also as Nissim ben Jacob Ibn Shahin and as Nissim of Kairwan), Talmud exegete, d. Kairwan, Tunisia, about 1050 (according to Graetz, 1055). He was the son of Jacob ben Nissim, head of the Kairwan Yeshiva, and later, after the death of Hushiel ben Elhanan, Nissim was himself head of the Yeshiva. He was a contemporary of Hananel ben Hushiel, and although they lived in the same city, there seems to have been little relationship between them. Nissim corresponded with Hai Gaon and transmitted some of Hai's work to Samuel Hanagid in Granada. Samuel was related to Nissim through the marriage of his son Joseph to Nissim's daughter.

Among Nissim's exegetical works were *Kitab Miftah Maghalik al-Talmud* (in Hebrew, *Sefer Mafteah Manule Hatalmud,* Key to the Locks of the Talmud); *Megillath Setharim,* a notebook on the Halachah; and a commentary on the Pentateuch. Nissim used the Palestinian Talmud as the basis of his interpretations and disputed the Karaite rejections of the Haggadah. He was also the probable author of a *Siddur Hatefillah. Hibbur Yafe,* a collection of tales of comfort, was published in its original Arabic version, edited by Julian Obermann, at New Haven in 1933. Nissim is known to have had many pupils who carried his teachings to Spain as well as through Africa.

Lit.: Schloessinger, Max, in *Jewish Encyclopedia,* vol. 9, pp. 315-17; Graetz, H., *History of the Jews,* vol. 3 (1894) 248-49.

NISSIM BEN REUBEN GERONDI (RaN), *see* GERONDI, NISSIM BEN REUBEN.

NISSIM, CHARLES, Indian public official, b. Bombay, India, 1845; d. London, 1918. He was educated in Bombay, receiving both a secular and a Hebrew training. In 1862 he went to China, where he remained until 1880. On his return to India Nissim became associated with the David Sassoon and Company firm of bankers and merchants as a partner. He was also president of the Bank of Bombay. Among his public posts were that of justice of the peace, membership on the Governor of Bombay's Legislative Council and the honorable presidency of the magistrate for Bombay (1904). Nissim was vice-president of the Jewish Association, and held directive posts in various Jewish communal institutions in India.

MEYER NISSIM, his son, was Lord Mayor of Bombay, and several times a member of the Bombay Municipality.

NISSIM PASHA, JACQUES, Turkish military doctor with the rank of a general of a division, b. Salonika, 1858; d. Salonika, 1903. As military physician in Novi Bazar, Sarajevo and Salonika he improved the sanitary conditions of the Turkish army, and served also as chief surgeon at the Salonika military hospital. He was awarded many Turkish and foreign distinctions. Among his medical works, his treatises on malaria are outstanding.

NISSUIN, *see* MARRIAGE.

NITRA (in Hungarian, **Nyitra;** in German and Judeo-German, **Neutra**), city in Slovakia. Until 1918 Nitra belonged to Hungary; in that year it was made a part of Czechoslovakia. The Jewish community of Nitra began to flourish in the 18th cent., when Jewish merchants were commissioned to purchase supplies for the Austrian army. In 1848 riots broke out in Nitra at the news that the Jews were to receive equal rights.

The number of Jews in Nitra at the middle of the 19th cent. was about 2,500. In the secular school of the community, established in 1855, subjects were taught in Hebrew, German and Latin. During Czechoslovak rule (1918-39) the Orthodox community of Nitra, under its rabbis Aaron Katz (d. 1927) and Moses Katz (d. 1930), maintained a Yeshiva with forty students and a Talmud Torah with 145 students.

Samuel Klein (d. 1940), professor of geography at The Hebrew University, Jerusalem, was deputy rabbi of the progressive community at Nitra until the election of Rabbi Lazar Schweiger in 1929. Béla Szilágyi, Jewish vice-mayor of Nitra, died in 1932.

In the years 1939 to 1942 Jewish-owned property was confiscated; Jews were dragged away to do forced labor, and were taken to ghetto towns pending their deportation to the German-occupied regions of Poland and Russia.

NITTAI (or MATTAI) OF ARBELA, sage who lived in the 2nd cent. B.C.E. He and his superior, Joshua ben Perahiah, form the second of the five pairs (*zugoth*) who transmitted the Pharisaic tradition. His favorite saying ran: "Keep far from a bad neighbor; associate not with the wicked; do not abandon your belief in retribution" (*Aboth* 1:7).

NITTEL (NACHT), popular expression for Christmas eve (December 24th) and the following day, probably corrupted from the Latin *dies natalis* ("birthday," that is, of Jesus). It is sometimes known as Blinde Nacht. In the Middle Ages the Jews were forbidden to appear on streets and public places on the high Christian holidays under penalty of severe punishment; hence the schools and synagogues were closed on those days. Young and old, who were compelled to remain at home, enjoyed themselves with round games; consequently the meaning of the word Nittel received the folk etymological explanation as being an abbreviation for *Nit Iden-Tore-Lernen* ("Jews must not study Torah"). The Christians explained the omission of Torah-learning by the Jews in various ways, but mostly referring to *Git.* 57a, with the superstition that Jesus is comforted only while the Jews are studying, and that the latter therefore cease out of malice. It is also possible that Nittel is a transference

from Hanukah, when round games are played. In Eastern Europe Christmas eve is called by the Jews Blinde Nacht (blind night), perhaps because on that night the light of Torah-learning is extinguished. In such countries, Nittel was governed by the Russian calendar, in which Christmas falls about two weeks later.

Lit.: Meyer, Karl, *Der Aberglaube des Mittelalters* (1884) 214.

NIZER, LOUIS, lawyer and author, b. London, 1902. He was brought to the United States in 1905 and was educated in New York city, receiving his law degree from Columbia University in 1924. That same year he was admitted to the bar in New York. Specializing in legal aspects of the film industry, Nizer was made executive secretary and attorney of the New York Film Board of Trade (1928); in 1942 he still held this position. He was also counsel for various motion picture companies in specific cases. He wrote *New Courts of Industry* (1935) and *Thinking on Your Feet* (1940).

NOAH ("rest"), the tenth in descent from Adam in the line of Seth, and son of Lamech. His story is told in *Gen.* 5:28 to 9:29. Lamech derived his son's name from the verb *naham,* "to comfort," in an apparent play on words. His expression shows pathetically the degeneracy of Noah's time: "This same shall comfort us in our work and in the toil of our hands, which cometh from the ground which the Lord hath cursed" (*Gen.* 5:29). Noah alone of his contemporaries was "righteous and blameless," therefore he and his family alone were to be saved in the catastrophic punishment which God was to bring upon the world. A hundred years after the birth of his three sons the command came to build an ark, 300 cubits long, to bear safely above the deluge the eight persons of his family and a pair of every living species. A parallel account provides for seven of each kind of clean animal. Noah obeyed, and on the tenth day of the second month of Noah's 600th year the assemblage entered the ark. Seven days thereafter, and for forty days, the deluge raged to the height of fifteen cubits above the mountains. After 150 days the water abated, and the ark rested upon Mt. Ararat. To determine the degree of the water's recession, at seven day intervals Noah sent out a raven (once) or a dove (three times). A full year after the flood began the earth was dry once more.

Upon disembarking, Noah erected an altar and offered sacrifices to God, Who in turn promised never again to inundate the earth or to disturb the seasons. A rainbow appeared in the heavens as a sign of the covenant. Noah received the laws against consuming animal blood and against the slaying of one's fellows.

That the Noah-Flood story is probably derived from similar stories of other peoples in the ancient Near East has long been known. In the cuneiform inscriptions of Assyria and Babylonia, Noah corresponds to Xisuthrus (Khasisadra), who learns of the water's abatement by the return of the birds a second time, then with clay on their feet. The twelve-part epic poem of Berosus, an Egyptian priest of the 3rd cent. B.C.E., contains a flood story in the eleventh part under the sign of Aquarius, the water-carrier. Here,



Noah and the flood. From a painting

deified Sit-Napishti or Khasisadra tells the story of the flood to his grandson Gisdubar. Ea, god of wisdom, reveals to Sit-Napishti the intention of the gods to bring about a flood. He commands him to build a ship to save what he can. The latter protests the absurdity of building a ship on dry land, but complies. The ship is completed and provisioned with the aid of Shamash, the sun-god, who fixes the season of flood the evening Sit-Napishti shuts the ark's door. After the seventh day of flood the storm subsides. The patriarch steers the ship to Mt. Nizir, where the ark rests. He sends forth a dove, a swallow, and then a raven to determine the condition of the land. After leaving the ark he sacrifices to the gods. The rainbow of Anu is lighted up. Bel refuses to receive Sit-Napishti's sacrifice until palliated by the friendly Ea. Bel then makes a covenant with Sit-Napishti and his wife, who become gods, dwelling at the mouth of the river.

Noah's latter days, according to the Bible, were spent in vine-growing, which on one occasion led to drunkenness and the exposing of himself while he slept. Although Ham beheld his father's shame, Shem and Japheth modestly covered him. For this, the two younger brothers received a parental blessing, whereas Ham, through his son Canaan, was cursed. Noah, the second father of the race, lived to be 950 years of age. His renown is attested during the Exile by reference to him along with Job and Daniel as a paragon of virtue (*Ezek.* 14:14, 20).

A wealth of tradition was built around Noah in apocryphal and rabbinic literature. A pious, precocious child of angelic appearance, the legends tell, Noah prayed to God while still in the midwife's hands. Lamech consulted his father Methuselah, who in turn consulted his own father Enoch about the miracle. Enoch assured his grandson that Noah, the earth's "consoler," would survive the flood (*Enoch* 106 et seq.). Noah obtained his name only after his invention of farming implements had brought "rest" to the land (*Midrash Haggadah, Gen.* 5:29). The same source states that Noah was born circumcised. While he was widely known as Noah, his father really named him "Menahem" (*Sefer Hayashar,* 1870, p. 56).

Much rabbinic comment centers on Noah's righteousness. Some hold that his virtue was hardly much in so corrupt a generation; others claim that his righteousness was highly meritorious and would have been even more so in a more moral environment (*Sanh.* 108a; *Midrash Gen.* 30:10). It is explained that Noah

married late and begat children at the age of 500, because he feared that they might perish in the flood; or because God rendered him sterile until it was certain his family would not be large enough to necessitate the building of more than one ark (*Midrash Gen.* 26:2). Enoch imparted to Noah his first knowledge that destruction was to befall the earth, whereupon Noah spent 120 years in the building of the ark and in warning his wicked contemporaries, who refused to hearken (*Sanh.* 108a). Another tradition states that fifty-two years were required; yet another, only five years to build the ark. Midrashic sources also describe how the angry mobs that wanted to be admitted stormed the ship but were killed by wild beasts. Noah himself was attacked by a lion within the ark and thereafter limped. In addition to all the inmates of the ark, Noah used to feed Og, who clung outside to one of the timbers. When the raven protested against being sent out on the water, Noah responded that the raven was of no use either as food or sacrifice. But the raven was spared to return, as it was destined to feed Elijah (*Midrash Gen.* 33:6).

Noah's lapse led the rabbis to divest him of much of his former merit. He is regarded as one of the three worthless husbandmen. He was the first to plant, to become drunk, to curse, and to introduce slavery (*Tanhuma, Noah* 20). His vines were the result of planting a little shoot cast out of Eden with Adam. When Noah's grandchildren had greatly increased in number, they were stricken because of their sins. Noah assembled his family, offered sacrifices, and prayed for deliverance. God sent Raphael, who taught Noah how to cure all diseases. This book of cures was handed down for generations, passing into the hands of physicians of India and Greece (*Jubilees* 10:1-14). Noah would have lived 1,000 years, but he gave fifty to Moses. He was buried on Mt. Lubar, where he settled after the flood. Noah was by some identified with Janus, and with Melchizedek, priest-king of Jerusalem.

See also: ARK OF NOAH; FLOOD.

ADOLPH J. FEINBERG.

Lit.: Morgenstern, Julian, *Genesis* (1920) 76-88; the standard commentaries on *Genesis,* especially Moore, G. F., *Genesis;* Koenig, E., *Die Genesis* (1925); Cassuto, U., *La questione della Genesi* (1934); Humbert, P., "Die neuere Genesis-Forschung," in *Theoligische Rundschau* (1934) 147-60, 207-28.

NOAH, MORDECAI MANUEL, American diplomat, playwright and Zionist Utopian, b. Philadelphia, 1785; d. New York city, 1851. He was one of the most colorful American Jewish pioneers of the post-Revolutionary era. Of Sephardic descent—his father, a soldier in George Washington's army, was related to Samuel Ribiero Nunez, Portuguese court physician who emigrated to Savannah, Ga., in 1733—he was left an orphan at an early age and was apprenticed by his grandfather to a carver. But he went to school in his free hours, educated himself by reading a great deal, and embarked upon the journalistic career in 1800. In Charleston, S. C., where he studied law, he became editor of the *City Gazette,* to which, under the pen-name of Muley Molack, he contributed articles advocating war with England.

In 1813, during the War of 1812, the government appointed Noah consul to Tunis, North Africa, with the



Mordecai M. Noah

task of liberating American sailors captured by the African pirates and of strengthening American prestige in the Mediterranean. Noah executed his work with great success. It is interesting that, in a reply to a British protest charging that, according to a treaty, the United States, as a Christian Power, ought not sell a British prize or its cargo in an Algerian port, Noah contended that by virtue of an earlier treaty the United States could not be classed as a Christian state, thus creating a precedent. In 1816, however, his political opponents utilized this incident to have him recalled from his post, clearly indicating that they took offense at his Jewish faith.

After his return to New York, Noah was engaged primarily as a journalist, but also held successively the offices of sheriff, judge and surveyor of the port of New York and was a major in the New York state militia. He published and edited several newspapers, including the New York *Enquirer* (still in existence in 1942), and aided James Gordon Bennett when the latter established the New York *Herald.* A prolific writer, he published *Travels in England, France, Spain and the Barbary States* (1819); *Essays of Howard; On Domestic Economy* (1820); and wrote numerous plays, dealing with American life and history, which became very popular. His *Marion, or The Hero of Lake George* was revived on the stage by students of Columbia Uni-



The sacrifice of Noah. From a painting by J. A. Koch

versity in 1932, in celebration of the bicentennial of Washington's birth.

Noah deserves a place of honor in Jewish history because of his efforts to solve Jewish problems in a manner which anticipated the ideas of Leo Pinsker and Theodor Herzl. His travels had brought him into contact with Jewries living in great poverty and oppression. As early as January 19, 1820, he petitioned the state legislature to permit the sale to him of Grand Island in the Niagara River "for the purpose of attempting to have the same settled by emigrants of the Jewish religion from Europe," but not until September, 1825, did he issue his appeal to world Jewry, solemnly inviting his coreligionists to join him, Mordecai Manuel Noah, "Citizen of the United States of America, late Consul of the said States for the City and Kingdom of Tunis, High Sheriff of New York, Counselor at Law and, by the grace of God Governor and Judge of Israel," to follow him to "Ararat," as he called the planned "City of refuge for the Jews," thus linking his name to that of the Biblical Noah, whose ark rested on Mount Ararat. On September 15, 1825, after dedicatory services in St. Paul's Church in Buffalo, the foundation stone was laid—in the village, not on the island itself, as there were not sufficient boats for the crossing. But the appeal found no echo among the European Jewish masses, and the stone, later deposited with the Buffalo Historical Society, was to remain the only trace of Noah's somewhat fantastic, though well-intentioned, project.

Despite this lack of enthusiasm for his plan among his fellow-believers, Noah continued to participate fully in Jewish affairs. He advocated the reform of the religious service when, in 1834, he made the chief address on the occasion of the consecration of the Shearith Israel synagogue on Crosby street, New York. In 1837 he delivered a lecture, *The Evidences of The American Indians Being the Descendants of the Lost Tribes of Israel* (1837), trying to prove the germane origin of the Red Indians and the Jews. In 1842 Noah was elected to the leadership of the Hebrew Benevolent Society. His *Discourse on the Restoration of the Jews* (1844) was a return to his favorite idea of a Jewish mass settlement, but this time he urged the return of Israel to Palestine as the only feasible solution of the Jewish question.

Opinions about his character, especially in regard to his colonization project, are contradictory. While M. Raisin praised him as "the first real Zionist," whose only fault had been that he was far ahead of his times, Richard J. H. Gottheil admitted the grotesquerie of Noah's project, and Horace M. Kallen even found the Utopia of Noah "overlaid a little with elements of mountebankery and melodrama . . . damned from the outset by its charlatanic character," although he admitted the author's "good sense and sound statesmanship." ALFRED WERNER.

Lit.: Wolf, Simon, *Mordecai Manuel Noah, a Biographical Sketch* (1897); Goldberg, Isaac, *The Life of Mordecai Manuel Noah* (1937); Wiernik, Peter, *History of the Jews in America* (1931) 128-34; Zangwill, I., *Dreamers of the Ghetto* (fiction).

NOAH, SAMUEL, American soldier and adventurer, b. London, 1779; d. Mount Pulaska, Ill., 1871. He was a cousin of Mordecai Manuel Noah. He migrated to the United States in 1799, and was graduated from West Point in 1807. Assigned to the Second Regiment as ensign, he was detailed to watch smugglers on the Florida frontier. Discouraged by the slowness of promotion, he resigned his commission as first lieutenant in 1811.

However, the next year he accepted a commission in the ragged, undisciplined band of Mexican and Anglo-American filibusters who were determined to free Texas from Spanish control. Marching from their headquarters on the Brazos River to Fort Bahia, they entered the royalist stronghold on November 14, 1812. However, the attackers were themselves besieged by the royalist troops, and it was not until March 28, 1813, that the garrison made its escape. Shortly thereafter, the capital of Texas, Salcido, was seized by the command under which Noah served.

Informed that the United States and Great Britain were at war, Noah journeyed to Washington, where President James Madison refused to recommission him. He saw service during the War of 1812, however, as a private under the command of Captain Benjamin Dunning, who was entrusted with the defense of Brooklyn. His military career ended, Noah taught school near Goshen, N. Y., until 1820. Then he went to England for a two-year stay, and on his return to the United States resumed the duties of schoolmaster, this time in Virginia. This career he abandoned in 1848. His declining years were unhappy.

Lit.: Cullum, George W. *Biographical Sketches of Deceased Graduates of The United States Military Academy;* Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 35-37.

NOAHIDE LAWS. According to the rabbinic interpretation of certain passages in *Genesis,* Adam, Noah, and his descendants (the whole human race) were commanded by God to observe the following seven commandments, by refraining from: (1) idolatry; (2) adultery and incest; (3) bloodshed; (4) blasphemy; (5) robbery; (6) social injustice; (7) eating flesh cut from a living animal (*Tosefta Abodah Zarah,* at the end; *Sanh.* 56a-60a; Maimonides, *Hilchoth Melachim* 9 and 10). Early echoes of these laws are to be found in Noah's final charge to his family as described in the book of *Jubilees* (7:20-33).

The Talmud refers to thirty laws which non-Jews are supposed to observe and to which they will faithfully adhere in the Messianic period (*Hul.* 92a; *Yer. A.Z.* 2:1). Menahem Azariah Fano (*Asarah Maamaroth,* Maamar Hikkur Din, part 3, chap. 21) enumerates these thirty laws as details of the seven basic commandments.

The punishment for infraction of most of these laws is death by strangulation. Unlike Jewish law, a Noahide could be convicted on the testimony of even only one witness and could be sentenced by even only one judge. Similar to Jewish law, however, women were disqualified to act either as witnesses or as judges. In most cases the details of these seven laws were interpreted more stringently for the Jew than for the Noahide, but in some particulars the reverse is true. Jewish law divides all non-Jews into three categories: (1) the "Akkum," one who does not observe the Noahide laws; (2) the "Ben Noah," one who does observe the Noahide laws; and (3) the "Ger Toshab," one who, before Jewish courts, declares his intention of adhering to the Noahide laws, and is then permitted to reside in Palestine.

Although the Jews were never in a position to compel any large community of non-Jews to follow the Noahide laws, nevertheless no non-Jew was permitted to reside permanently in Palestine or to remain a slave of a Jew unless he accepted the Noahide laws. Unlike Christianity, Judaism does not deny salvation to those outside of its fold, for, according to Jewish law, all non-

Jews who observe the Noahide laws will participate in salvation and in the rewards of the world to come (*Sanh.* 105a). Judaism is more than a particularistic religion. It recognizes that spiritual progress is a privilege and obligation of all mankind, and it realizes that civilization is doomed to spiritual and concomitant physical annihilation unless certain basic moral precepts are adhered to.

Hugo Grotius, in the early 17th cent., makes the Noahide laws serve as the basis for his theory of the "Natural Law," which was the foundation of international law and was a "formative principle in the development of Equity." The United States Declaration of Independence, in its appeal to the "laws of nature and of nature's God," was influenced by this concept. John Selden, in the middle of the 17th cent., in his *De jure naturali et gentium juxta ebraeorum,* discusses in great detail the interrelationship between the Noahide laws and all modern laws.

John Toland, an interesting English theologian of the early 18th cent., is of the opinion that even Paul admitted that Christians are still bound by the Noahidic restrictions against idolatry, adultery and incest, and against the eating of the blood or flesh of animals that had been suffocated. According to Toland, the Noahide laws are a link between Judaism and Christianity which means "unity without uniformity" and a "fellowship in piety and virtue." The point that non-Jews are not excluded from salvation if they observe the Noahide laws, which are the "Natural Law," is explained in detail by such Jewish theologians as Moses Mendelssohn in his answer to Johann Kaspar Lavater, and Isaac Baer Levinsohn in his *Zerubbabel.*

A number of Christian sects, such as the Passagii in the 12th and 13th centuries, the various Sabbatarian movements, and the Puritans in England and America, demanded adherence to Mosaic moral law. D. Shapiro (*Yesode Hadath Hauniversalith,* New York, 1936) attempts to show how the social, political and economic problems of modern civilization could be obviated if the Noahide laws were adopted by non-Jews as a universal religion. According to the Haggadah, during the pre-Messianic period the non-Jews who come to Palestine for business purposes will be so greatly impressed by the spirituality and brotherly love in the Jewish state that they will be gradually converted to Judaism until the time comes when all nations will observe the Noahide laws (*Sifre, Deut.* 354; *Seder Eliyahu Zuta,* chap. 12).

P. Biberfeld (*Das noachidische Urrecht,* Frankfort, 1937) is of the opinion that there existed a complete system of God-given laws to which Noah and his descendants were to adhere, of which only the broad principles are recorded in the Talmud. He attempts to prove, by means of copious quotations of parallels, that the Hammurabi code, the Hittite code, and other ancient codes were based on this system of laws. C. Tchernowitz (*Toledoth Hahalachah,* vol. 1, New York, 1934, pp. 333-36), basing himself on a seemingly faulty rabbinic text, avers that the Noahide laws were adopted from the Hittite code.

HIRSCHEL REVEL.

Lit.: Ginzberg, Louis, *Legends of the Jews,* vol. 5 (1935) 92-93; Isaacs, Nathan, "The Influence of Judaism on Western Law," in Bevan, E., and Singer, C., *The Legacy of Israel* (1927) 383-87; Wiener, Max, "John Toland and Judaism," *Hebrew Union College Annual,* vol. 16 (1941) 215-42; Husik, Isaac, "The Law of Nature, Hugo Grotius, and the Bible," *ibid.,* vol. 2 (1925) 381-417; Plotzki, Meir Don, *Hemdath Yisrael,* vol. 1 (1903) 171-231; Revel, Hirschel, in *Horeb,* vol. 2, No. 1 (1935) 112-16.

NOB, a city of priests located somewhat north of Jerusalem (*Isa.* 10:32), in the territory of the tribe of Benjamin. After the destruction of Shiloh by the Philistines the descendants of Eli found refuge there. These rendered assistance with food and weapons to David on his flight from Saul, as the former had declared that he was on a mission of the king. Doeg, an Edomite, happened to be at the shrine at the time; when Saul arrived in pursuit, Doeg informed Saul of the occurrence and was ordered by him to slay the priests. The only one to escape was Abiathar, who bore away the ephod to David (*I Sam.* 21 and 22).

NOBEL PRIZE WINNERS, JEWISH. The Nobel Prizes represent a large grant, in the sum of nine million dollars, by Alfred Bernard Nobel (1833-96), Swedish engineer and inventor of dynamite. They were founded in 1896, and the first prize, awarded by the Nobel Foundation established in that year, was given in the year 1901. Five prizes are granted each year for important accomplishments in literature, physics, chemistry, medicine, and peace. These prizes are awarded through the Nobel Foundation and Institutes, with the Swedish Royal Academy of Science determining the awards for physics and chemistry, the Caroline Institute of Sweden those for medicine, and the Swedish Academy those in the field of literature. Each of the five annual prizes amounts to an average of $40,000, but they have, in the past, ranged from $35,000 to as high as $46,350; the Nobel Prizes may be divided. The award of the Nobel Prize is regarded as the greatest distinction in all fields of intellectual accomplishment.

Among the 207 Nobel Prize winners up to the year 1940, there were twenty-one Jews (four of them being half-Jews, their mothers only having been Jewesses), or 10.12 per cent of the total of the winners. The proportion of Jews in the world's population is about 1 per cent; in Europe and the United States the Jewish population is about 2.4 per cent. Germany records the largest number of Nobel Prize winners, i.e. forty, of whom twelve were Jews (two of them half-Jews), or 30 per cent, although the Jewish population in Germany was less than 1 per cent of the total population when the Nazi blows fell upon the community. In Italy, France and England, which count winners of the Nobel Prize, the number of Jews is very small; in Russia and Poland it was very difficult for Jews to gain access to intellectual occupations, or to secure a university and post-graduate education.

There is an interesting paradox involved in the character of achievement among Nobel Prize winners who are Jews. Whereas enemies of the Jews contend that Jews are superficial, lacking the ability to do serious, exact research, they credit them with ability in the fields of the arts, of beauty, and of literature. However, with the exception of the German poet, Paul Heyse, whose mother was a Jewess, and Henri Bergson, the French Jewish philosopher, there have been no Jewish Nobel Prize winners in literature. On the other hand, the Jews have been strongly represented in the three great fields of science, i.e. physics, chem-

istry, and medicine. Six Jews received the Nobel Prize in physics, four in chemistry, and seven in medicine. Two were awarded the Nobel Prize for their endeavors in the advancement of peace.

By their countries of origin, or of residence at the time they were awarded the prize, the Jewish Nobel Prize winners were represented as follows: Germany, twelve (including two half-Jews); United States, two; France, two; Austria, two; Denmark, one (half-Jew); Russia, one (half-Jew); Holland, one.

The following is an alphabetical list of the twenty-one Jewish and half-Jewish winners of the Nobel Prize in the various fields:

TOBIAS MICHAEL CAREL ASSER (1838-1913), of Holland, awarded the Nobel Prize for peace in 1911. He was the author of important works on economics and law.

ADOLF VON BAEYER (1835-1917), of Germany, whose mother was a Jewess. He was awarded the Nobel Prize in 1905 for his work in the field of chemistry.

ROBERT BÁRÁNY (1876-1936), of Austria (Vienna), awarded the Nobel Prize in 1914 for his work on the physiology and pathology of the vestibular system.

HENRI LOUIS BERGSON (1859-1941), of France (Paris), who in 1928 received the Nobel Prize in literature (philosophy) for 1927 "in recognition of his rich and life-giving ideas and resplendent art with which they were presented."

NIELS BOHR (1885-), of Denmark (Copenhagen), whose mother was a Jewess, received the Nobel Prize in 1922 for his outstanding achievements in the field of physics.

PAUL EHRLICH (1854-1915), of Germany, in 1908, received the Nobel Prize in medicine together with Élie Metchnikoff, of Russia. It was said of Ehrlich, at the time of the award, that "he is the exponent par excellence of the application of a fundamental science such as chemistry to the elucidation of medical problems."

ALBERT EINSTEIN (1879-), of Germany (later he emigrated to the United States, of which he became a citizen), awarded the Nobel Prize in physics in 1921, not for his famous theory of relativity, which had already been published, but "for his services in the theory of physics, and especially for his discovery of the law of photo-electric effect."

JAMES FRANCK (1882-), of Germany (Göttingen), who in 1925 shared the Nobel Prize in physics with Gustav Hertz for "their discovery of the laws governing the impact of an electron upon an atom." In 1933 Franck left Germany and came to the United States, where, in 1939, he was appointed professor of physical chemistry at the University of Chicago.

ALFRED H. FRIED (1864-1921), of Germany (he was born in Vienna, Austria, but at an early age settled in Berlin, where from 1891 on he devoted himself to propaganda in behalf of peace), who received the Nobel Prize in peace in 1911, at the same time as Tobias Michael Carel Asser, for his numerous books and publications as the champion of the idea of permanent peace among the nations.

FRITZ HABER (1868-1934), of Germany, director of the Kaiser-Wilhelm Institute in Berlin-Dahlem, and noted as the discoverer of *Ersatz* (substitute) materials in the first World War, was, in 1918, awarded the Nobel Prize in chemistry "for his work in the synthetic production of ammonia from its element."

GUSTAV HERTZ (1887-), of Germany, who, in 1925, shared with James Franck the Nobel Prize in physics for "their discovery of the laws governing the impact of an electron upon an atom."

PAUL HEYSE (1830-1914), of Germany, whose mother was Jewish, won the Nobel Prize in literature in 1910.

KARL LANDSTEINER (1868-), who, born in Vienna, Austria, was awarded the Nobel Prize in medicine in 1930, when he was a member of the Rockefeller Institute of Medical Research, in New York city, "for his discovery of the human blood-groups."

GABRIEL LIPPMANN (1845-1921), of France, professor of physics at the Sorbonne, awarded the Nobel Prize in physics in 1908 "for his method based upon the phenomenon of interference for reproducing colors by photography."

The following table presents the names of the Jewish Nobel Prize winners in chronological order, together with their country of origin or residence and their special field.

Name	*Country*	*Field*	*Year*
*Adolf von Baeyer	Germany	Chemistry	1905
Albert Abraham Michelson	United States	Physics	1907
Gabriel Lippmann	France	Physics	1908
Paul Ehrlich	Germany	Medicine	1908
*Elie Metchnikoff	Russia	Medicine	1908
Otto Wallach	Germany	Chemistry	1910
*Paul Heyse	Germany	Literature	1910
Tobias Michael Carel Asser	Holland	Peace	1911
Alfred H. Fried	Germany	Peace	1911
Robert Bárány	Austria	Medicine	1914
Richard Willstätter	Germany	Chemistry	1915
Fritz Haber	Germany	Chemistry	1918
Albert Einstein	Germany	Physics	1921
Otto Meyerhof	Germany	Physics	1922
*Niels Bohr	Denmark	Physics	1922
James Franck	Germany	Physics	1925
Gustav Hertz	Germany	Physics	1925
Henri Louis Bergson	France	Literature (Philosophy)	1927
Karl Landsteiner	United States	Medicine	1930
Otto Heinrich Warburg	Germany	Medicine	1931
Otto Loewi	Austria	Medicine	1936

(*those marked with an asterisk were half-Jews, having had only a Jewish mother)

OTTO LOEWI (1884-), of Austria, then professor at the University of Graz, but who, in 1942, was at New York University, was awarded the Nobel Prize in medicine in 1936 for his "medical-physiological discoveries relating to chemical transmission of nerve impulse."

ÉLIE METCHNIKOFF (1845-1916), of Russia, whose mother was a Jewess, received the Nobel Prize in medicine, together with Paul Ehrlich, in 1908, for his outstanding contributions in that field.

OTTO MEYERHOF (1884-), of Germany, then at the University of Kiel, was awarded the Nobel Prize in physics in 1922, together with the English physicist A. B. Hill, of London, for the discovery of the correlation between the consumption of oxygen and the production of lactic acid in the muscles. Meyerhof came to the United States in 1940 to teach biochemistry at the University of Pennsylvania.

ALBERT ABRAHAM MICHELSON (1852-1931), of the United States, professor at the University of Chicago, was awarded the Nobel Prize in physics in 1907 "for his optical instruments of precision, and the spectroscopic and metrological investigations which he carried out by means of them."

OTTO WALLACH (1847-1931), of Germany, professor at the University of Göttingen, was awarded the Nobel Prize in chemistry in 1910 "in recognition of the services rendered by him to organic chemistry and chemical industry, through his pioneer work in the field of alicyclic compounds."

OTTO HEINRICH WARBURG (1883-), of Germany, then at the Kaiser-Wilhelm Institute in Berlin-Dahlem, received the Nobel Prize award in medicine in 1931 "for his discovery of the character and mode of action of the respiratory ferment."

RICHARD WILLSTÄTTER (1872-1942), of Germany, received the Nobel Prize in chemistry in 1915, when he was in Munich, for his researches in the chemistry of chlorophyll.

In 1939, due to the outbreak of the second World War, no Nobel Peace Prize was awarded, and in the following year the further awarding of any of the Nobel Prizes was suspended for the duration of the War.

ABRAHAM I. SHINEDLING.

Lit.: Kaplan, Flora, *Nobel Prize Winners: Charts-Indexes-Sketches* (2nd, revised ed., 1942); Harrow, Benjamin, "Jewish Winners of the Nobel Prize," *Judaean Addresses,* vol. 4 (1933) 90-96; Harand, Irene, *His Struggle, An Answer to Hitler* (1937); Sohlman, Ragnor, and Schuck, Henrick, *Dynamite and Peace* (1929); *American Hebrew,* Nov. 27, 1936, p. 588; Roth, Cecil, *The Jewish Contribution to Civilisation* (1938).



Nehemia A. Nobel

NOBEL, NEHEMIA ANTON, rabbi, b. Totu, Hungary, 1871; d. Frankfort, Germany, 1922. The son of Rabbi Josef Nobel, who later served in Halberstadt, Nobel acquired there a classical education and extensive Talmudic knowledge. From 1896 to 1899 he was Klausrabbiner in Cologne, and at the same time a member of the governing body of the Zionist Federation of Germany and an intimate of Theodor Herzl and David Wolffsohn. After a short period as rabbi in Königsberg he again became a student under Hermann Cohen (1900). Subsequently Nobel was rabbi in Leipzig (1902), Hamburg (1905) and Frankfort (1917). In 1921, as an outstanding Conservative, he was chosen president of the Allgemeiner Deutscher Rabbinerverband and joined the board of the Akademie für die Wissenschaft des Judentums. On his fiftieth birthday a jubilee volume, *Die Gabe,* was published, to which many scholars contributed. At the beginning of 1922 Nobel obtained a professorship of Jewish religious science and ethics at the University of Frankfort, but died soon after.

Nobel was a preacher of whose persuasive power his few printed papers give no conception. A student of Goethe, a mystic and a Cabalist, he lived above all in the Halacha, believing in its perpetuity and in its powers of regeneration.

Lit.: Wolfsberg, O., *N. A. Nobel, 1871-1922* (1929).

NOBILITY, a class favored with privileges of a political, judicial and social nature; it arose at a very early period in all countries of Europe with the exception of Norway and Turkey. Originally it was necessary to be lord of a manor, in addition to possessing good birth, in order to belong to the nobility. It gradually developed into a hereditary class and could be acquired by a patent of nobility granted by a sovereign without one's being simultaneously vested with the possession of a manor.

Until about the 19th cent. Jews could not enter the nobility, as they were not allowed to own land in Christian Europe. Those Jews who occupied high state offices in Mohammedan countries, such as Turkey and Arab Spain, were allowed to use the title Nasi (Hebrew, "prince"), but this title was not associated with the same privileges as that of the Christian aristocracy. The kings of Hungary in the 13th cent. gave land and the title of count to their Jewish chamberlains, thereby defying the hostility of the church and of the hereditary nobility. In the 16th cent. the physician Mordecai, the grandfather of Leon da Modena, was made a knight of the Golden Fleece by Charles V. In 1525 Michael Esofowicz of Poland was made a noble, but his rank was not hereditary. The first Jew actually to be ennobled was Jacob Bassevi, to whom Emperor Ferdinand II of Germany granted a patent of hereditary nobility with the surname "von Treuenberg."

There were several Jews who are known to have been ennobled in the 18th cent. In Russia the Dutch Sephardic Jew, De Vier, chief of police in St. Petersburg, was made a noble by Peter the Great; in Austria another Sephardic Jew, Diego d'Aguilar, was made a Spanish baron by Maria Theresa. By the end of the 18th cent. there were already several Austrian Jews who had been ennobled, and in the 19th cent. the granting of patents of nobility to Jews was no longer of rare occurrence. The greater number of the Jews to be ennobled were those of Austria and England; but many Jews received this rank also in the smaller states of Germany and in the Italian principalities. In most countries the Jewish nobility is extensively alienated from Judaism; in England, however, the Jews who are nobles have remained conscious of their duties to the Jewish people and to Judaism. Isaac Lyon Goldsmid was the first English Jew to be raised to the hereditary nobility, in 1841. Nathaniel Rothschild became a peer in 1885. The English *Jewish Year Book* of 1940 listed ten Jewish peers, five knights grand cross, seventeen baronets, and forty-four knights, all of whom are prominent in social life in England. The most distinguished families are those of the Rothschilds, the Samuels, the Montagus and the Montefiores.

The ennobled Jews of Austria were still more numerous. Some of them participated in the work of the Jewish community; but the second generation usually deserted Judaism. Practically all the early Rothschilds were Austrian barons; the Königswarter, Hoffmansthal and Morpurgo families are also well-known. In Hungary, between 1867 and 1918, hereditary nobility was bestowed upon 280 Jews for outstanding services in the economic or cultural field; twenty-six families among these were made barons. Many of the Hungarian Jewish barons intermarried with the aristocracy of long standing; the barons Dirsztay, Kohner, Hatvany and Weiss actively served Jewish causes.

In Prussia Jews were ennobled only after they had accepted baptism, with but few exceptions, such as Gerson Bleichroeder and Maximilian Goldschmidt-Rothschild. Hirsch-Gereuth and Wassermann were ennobled in Bavaria. Altogether there are about a hundred families of Jews who have been ennobled in Germany, most of them having been baptized. They include the Cohn-Oppenheimers, the von Weinbergs, the von Simsons, the von Friedländer-Fulds, the von Heines, and the von Mendelssohns.

In France only a few Jews were ennobled and these by Napoleon III. In Russia only the highest nobility played a prominent part in social life; however, the titular rank of "counsellor of state" conferred the right of hereditary nobility, and several Jews were ennobled in this fashion. It was not until the end of the 19th cent.

that a movement started among aristocratic organizations opposing the ennobling of Jews; although the law was not changed, the names of Jewish nobles were not entered in the "blue book" of the nobility after 1900, but were listed in special books of their own. The best known of these baptized Jewish nobles is Baroness Stieglitz.

The highest rank ever attained by a Jew was that of duke; this was granted to the Sephardic Jew Isaac de Lousada by Charles III, king of the Two Sicilies, and by Napoleon III to Count Salomon Henri d'Avigdor.

See also: COATS OF ARMS.

LEON JULIUS SILBERSTROM.

Lit.: *Almanach de Gotha; Geadelet jüdische Familien* (1896); *Vierteljahresschrift des Herolds* (1888 and 1889); Costa, Isaac da, in *Israel en de Volken* (1878) 460-537; *Whittakers Peerage, Baronetage,* are similar works.

NOCHRI, *see* AKKUM; GENTILES; PAGANISM; STRANGERS.

NOIR, VICTOR (YVON SALOMON), journalist, b. Attigny, France, 1848; d. Paris, 1870. He contributed to several French republican newspapers, such as the *Journal de Paris,* directed by Ranc, and was especially friendly with the famous pamphleteer Henri Rochefort, who edited *La Marseillaise.* At first considered the most serious adversary of Napoleon III, Rochefort later became a rabid anti-Semite and anti-Dreyfusard. In January, 1870, Rochefort and his collaborator, Paschal Grousset, were strongly offended by Prince Pierre Bonaparte, a son of Lucien Bonaparte, and a cousin of Emperor Napoleon III. Noir and another collaborator of Rochefort's, Ulric de Foncielle, were sent to the prince to demand reparation. The prince asked Noir whether or not he would declare solidarity with Grousset and Rochefort, and when Noir answered: "Monsieur, I always declare my solidarity with my friends," the prince whipped out a revolver and killed Noir. The murder caused general indignation. The government, fearing insurrection, kept an armed force ready. More than 100,000 persons followed Noir's coffin. Rochefort was arrested because he insulted the emperor and the whole Bonaparte family in his obituary of Noir. The prince was tried, but was acquitted, on the false claim that he had been threatened by Noir. This assassination and the acquittal of the murderer contributed considerably to Napoleon III's unpopularity.

Lit.: Rochefort, Henri, *Aventures de ma vie,* vol. 2; Delord, Taxil, *Histoire illustrée du second empire,* vol. 6; Aubry, Octave, *The Second Empire* (1940).

NÖLDEKE, THEODOR, non-Jewish orientalist, b. Harburg, Germany, 1836; d. Karlsruhe, Germany, 1930. He taught Semitic philology at the Universities of Göttingen, Kiel and, from 1872 to 1906, Strasbourg, attracting to his lectures students from many countries. Through his numerous works on the history and civilization of Islam—his history of the Koran won for him the prize of the French Académie des Inscriptions (1859)—and through his researches on the Semitic languages (*Beiträge zur semitischen Sprachwissenschaft,* vol. 1, 1904; vol. 2, 1910) he contributed invaluable services to Jewish learning. An adept in Hebrew and Biblical and Talmudic literature, he became a close friend of Abraham Geiger, who was twenty-six years his senior.

Nöldeke wrote: *Die alttestamentliche Literatur* (1868); *Untersuchungen zur Kritik des Alten Testaments* (1869); *Die semitischen Sprachen* (1887); *Orientalische Skizzen* (1892; English trans., *Sketches from Eastern History,* 1892), the latter two written in a more popular vein. He was the author of more than 600 treatises. In celebration of his seventieth birthday (1906), two volumes of *Orientalische Studien* were published, to which such outstanding Jewish scholars as Hartwig Derenbourg, Siegmund Fränkel, Moses Gaster, Louis Ginzberg, Ignaz Goldziher, Morris Jastrow, Samuel Landauer, Immanuel Löw, David Heinrich Müller and Abraham Shalom Yahuda contributed.

NOMBERG, HIRSH DAVID, Yiddish writer, b. Amshinov, Poland, 1874; d. Warsaw, 1927. In 1897, after a break from the Orthodox, Hasidic atmosphere in which he had been reared, he went to Warsaw, and I. L. Peretz urged him to write. His early work was in Hebrew; later he turned to Yiddish and, with Abraham Raisin and Sholom Asch, was one of the early figures in Yiddish literature. Nomberg's work, which appeared in periodicals of the time, including Raisin's *Yud,* and in the Hebrew journals *Hatzofeh* and *Haboker,* displayed profound social sympathies and penetrating psychological insight, and introduced the conflicts faced by Jewish intellectuals between old and new values. During the German occupation of Warsaw in the first World War, Nomberg was one of the founders of the Jewish Volkspartei, and sat in the Sejm as its representative.

Later he traveled a great deal, in 1926 visiting the United States for the second time (he had been there once in 1911). In 1923 he had gone to the Argentine and in 1924 to Palestine. Nomberg wrote for the Yiddish press in North and South America, and helped found the Argentine Yiddish writers organization. His collected Yiddish writings appeared in five volumes; his Hebrew works in two.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930) cols. 523-33.

NON-SECTARIAN ANTI-NAZI LEAGUE (Corporate title, The Non-Sectarian Anti-Nazi League to Champion Human Rights, Inc.). Founded in 1933 by the late Samuel Untermyer, in association with James W. Gerard, George Gordon Battle, and other leaders in the crusade for human rights, the Non-Sectarian Anti-Nazi League to Champion Human Rights—familiarly known as the Anti-Nazi League—is a nation-wide public policy organization dedicated to the task of weakening the hold of Nazism upon the world, opposing anti-democratic organizations and practices, and combatting Nazi and Nazi-inspired propaganda. In modern warfare, where economics, politics, and propaganda play equally important parts with airplanes and battleships, it is vitally important for civilian organizations to strengthen the resolve of the people, and to interpret and counteract that subversive propaganda which is carried on in such a subtle or even "respectable" fashion that governmental agencies can not move directly against it.

The League was incorporated on November 22, 1933, as a membership corporation, under the laws of New York State, "to champion human rights, to foster the principles of American democracy . . . , to combat religious and racial discrimination and oppression" and for other related purposes. From its beginning, the League placed emphasis upon the economic boycott as a weapon against Nazism, and endeavored to secure widespread participation in the observance of a black list consisting of those companies, trade names and individuals commercially, financially or economically in-

volved in relations with Nazi or Nazi-dominated interests or so conducted as to give aid and support to the Nazi regime. All Americans were urged to refuse to purchase articles made in Germany or in Nazi- or Fascist-dominated countries (including Japan and Japanese-dominated areas), or to buy from, sell to, or trade with concerns or agencies in the United States or abroad having relationships in such areas.

In 1938 the League's Department of Field Activities and Propaganda Investigation was established for the purpose of uncovering and combatting Nazi propaganda and propagandists. This department of the League was a principal factor in running to earth the so-called "Christian Front" organizations, and in securing the withdrawal of mailing privileges from numerous pro-appeasement or openly pro-Nazi publications (such as *Social Justice*). The League was repeatedly labelled in official publications of the German-American Bund as the principal active factor in bringing about the exposure and disruption of the Bund and the arrest of its leaders. The League is continuously active in the discovery and exposure of Nazi and Fascist propagandists and anti-Semitic agitation, and of all organized groups attempting to weaken democracy. In this connection, the League has openly fought the aspirations of appeasers to public office, and carried on campaigns to drive out of public office persons friendly to the cause of the enemies of the United States.

The League's Department of Education and Public Relations is its agency for reaching the public through the press, radio, and affiliated organizations. The League prints the *Anti-Nazi Bulletin* (originally called the *Economic Bulletin*), and supports a public relations program in several foreign-language fields.

The Bureau of Latin-American Relations was inaugurated early in 1942 for the purpose of coordinating anti-Nazi activities in the countries of Latin America. At a dinner to inaugurate this Bureau, the League received official felicitations from Secretary of State Cordell Hull and from Nelson Rockefeller, Federal Coordinator of Relations Between the American Republics.

A special Committee on Discrimination is engaged in fighting such un-democratic practices as discrimination in employment and elsewhere, because of race, color, creed or nationality.

Structurally, the League is a federation of approximately 2,000 affiliated organizations, some of which are local in scope, and others of which are themselves subdivided into chapters or branches. These organizations include, among others, fraternal, labor, business, financial, farmers', women's, religious, patriotic, foreign-language and civic groups, and are formally affiliated with the League as a result of the appropriate official action by each organization, including the extension of some financial support to the League. The League is governed by a national convention, to which all affiliated organizations in good standing are entitled to send delegates. This convention elects a board of directors who, in turn, elect officers of the League and administer its affairs.

The League was instrumental in establishing the World Non-Sectarian Anti-Nazi Council, with branches in twenty-four countries (Argentina, Belgium, Brazil, Canada, Denmark, Egypt, Finland, France, Holland, Latvia, Luxembourg, Morocco, Norway, Palestine, Roumania, Spain, Switzerland, Uruguay, Venezuela, Yugoslavia, Czechoslovakia, Great Britain, South Africa, United States). Initial officers of this Council included Samuel Untermyer, president; Sir Walter Citrine, chairman; and Philip Guedalla, vice-chairman, with headquarters in New York, London, Brussels and Prague. This organization, of course, was largely dismantled at the outbreak of the second World War, but some of its functions are continued by the League's Economic Research Department and Bureau of Latin-American Relations.

The Non-Sectarian Anti-Nazi League is organized on a non-sectarian basis, which of course includes active Jewish participation and leadership, to perform functions necessary alike to the Jewish community and to the general community. In this regard the League has carefully pursued the policy first established by Untermyer.

The staff of the main office of the Non-Sectarian Anti-Nazi League numbered (1942) about twenty-five persons, including regularly paid investigators engaged in discovering sources of enemy agitation. Its funds are derived from appropriations from community federations and from organizations affiliated with the League, as well as from individual contributors.

The officers in 1942 included: Honorable James W. Gerard, former United States Ambassador to Germany, honorary president of the National Advisory Board; Professor James H. Sheldon, formerly of Boston University, administrative chairman; Julius L. Goldstein, Esq., of New York city, chairman of the Executive Committee; Rabbi Leon Fram, Ezekiel Rabinowitz and John Frederick Lewis, Jr., vice-presidents; Isidore Lipschutz, vice-president and treasurer; Louis Schifrin, Esq., of New York city, associate treasurer; Mme. Irene Harand and Mrs. Lillian Harris, respectively, chairman and vice-chairman of the Women's Division. The national office was located in New York city.

JAMES H. SHELDON.

NONES, BENJAMIN, American patriot and soldier during the Revolutionary War, b. Bordeaux, France, 1757; d. Philadelphia, 1826. He came to Philadelphia in 1777 and enlisted as a private in Captain Verdier's regiment under General Pulaski. His bravery in the field soon won him recognition. He fought in almost every battle in Carolina, and especially distinguished himself during the siege of Savannah, for which he received a certificate, on December 15, 1779, commending him for his gallantry in action. In consequence, he was entrusted with a legion of 400 men, among whom there were many Jews. This legion, of which he became major, served under General De Kalb and took part in the battle of Camden, on August 16, 1780, wherein De Kalb was mortally wounded.

At the end of the war, Nones went back to Philadelphia, where he was appointed an interpreter of French and Spanish for the United States government. He filled a similar position on the Board of Health. As late as 1825 his name is listed in the Philadelphia Directory as a sworn interpreter and notary public, his office being then located at 10 Chestnut Street. Nones became a naturalized American citizen in October, 1784. Thereafter he took an active part in politics, and became an ardent supporter of Thomas Jefferson and his principles. He was a prominent member of the Philadelphia Jewish congregation, serving as its president from 1791 to 1799, as well as in later years.

Benjamin Nones married Miriam Marks (1764-1822) of Philadelphia; they had fourteen children, among whom several sons won distinction in the United States Army and Navy. One of his daughters, Miriam, married the grandson of Haym Salomon. The father emerges as a forceful personality. His sterling character is best exemplified in his reply to the attack made upon him by a newspaper man who reported the proceedings of a republican meeting of citizens at which Nones played a prominent part. Assailed for being a Jew, a republican, and for being poor, Nones, in a

letter dated August 11, 1800, which was published in the Philadelphia *Gazette,* replied eloquently: "I am a Jew, and if for no other reason, for that reason am I a republican. . . . In republics we have rights, in monarchies we live but to experience wrongs. . . . I know that to purse-proud aristocracy poverty is a crime, but it may sometimes be accompanied by honesty—even in a Jew." The entire letter breathes a spirit of glowing patriotism, and reveals Nones as a distinguished American Jewish patriot. CLARENCE I. FREED.

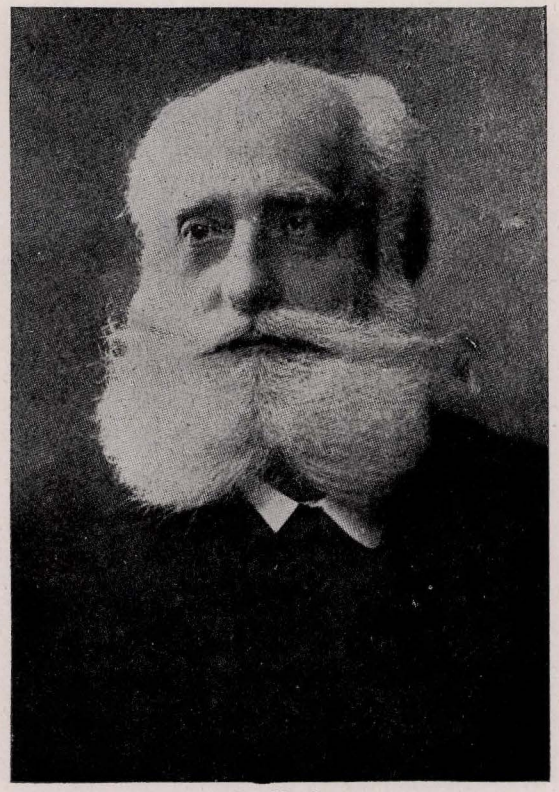
Lit.: Morais, H. S., *The Jews of Philadelphia* (1894) 26-27, 457; Markens, I., *The Hebrews in America* (1888) 126-27; *Publications of the American Jewish Historical Society,* No. 1 (1892) 111-15.

NONES, JOSEPH B., American sailor, b. Philadelphia, 1797; d. New York city, 1887. He was the son of Benjamin Nones. At the age of fifteen he entered the United States Navy and was under the command of Decatur during the War of 1812. In January, 1814, when President James Madison named John Quincy Adams, Bayard, Gallatin and Henry Clay the American peace commissioners on the Ghent mission, which was to conclude a treaty of peace between England and the United States, Joseph B. Nones, both as midshipman and private secretary to Henry Clay, accompanied the party abroad. He served with Decatur on the *Guerriere* during the Algerian War, in 1815, and participated in the memorable naval encounter, on June 15th, when the *Guerriere* captured an Algerian battleship near the coast of Spain. The young midshipman was badly wounded in action, receiving a sabre cut across the head, a ball through his left foot and three shots in his right leg. As a result of these wounds he was compelled to retire from the Navy and resigned his commission in 1822.

Following his retirement, Joseph B. Nones became a merchant and commissioner of deeds. In the Philadelphia Directory for 1825 he is listed as a merchant doing business at 112 South Front Street. After his early career of fighting and adventure, he settled down to a comparatively peaceful life, married and raised a family, attaining the ripe old age of four score years and ten. He was a prominent Mason and, as a member of St. John's Lodge, attained the degree of Rose Croix.

The example of Joseph B. Nones in entering upon a naval career appears to have been followed by several members of his family. A younger brother, HENRY B. NONES (1804-68), served in the United States Navy, beginning in 1831, and rose from third lieutenant to the rank of captain. He died in the service of the Revenue Marine, and left a son, HENRY B. NONES, JR., who was commissioned third assistant engineer in the United States Navy (1853) and became chief engineer in 1887.

Other members of the family who went to sea were JEFFERSON H. NONES, midshipman from 1840 to 1846, and WASHINGTON H. NONES, who died in the service in 1853 as second assistant engineer. On the other hand, ABRAHAM B. NONES served in the First Pennsylvania Volunteer Infantry in the War of 1812 and was, in 1837, United States consul general to Maracaibo. Moreover, SOLOMON B. NONES, an elder brother of Joseph B. Nones, was consul general to Portugal in the early years of the republic. A story is told of Solomon B. Nones to the effect that, while on his way to Europe, the ship on which he sailed fell into the hands of corsairs, who were about to kill him, along with the rest of the passengers, when he gave them the Masonic sign which saved his life. CLARENCE I. FREED.



Max Nordau

Lit.: Morais, H. S., *The Jews of Philadelphia* (1894) 400-1, 477, 470-72, 478; Markens, I., *The Hebrews in America* (1888) 134-35, 174; *Publications of the American Jewish Historical Society,* No. 19 (1910) 50; No. 26 (1918) 185; No. 27 (1920) 495-96; Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 85-86.

NORDAU, MAX (originally Max Simon Südfeld), author and Zionist leader, b. Pest (Budapest), 1849; d. Paris, 1923. The house where Nordau was born in the Jewish quarter of Pest stood at only a little distance from the one which, in 1860, saw the birth of Theodor Herzl. Max Simon Südfeld, who in 1873 adopted the pseudonym "Nordau" as his legal name, received instruction in Hebrew and Ladino (Judeo-Spanish) from his father, Gabriel Südfeld, who was of Sephardic lineage and claimed descent from Don Isaac Abravanel. He was educated also at the Catholic Gymnasium of Pest. He was thirteen years old when his first poem was published by a magazine of Pest. By frequently writing for the publications *Salon* and *Entre-Act* he assumed, as a school boy, the burden of providing for the family.

At the age of eighteen he entered the medical faculty of the University of Pest, becoming at the same time a regular contributor to the daily newspaper *Pester Lloyd.* As a correspondent for that paper he toured Europe from 1873 to 1875. In 1875 he received from the University of Pest the M.D. degree, which, after a period of practical work in gynecology at Paris (1875-78) and two years of medical practice at Budapest (1878-80), was confirmed by the University of Paris in 1882. Nordau, by that time a contributor to the leading newspapers of Germany and author of a book, *Aus dem wahren Milliardenlande, Pariser Studien und*



An early photograph of Max Nordau, his mother and sister

Bilder (2 vols., 1878; 2nd ed., 1881), settled in Paris in 1880.

During the next fifteen years Nordau, while practising medicine and pursuing medical research, evolved from an observer of society into a keen diagnostician of the maladies of the social system. The sensation caused by his volumes, *Vom Kreml zur Alhambra* (2 vols., 1880) and *Paris unter der dritten Republik,* was surpassed by the storm of controversy raised by *Die conventionellen Lügen der Kulturmenschheit* (1883; seventy-three thousand copies had been published by 1922), which blamed the inadequate institutions and the hypocrisy of our civilization for the individual and social restlessness of the 19th cent. The book, translated into all civilized languages and banned from Austria and Russia, made Nordau's name known the world over. It was followed by *Paradoxe* (1885). In his novels, *Die Krankheit des Jahrhunderts* (2 vols., 1889), *Gefühlskomödie* (1891), and *Seelenanalysen* (1892), Nordau viewed society with the eyes of the psychiatrist. In *Entartung* (2 vols., 1892-93), he interpreted contemporary art as the manifestation of an ailing society; artists, he contended, show the characteristics of the mentally deficient, and in its moral and social implications this art is a threat to European civilization. In reply to this book, George Bernard Shaw wrote *The Sanity of Art* (1908).

Nordau met Herzl in Paris in 1892. As Paris correspondents for German language newspapers, they witnessed anti-Semitism raise its head in the French Chamber. In 1892 Nordau first wielded his dread pen in defense of the French Jews, on whom anti-Semites were trying to blame the Panama canal scandal. Previously he had exerted, for the first time, his prestige in favor of Russian Jews when he aided Wilhelm Löwenthal in winning Baron Maurice de Hirsch for his colonization project. It was because he felt that Nordau was passing through a process of evolution toward Jewish consciousness akin to his own that Herzl resolved, in November, 1895, to submit to Nordau his plan for the Jewish state, which had been derided by many others. It was Nordau's approval that encouraged Herzl to make his plan public by submitting it—at Nordau's suggestion—to the Maccabeans Club of London.

Nordau unreservedly identified himself with Herzl's plan and assumed his share of the work. He was vice-president of the First to the Sixth Zionist Congresses held in Herzl's lifetime, and president of the Seventh to the Tenth Congresses after Herzl's death. His speeches, eloquent surveys of the situation of the Jews throughout Europe, vivified by his passion for righteousness, were the highlights of those Congresses. He formulated the Basel Program at the First Congress (1897), and sounded an inspired warning at the Fourth Congress (London, 1900), on the occasion of the enforced migration of the Roumanian Jews. Nordau planned for the society of the Jewish state by encouraging Jewish youth to train their bodies (muscle Jews). Jewish sports clubs and gymnasiums sprang up everywhere at his suggestion. Nordau envisaged also a statistics of the Jewish people to serve as a foundation for social planning. In lectures and articles he was the theorician and apologete of Zionism, justifying it to non-Jews as well as to assimilated Jews. In the polemics following the publication of Herzl's *Der Judenstaat* (1896) and in his play *Doctor Kohn* (1898), Nordau stressed the impossibility for Jews as individuals and as a people to be submerged in the European nations.

Although Nordau bitterly attacked selfish assimilationists and struggled for the happiness of the great masses of Eastern European Jews, it was a tragic contradiction that he himself shared a common background with the assimilated Jews, that his language was not understood by, and his ideas were opposed to, those of the Eastern European Jews. This contrast between East and West burst into open conflict when Nordau contemptuously answered Ahad Haam's criticism of Herzl's *Altneuland* (1902). At the Sixth Congress (Basel, 1903) Nordau, out of loyalty to Herzl and against his better judgment, supported the Uganda project, for which he coined the word *Nachtasyl* (overnight asylum). Shortly after this Congress, at a Zionist ball in the Salle Charas at Paris, a young student, Chaim Louban Selig, a fanatical Zione Zionist, fired two shots at him, both of which missed.

At the Seventh Congress (1906), after Herzl's death, although supported by Nachman Syrkin, who represented 10,000 American Poale Zionists (socialist Zionists), Nordau declined the presidency of the Executive Committee, which then included several "practical" Zionists, men who advocated the immediate colonization of Palestine. Nordau was opposed to colonization without a charter on the ground that it would put Jewish colonists at the mercy of the Turkish government. Nordau's mind recognized the need for and demanded a state, not a colony; a son of the emancipation, he demanded rights, a charter, and would not be content with mere toleration. As a confirmed rationalist, he strove for tangible results which he was not prepared to surrender for achievements which would satisfy emotions only.

After Wolffsohn's abdication from the presidency of the organization at the Tenth Congress (1911), Nordau came forward in frank opposition to the Inner Executive Committee of Berlin elected from among the "practical Zionists." In 1912 he sought to be invited to the Balkan Conference in order to have the charter for Palestine included in the peace treaty with Turkey. He did not appear at the Eleventh Zionist Congress (1913).

The first World War (1914-18) removed Nordau from the scene of action for Zionism. As a citizen of Austria-Hungary, he was imprisoned in France and subsequently released to leave for Spain. In 1917 he opposed the building of the Jewish homeland on the basis of the Balfour Declaration, which he considered an insecure foundation. In 1920 he was invited by the Zionist Executive Committee to the London Conference and was made honorary president of the Twelfth Congress (Karlsbad, 1921). His demand that the Executive Committee immediately send 600,000 Jews from the Ukraine, Poland and Roumania to Palestine was turned down. It was Nordau's postulate that the Jewish people should immediately establish itself in Palestine and organize its power before further political events paralyzed its action. In an address held before



Maxa Nordau, daughter of Max Nordau, speaking to a reverent crowd at the grave of her father in Tel Aviv

English statesmen at Albert Hall, London (1920), he formulated this demand, intimating that the Jews would guard for England the door to the Near East.

Finding himself once more in disagreement with Zionist leadership, Nordau retired from active work and returned to Paris (1921). Having sacrified his career as a writer to the cause of Zionism, he spent the last years of his life in poverty and illness, too proud to accept any financial aid from the Zionist Organization. He died in Paris (1923), leaving a work on philosophy which was published in Spanish, *Esencia de la civilizacion* (1932). In accordance with his wish, his remains were transferred (1926) to Tel-Aviv, where the suburbs Nordia and Tel Nordau were named in his honor.

Nordau's prestige helped the Zionist cause at many different stages in its history. Armin Vámbéry, who established contact between Herzl and the Sultan, was one of Nordau's friends. After Turkey's entry into the first World War (1914), Russian interests in that country were taken over by Italy, and Nordau intervened with the Italian foreign minister, Luigi Luzzatti, on behalf of the Russian Jews in Palestine who were then enemy aliens on Turkish territory. Among Nordau's friends who became powerful influences at the Paris Peace Conference (1919) were Georges Clemenceau and Eleutherios Venizelos, prime minister of Greece. As a result of a presentation (1913) on Zionism by Max Nordau to Stephen Pichon, the foreign minister of France, Pichon took up the Zionist question with Great Britain at a moment of the first World War when a Jewish state appeared to him susceptible of serving Allied interests.

Nordau was a commander of the Hellenic Order of the Holy Saviour and an honorary member of the Greek Academy of the Parnassos. He was also an officer of the French Academy and a foreign member of the Royal Academy of Medicine of Madrid. In addition to the works already mentioned, Nordau's published works include:

Miscellanies. *Seifenblasen* (1879); *Der Krieg der Millionen* (1882); *Ausgewählte Pariser Briefe* (1884); *La funzione sociale dell'arte* (1897); *Zeitgenössische Franzosen* (1901); *Morganatisch* (1904); *Maha-Rôg* (1905); *Märchen, seiner Maxa von ihrem vierten bis zum siebenten Lebensjahre erzählt* (1910); *Der Sinn der Geschichte* (1910); *Der Lebenssport* (1912); *Französische Staatsmänner* (1916); *Impresiones españolas* (1920); *Los grandes del arte español* (1921). Plays: *Die Journalisten* (F. Gross, co-author; 1880); *Das Recht zu lieben* (1894); *Die Kugel* (1894); *Drohnenschlacht* (1897).

Works in English. *Conventional Lies of Our Civilization* (1884); *Paradoxes* (1885); *Degeneration* (1895); *The Drones Must Die* (1897); *The Shackles of Fate* (1902); *The Dwarf's Spectacles and Other Fairy Tales* (1905); *On Art and Artists* (1907); *A Question of Honor* (1907); *The Interpretation of History* (1910); *Moral and the Evolution of Man* (1922).

Zionist Writings. *Zionistische Schriften* (1909; 2nd revised ed., 1923); in French: *Écrits sionistes* (1936); *Max Nordau el Ammo* (Hebrew; 1937); English version: *Max Nordau to His People* (with an introduction by B. Netanyahu; 1941); *Selected Works of Max Nordau* (Hebrew; 6 vols.). In 1919 a jubilee volume was published in Berlin in honor of his seventieth birthday.

In 1928 his widow, Anna Nordau, published her memoirs of Max Nordau, *Erinnerungen* (1928; Hebrew version, *Zichronoth,* 1929); in 1942 she and her daughter Maxa Nordau-Gruenblat were writing Max Nordau's biography. The only biography published up to 1942 was one in Hungarian by Béla Révész, *Max Nordau élete* (The Life of Max Nordau; 1940).

Maxa Nordau (b. Paris, 1899), painter, was the only child of Max Nordau. She studied under J. Adler and J. M. L. Mezquita, and first exhibited her works at the Círculo de Bellas Artes (Madrid) in 1919; later exhibitions were held at the New Art Gallery, New York city (1926), at Tel-Aviv (1937), at the exhibit of French artists in England (1939), and at that of artists of the United Nations in New York (1942). Her painting *The Holy Grave* (1929), acquired by France, was sent to the French embassy at Santiago, Chile; her *The Port of Jaffa* (1935) was placed in a museum in France, and her *The New Life* and *Child's Head* in the Tel-Aviv Museum. She painted studies of Arab types of Morocco and Palestine, a portrait of Miguel de Unamuno in sepia, and illustrated her father's *Tales.* She was one of the artists who decorated the Palestine pavilion at the Paris World's Fair (1937). From 1941 on she lectured in the United States and Canada, having made her permanent home in New York city.

Anna Bettelheim.

Lit.: Protocols of Zionist Congresses (1897 to 1911); issues of *Die Welt* (1897-1914); *Theodor Herzl's Tagebücher,* 1895-1904, vol. 1 (1922); Sankovsky, S. H., *Short History of Zionism* (1926); Neboni, R., *Gechichte fun Zionism. Fun Herzl's Toit bis zum heintikn Tog* (1935); Böhm, Adolf, *Die zionistische Bewegung* (2nd ed., 2 vols., 1935-37); Finkelstein, Z. F., *Stürmer des Ghetto* (1924); Launay, Robert, *Figures juives* (1921); McMillan, Alec, *Portentous Prophets and Prophetesses* (1897); Melamed, Samuel Max, "Nordau als Kulturfilozof," in Nordau, M. S., *Oisgevelte Shriften,* vol. 1, pp. 9-18 (1909); Sokolow,

Nahum, "Maks Nordau," *ibid.*, vol. 1, pp. 1-9; Coralnik, A., in *Der Shtral,* 1910, vol. 1, No. 15, cols. 14-23; Jablonowski, Wladyslaw, *Max Nordau* (1904); issues of *Judaica* (1934-37).

NORDEN, BENJAMIN, trader and communal worker, b. London, 1798; d. Ramsgate, England, 1875. He went to South Africa with the British 1820 Settlers, and until his departure for Cape Town in 1840 to 1841 he resided at Grahamstown, where he took an active part in public affairs. He was interested in developing trade in Natal and farther north. In 1832 he organized his first expedition to collect ivory and other products between Grahamstown and Natal. In 1835 he again visited Natal for trading purposes, interviewing at the same time Dingaan, the Zulu despot. He was a friend of Piet Retief, the Voortrekker leader.

Norden was one of the founders of the first organized Jewish communities in South Africa. It was at his house in Cape Town on September 26, 1841, that Cape Town Jewry met for the first time for religious exercises. Until his retirement to England in 1858, Norden was actively associated with public life at Cape Town. He was one of the earliest members of the Cape Town municipality. He supported the Cape government in the famous anti-convict agitation of 1849 to 1850, and as such suffered much dislike.

Joshua Davis Norden (d. near Grahamstown, South Africa, 1846), soldier, was a brother of Benjamin Norden. Like his brother, he was a member of the British 1820 Settlers. Until his death he lived at Grahamstown, where he was a commissioner for the municipality and a member of the Emigration Committee. He was instrumental in forming the Grahamstown Yeomanry, of which he was the commanding officer. It was while leading his men in battle against the marauding natives that he was killed in April, 1846. His death was widely mourned by his contemporaries, who erected a tablet to his memory in the Grahamstown Cathedral.

S. A. Rochlin.

Lit.: Herrman, Louis, *A History of the Jews in South Africa* (1930) 109 et seq., 126-27; Rochlin, S. A., in *South African Jewish Times,* Sept. 27, 1940, p. 13; idem, in *Zionist Record,* Feb. 18, 1938, p. 13; MacKeurtan, Graham, *The Cradle Days of Natal* (1930) 167, 186-87, 306, 308-9.

NORDEN, EDUARD, philologist, b. Emden, Germany, 1868; d. Berlin, 1937. A descendant of a Jewish family domiciled in his native town for more than a century, Norden was baptized in his youth. He was appointed professor at the University of Greifswald in 1893, at the University of Breslau in 1898, and from 1906 to 1933 he was professor of Latin language and literature at the University of Berlin. Norden's great authority in matters of literary history, especially in criticism of literary style, was founded upon his important work *Die antike Kunstprosa* (1898). He contributed considerably to the knowledge of Tacitus and Virgil, and wrote a history of Latin literature until the Middle Ages, which was considered a standard work both in Germany and abroad. Proceeding from Latin literature, Norden became more and more interested in the general history of religious life. In 1913 he published *Agnostos Theos,* an inquiry into the various forms of religious diction, both oral and literary. In 1924 he contributed to comparative mythology in *Die Geburt des Kindes,* developing the history of the story of a holy child which was worshipped as the Savior, and its spread and tradition as well as its various analogies among primitive and civilized peoples. Norden was elected member of the Royal Academy of Sciences of Berlin and of several other learned societies.

NORDHEIM, MARCUS M., communal worker and philanthropist, b. Memmelsdorf, Germany, 1811; d. Hamburg, Germany, 1899. In 1837 Nordheim left his Bavarian native town and established a trade in hides and skins at Hamburg, where such a business was almost unknown till then. He acquired a great fortune, which he spent almost exclusively for Jewish charitable institutions. During his life, and by his last will, Nordheim invested nearly twelve million marks in Jewish foundations, both existing ones and those created by himself. He erected Jewish schools at Hamburg and Memmelsdorf, and created the Nordheimstift, where fifty poor Jewish families found a refuge. For many years he was president of the Deutsch-Israelitische Gemeinde of Hamburg.

NORFOLK, a maritime city in the southeastern part of Virginia, with an estimated general population (1942) of 200,000, and a Jewish population of about 5,750. The presence of a tombstone in the Hebrew Cemetery to the memory of Solomon B. Nones (d. 1819), son of Benjamin Nones, famous Revolutionary patriot and partner of Haym Solomon, indicates the existence of Jewish communal life as early as the beginning of the 19th cent. The yellow fever epidemic which decimated the general population of Norfolk in 1855 counted many Jews among its victims. At least one Jew, Michael Umstadter, served in the Confederate army.

The first Hebrew congregation was organized in 1836, and was later divided into the Beth El and Ohev Sholom congregations. The former was organized in 1850 by A. L. Goldsmith and Jacob Umstadter. One of its early cantors and teachers was the Reverend J. C. Campe (d. 1859). The congregation occupied various sites, and in 1942 was situated on Fifteenth Street. It had a spacious temple, erected in 1921, and a center, erected in 1939. Among its spiritual leaders were Herman Benmosche, Louis Goldberg, Nahum Kruger, Alan A. Steinbach and Paul Reich (1934-).

Ohev Sholom Congregation seceded from the original group in 1859 because of its Orthodox tendencies. It also occupied several sites in Norfolk, and in 1942 was housed in an imposing structure on Stockley Gardens. Among its rabbis were Jonas Hecht, the Reverend Field, Bernhard Eberson, Simon R. Cohen and Louis D. Mendoza (1906-). Besides Beth El (Conservative) and Ohev Sholom (Reform), there were several Orthodox congregations in Norfolk in 1942. Jacob D. Gordon was, in that year, chief rabbi of the Orthodox Jews of the city, and spiritual leader of Congregations Bnai Israel, Ahavath Israel and Khal-Chasidim. Other Orthodox congregations were Beth Abraham and Mikro Kodesh.

The Jewish community of Norfolk was highly organized. The United Jewish Fund was the central fund-raising agency for philanthropic endeavors. The Hebrew Ladies Charity Society and the Hebrew Sheltering Society cared for local needs. Every national and international organization and movement was rep-

resented. There were chapters of Hadassah, the Zionist Organization of America, the Council of Jewish Women, B'nai B'rith, Workmen's Circle, the Order Sons of Zion, the Jewish National Workers Alliance, and the Denver League. The sisterhoods of the several congregations were active. Among the youth groups were two chapters of the International A.Z.A. and several Greek letter fraternities. The Norfolk City Lodge of the Independent Order Brith Sholom had a membership, in 1942, of over 400, and occupied its own center, erected in 1936.

The earliest Jewish settlers came from Germany. The majority of Jews were of East European descent, they or their parents having come with the intensive wave of immigration from Poland and Russia at the beginning of the 20th cent. For the most part, the Jews of Norfolk were middle-class or petty merchants, with a fair sprinkling of professional men and artisans.

PAUL REICH.

Lit.: Stewart, William H., *History of Norfolk County, Va., and Representative Citizens* (1902); Huhner, Leon, "The Jews of Virginia from the Earliest Times to the Close of the Eighteenth Century," *Publications of the American Jewish Historical Society,* No. 20 (1911) 85-105.

NORTH CAROLINA, an eastern seaboard state of the United States, having a population of 3,571,623 (census of 1940), including about 7,000 Jews in 1942. In 1917 the Jewish population of North Carolina was estimated at about 5,000, and in 1927 at about 8,000. The 1942 figure represented a decline of approximately 1,000 Jews, while in the period from 1930 to 1940 the total state population increased by 401,347. The Jewish population was distributed in 1942 mainly as follows:

Asheville	900
Charlotte	700
Durham	350
Fayetteville	150
Goldsboro	150
Greensboro	500
Hendersonville	100
High Point	200
Kinston	125
Raleigh	350
Wilmington	350
Winston-Salem	375

The first Jews to enter North Carolina probably came from the island of Barbados in the autumn of 1665. Early religious restrictions, however, and the lagging commercial development of the state made for an exceptionally slow rate of increase in the Jewish population. The editor of *A Century of Population Growth,* published by the United States Bureau of the Census (1909), treating the subject of national and religious groups in connection with the census of 1790, concluded that there was only one Jew in North Carolina in that year. The numbers of Jewish names in the state census, however, contradict such an inference.

Names of individual Jews emerged in the historical records of the last half of the 18th cent. Aaron Moses was witness to a will in 1740. In 1750 David David successfully petitioned the council for a grant of 180 acres of land at New Hanover. In 1752 David's name appeared on the muster roll of the Wilmington county militia. At Edenton, in 1758, Jacob Franks was allowed a claim of proclamation money. In 1759 and 1760 the name of "the Jew," Mr. Laney, appeared in colonial records for the first time, and continued to appear until 1784, in numerous business transactions. In 1768 William Levy, of Orange County, is noted among the petitioners to the governor setting forth a list of grievances.

Jews appear in the records of the American Revolution. In 1775 "two Jews," Francis Salvador and Richard A. Rapely, were recorded as "making speeches in favor of the rebellion." Francis Salvador belonged, however, to South Carolina, and was a leading citizen of that state. Among those who took the oath of allegiance to North Carolina in 1778 was Jacob Holstein. Isaac Aaron and Joseph Laney were active in furnishing supplies to the American army during the Revolution. One Isaacs, a colonel in the North Carolina militia, was wounded at Camden, N.J., in 1780. After the battle of Camden, Jacobs Cohen, Jacob Henry, and Philip Meyers were prisoners of the British in 1781. William Solomon, Abraham Moses, Lazarus Solomon, Isaac Sampson and Moses Stern also fought in the Revolutionary War.

In the state census for 1790 appeared numerous names of Jews, and names which suggest Jewish origin, as well. These latter included such surnames as Goodman, Hays, Hendricks, Jacobs, Simpson, Phillips, and such Biblical given names as Sarah, Lazarus, Solomon, Tobias and Joseph. There is listed an Elias Coan and a Simon Cohon and family; Levi Cone, Isaac Cowin, and a Solomons. In the various counties are found a number of Emanuel families, the families Aaron, Isaacs, Gabriel, Israel, Levi, Moses, Myars, Solomons, and Franks. By 1826, according to the estimate of Isaac Harby, there were 400 Jews in the state of North Carolina.

To these Jews of North Carolina full civil and religious equality came slowly. In an election of 1702-1703 there is recorded a protest against the returns on the ground that the votes of Jews, as well as those of such other undesirables as strangers, sailors, servants, Negroes and Frenchmen, were counted. The Established Church of the state required support from all citizens; when the Dissenters came into power, they in turn discriminated against the non-Protestant sects. Thus, although the state constitution of 1776 granted liberty of conscience, it stated also: "That no person who shall deny the being of God or the truth of the Protestant religion or the Divine Authority either of the Old or New Testament, or who shall hold religious principles incompatible with the freedom and safety of the state, shall be capable of holding any office or place of trust or profit in the Civil Department within this state." This provision was dramatically tested when Jacob Henry, a Jew, elected to the legislature in 1808, was reelected in 1809. The second year a fellow member disputed Henry's right to be seated. The final decision was evasive: Henry was permitted to remain, on the ground that a legislator was not an officeholder in the civil department of the state. Despite vigorous attempts at succeeding state constitutional conventions to abolish the former disability, the statute remained. In 1858 twenty-six Jews, including two named Drucker and Hiellnen, petitioned the legislature for repeal of the officeholding restriction. But it was not until 1868 that the constitution was finally amended to remove all civil disabilities.

By that time many Jewish personages and events of Jewish interest had left an impress in the annals of North Carolina. The above-mentioned Jacob Henry was the first Jew to be a member of the state assembly. Jacob Mordecai, who settled in the state about 1787, founded a well-known non-sectarian school for girls at Warrenton, and gained wide repute as an educator. Major Alfred Mordecai, his son, achieved a high position in army life and an international reputation as a military science investigator. His sister, Rachel, was a correspondent of the Irish novelist Maria Edgeworth, in an effort to eradicate prejudice against the Jew. Judah P. Benjamin, one of the South's greatest statesmen, lived as a child in Wilmington and received his early schooling in Fayetteville.

Records reveal that fifty-two Jews from North Carolina fought in the Civil War; six brothers of one Cohen family were enlisted. Albert Moses Luria, soldier of the Confederate Army cited for heroism, was lieutenant in the North Carolina Infantry Regiment. At Bentonville, N. C., at the close of the Civil War, Dr. Marx E. Cohen, Jr., of Charleston sacrificed his life to avert disaster to Confederate troops. Abe Weill of Charlotte gave refuge in his home to Jefferson Davis, president of the Confederate States. It was Governor Zebulon Baird Vance, prominent figure in the Civil War in North Carolina, who defended and extolled the Jews in his monograph *The Scattered Nation*.

Thus, undeterred by the comparatively late recognition of their equal status, the Jews of North Carolina had been gradually building up their communities.

WILMINGTON, before the 20th cent. the principal city of the state, had the earliest Jewish settlement of any considerable size. Two early arrivals were Aaron Lazarus and Aaron Riviera. The former, born in Charleston, S. C., in 1777, settled in Wilmington as one of the first directors of the Wilmington and Weldon Railroad. Riviera, a relative of the Newport, R. I., Rivieras, became cashier of the Bank of Cape Fear. About 1798 Abraham Isaacs is recorded as being a prominent figure in Wilmington Masonic circles. Jacob Levy married Maria Lopez, daughter of Aaron Lopez of Newport, R. I. Lewis Gomez died at Wilmington in 1827. By 1849 the community had about twenty Jews. In 1852 the True Brothers Society was organized for burial purposes, but not until 1867 was a congregation formed, with E. C. Myers as rabbi. The congregation was permanently organized five years later as Temple of Israel, and its synagogue was dedicated in 1876; the same synagogue was in use in 1942. Samuel Mendelsohn became rabbi, and served the congregation for more than forty-five years, until his death in 1921. There followed Rabbis Harvey E. Wessel (1921-22), Frederick I. Rypins (1923-28), and Benjamin Kelson (1928-35). In 1935 Mordecai Thurman came to the pulpit, and was still the incumbent in 1942. In 1906 an Orthodox congregation, B'nai Israel, was founded.

ASHEVILLE. The pioneer Jewish community of Asheville included M. Marks, Max Lindau, Louis Marks, S. J. Lindau, R. Jacobson, E. Sternberger, B. Whitlock, E. Straus, M. Meyers, Max Marcus, A. L. Solomon, A. Whitlock, G. H. Mayer, S. Lipinsky, M. C. Long, B. Zageir, M. Shuman, and J. Cohen, who came from Germany. From Poland and Russia there were B. Swarzberg, Morris N. Epstien, L. Blomberg, L. Berman and Sam Finestein. Also among the early settlers were M. Swarzberg, A. Blomberg, S. Schiffman and A. H. Schayer. They gathered to organize Congregation Beth Ha-Tephila in 1891, establishing a Sunday school in the following year. In 1902 the permanent synagogue was acquired. Rabbis of the congregation included A. Jacoby, Morris S. Lazaron, Nathan E. Barasch, Harvey E. Wessel, Moses P. Jacobson, Alexander S. Kline, and Robert P. Jacobs, who was the incumbent in 1942. At that date the congregation was characterized by an amalgamation of all tendencies, but was predominantly Reform. Congregation Bikur Cholim, founded in 1920, was Orthodox.

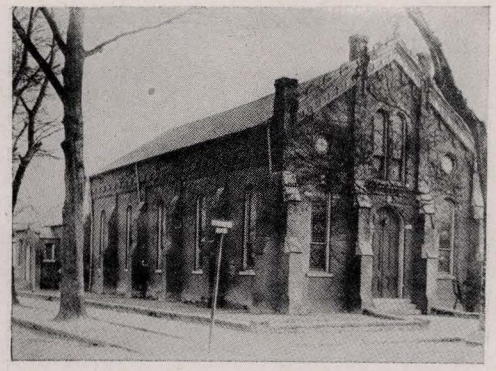
Other organizations in Asheville in 1942 included a B'nai B'rith lodge, a Zionist society, a chapter of the Hadassah, a Federation of Jewish Charities, and a section of the National Council of Jewish Women. In 1940 the Jewish Community Center of Asheville was organized, and purchased a structure for various communal uses.

CHAPEL HILL, the seat of the University of North Carolina, had, in 1942, about 300 Jewish students. At the invitation of the faculty a Hillel Foundation was established to provide a center for these students. The funds for the project were raised by the North Carolina Association of Jewish Women and the North Carolina Association of Jewish Men. From 1936 to 1939 the director of the Foundation was Rabbi Bernard Zeiger. He was succeeded by Rabbi Samuel Sandmel, who was still in that post in 1942. Among the projects of the Foundation was a study of the early history of the Jews of North Carolina, undertaken primarily to prepare an exhibit for the convention of the North Carolina Association of Jewish Women meeting at Greensboro in 1942.

The North Carolina Association of Jewish Women, organized in 1921 under the leadership of Mrs. Sol Weil of Goldsboro, and Mrs. Hattie S. Weinberg as state organizer, came to be one of the chief institutions of North Carolina Jews, as did, later, the Hillel Foundation. A study of 1927 revealed the exceptional fact among Jewish populations, that no less than 53 per cent of the Jews of North Carolina were living in rural communities. It was the Association of Jewish Women which organized these scattered communities into eight districts, and brought to them educational influences. It set up religious schools throughout the state, at a time when there were only two rabbis in all of North Carolina; it established an annual Religious School Institute, a traveling library, the Etta Spier Scholarship Fund and the Sophie Einstein Student Loan Fund, by which scores of Jewish and non-Jewish students were assisted in their education. Thus the Association acted as one of the most powerful agencies for unifying the Jews of North Carolina.

DURHAM became a Jewish center of some importance in 1880, when 300 Jewish cigarette makers were brought to the city by W. Duke and Sons Co. With the introduction of machines for cigarette manufacture, many of these Jews returned north. Thereafter additional Jews settled in Durham at a very gradual rate. The first organization, in 1884, was the Chevra Kadisha. In 1892 the Orthodox Beth-El Congregation was organized, and a new synagogue was built in 1920. A Hebrew school was founded in 1910, and a Ladies' Aid in 1913. Rabbis who served included G. Hailig and Chaim Williamowsky (1928-37). Israel Mowshowitz was rabbi in 1942. Other organizations in Durham in 1942 included a chapter of Hadassah, Mizrachi Men and Mizrachi Women, a B'nai B'rith Lodge and A. Z. A., and a Bonim Youth Group.

FAYETTEVILLE started a congregation in 1908, and erected a synagogue in 1918.



The synagogue of Oheb Shalom Congregation at Goldsboro, North Carolina

GASTONIA organized a congregation in 1906, and erected Temple Emanuel in 1929.

GOLDSBORO. Congregation Oheb Sholom of Goldsboro was inaugurated in 1880 and permanently organized in 1883. Julius L. Mayerberg served the congregation from 1890 until his retirement in 1924. Succeeding rabbis were Abraham I. Shinedling (1924-26), Iser L. Freund (1926-38), and Joseph I. Weiss, who came in 1938 and was still the incumbent in 1942. In 1942 the North Carolina State Association of Jewish Women had its offices in Goldsboro.

GREENSBORO. The Jewish community of Greensboro developed later than that of Goldsboro. The Greensboro Hebrew Congregation, which in 1942 included Conservative, Orthodox and Reform elements, each pursuing its activities under the same roof, was founded in 1908, and the new synagogue was built in 1923. Rabbis were G. Mendelsohn (1908-9), Louis I. Egelson (1912-14), Simon Cohen (1916-17), Max Kaufman (1923-25), Milton Ellis (1925-31), and Frederick I. Rypins, who came to the pulpit in 1931 and was the incumbent in 1942. In 1940 the Greensboro United Jewish Charities was founded. Other organizations in 1942 included a B'nai B'rith lodge and a council-sisterhood. Early settlers of Greensboro were Jacob Hildesheimer, Jacob Klein, Morris Pretzfelder, Simon Schiffman and the Cone family. The latter figured prominently in philanthropic and educational projects of Greensboro. The first Negro Y.M.C.A. in the state was the gift of Caesar Cone II. In 1942 the Sternberger Educational Loan Fund, established in 1925, was still assisting North Carolina Jewish youth to further their education. By that date it had aided 300 youths at an outlay of $80,000. The mayor of Greensboro and the president of the chamber of commerce were on the commission in charge of the fund. Sidney J. Stern Sr. was chairman in 1942.



Beth Or Temple at Raleigh, North Carolina

NEW BERN. Jews in New Bern purchased a cemetery and a lot for a Temple in 1881. In 1906 Temple Bnai Shalom was erected. However, the community soon dwindled to a few families who held holiday services only.

RALEIGH. The Hebrew Cemetery Company was organized in Raleigh in 1870, and a congregation was formed in 1885. In 1912 the Orthodox group separated and founded the House of Jacob Congregation, while the Reform element built Temple Beth Or. The rabbis of Temple Beth Or included William Lowenberg, Howard L. Fineberg, Carl N. Herman, Arthur S. Montaz, and Avery J. Grossfield, who was the incumbent in 1942.

STATESVILLE. As far as is known, the first Jew to come to Statesville was Isaac Wallace, who opened a store there about 1859. His brother David came in the following year, and joined the business, which in time developed into a supply house of roots and herbs for various great drug firms throughout the United States. Statesville then became known as one of the largest crude drug centers in the world. The Wallace Brothers firm attracted other Jews to settle in the town. About 1870 the names Witkowski, Saltzgiver, Lewis Elias, Cohen, Jacob Rintels and David Goldberg appear. In 1883 Congregation Emanuel was organized. In 1892 a Temple was erected, with Julius L. Mayerberg, later of Goldsboro, as rabbi. Comparatively few families were left of this congregation in 1942, and the Temple and parsonage had fallen into disuse. The exodus of Jews from Statesville for the cotton mill and tobacco towns followed the decline of Statesville as a trading center.

TARBORO. The Tarboro Jews organized a congregation in 1875, and erected a synagogue in 1896. For many years the congregation was active, but with the gradual decline in the city's Jewish population the congregation went out of existence.

WINSTON-SALEM. The early community was made up of merchants in the retail clothing business, one department store owner and a few peddlers. Among the settlers were Joe Jacobs, Joe Rosenbacher, Zigmond Rosenbacher, the Rose family, and the families of Morris Levy, Jacob Citrenbaum, Eli Robinson and A. Shapiro. They met together in 1890 for their first high holy day services; six years later they organized a congregation, of which Rabbi Mordecai Shapiro was leader. With the growth of the community, a church was bought and remodeled into a synagogue. In 1920 the Winston Hebrew Congregation, reorganizing into the Beth Jacob Congregation, secured formal title to this synagogue, and was, in 1942, the Orthodox group in Winston-Salem.

About 1925 Moses Shapiro led a movement to organize a separate group for Reform services; this group, the Winston Hebrew Congregation, was, in 1942, the Reform congregation of the city. Successive rabbis included Meyer S. Simon (1932-33), Morris Leiberman (1933-35), Arthur Zuckerman (1935-38), Edward Ellenbogen (1938-40), and Frank Rosenthal, who was the incumbent in 1942.

In 1937 the Jewish Community Council of Winston-Salem was founded.

Social relations between Jews and non-Jews in the years of the first Jewish settlement in Winston-Salem were not intimate. However, with the Christian and Jewish joint drive for the relief of the Russian Jews during the first World War, a new era in friendship was initiated, and the community became one of the country's outstanding examples of interracial amity.

Other North Carolina communities having organized Jewish activities in 1942 were: Burlington, Charlotte, Hen-

dersonville, High Point, Kinston, Rocky Mount (Congregation Beth El), and Weldon. The 1926 census of religious bodies reported twenty-two congregations in the state.

In the last quarter of the 19th and the first half of the 20th cent. North Carolina Jews participated in numerous activities in the state. In Wilmington, Solomon H. Fishblate was alderman (1872-77), then mayor (1878-82). Solomon Cohen Weill of Wilmington served as assistant United States attorney in 1893. Sol Weil was alderman of Greensboro (1880-86), and Gus Rosenthal served as alderman of Raleigh (1882-90).

At Goldsboro, Henry and Solomon Weil, prominent merchants who founded the firm of H. Weil and Brother, were active in philanthropic work. Nathaniel Jacoby founded, in that town, the State International Order of Odd Fellows orphanage; he and his son Marcus were conspicuous figures in the North Carolina division of the Odd Fellows. At Greensboro, Moses and Caesar Cone established the Cone Export and Commission Co., and, together with Emanuel Sternberger, were among the leaders in the cotton textile industry of the state. Solomon Lipinsky of Asheville was a prominent merchant of western North Carolina. In Tarboro, Arthur J. Morris originated and organized the Morris Plan banking system.

In the first World War Arthur Bluethenthal, a member of the Escadrille Lafayette in the flying service in France, was the first to be killed from the city of Wilmington; the aviation field of that city was named after him. In that period Governor Thomas W. Bickett of North Carolina was the first governor to issue a proclamation for Jewish war relief, thus bringing the per capita contribution of North Carolina above that of all other states. In the 1921 Joint Distribution Campaign for relief of overseas sufferers, under the leadership of Lionel Weil (son of Solomon Weil), of Goldsboro, more than $200,000 was raised, mainly from non-Jews throughout the state. The event took on historic significance, both in its demonstration of Jewish unity in the state and in its evoking of Jewish sympathies among non-Jews.

The same Lionel Weil of Goldsboro was in the city council (1904-22), and president of the State Farm Debt Adjustment Commission (1934-36). Julius W. Cone, of Greensboro, was in the city council (1923-40). Harriss Newman, of Wilmington, served in the state assembly (1931-35), and was state senator (1935-40). Stanley Seligson, of Raleigh, became city court judge in 1939, and was still serving in 1942.

In education, in 1942, Marc Friedlaender and Elizabeth Jastrow, of Greensboro, were on the staff of the Woman's College of the University of North Carolina, in the departments of English and art, respectively. The Jewish community of Durham was represented on the staff of Duke University by Leonard Carlitz (mathematics), William Perlzweig (biochemistry), Raphael Lemkin (law), F. London (physics), I. T. Reamer (pharmacy), Alfred Apsler and Mortimer Taube (library). E. M. Manasse, of Durham, was in the philosophy department at North Carolina College for Negroes, at Durham. Rabbi Robert P. Jacobs, of Asheville, appointed in 1939, was instructor on the summer school faculty of Asheville College in history and literature of the Old Testament, the first Jew on the teaching staff of the college.

See also HENRY, JACOB.

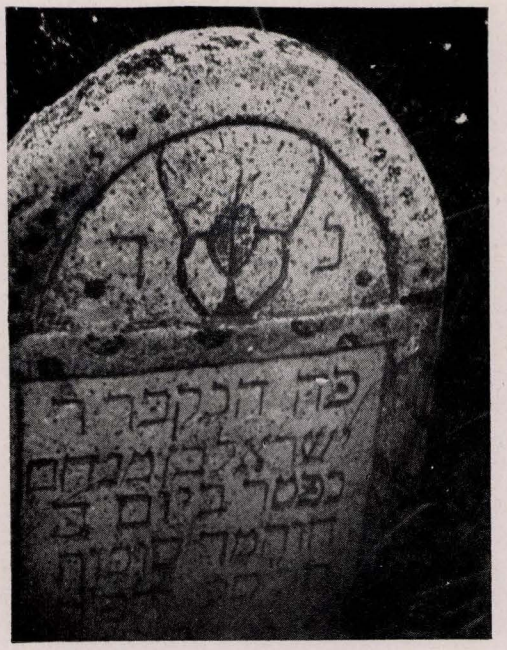
FREDERICK I. RYPINS.

Lit.: Huhner, Leon, "The Jews of North Carolina Prior to 1800," *Publications of the American Jewish Historical Society,* No. 29 (1925) 137-48; Markens, Isaac, *The Hebrews in America* (1888) 113-14.

NORTH DAKOTA, a north central state of the United States, having a population of 641,935 (census of 1940), including about 2,500 Jews (1942). Cities having Jewish populations of more than 100 in 1942 were:

Bismarck	300
Fargo	550
Grand Forks	460
Minot	150

The railroad reached the city of Bismarck in 1873,



A Jewish tombstone (of the early 1880's) in an Indian cemetery at Devil's Lake, North Dakota. Reproduced by courtesy of Harry Lashkowitz

sixteen years before North Dakota achieved statehood. In 1871 Abe Eppinger had come overland to Bismarck, while his wife and daughter followed by river steamer from Sioux City, Iowa. In 1879 Sam Thal settled in the area of North Dakota later known as Lakota. Two or three years afterward he influenced his brother and sister-in-law, Sholem and Sarah Thal, to homestead in the Lakota region. Six children were born to Sholem and Sarah Thal on the isolated homestead.

The Thals and Eppingers were followed by other Jews who settled in North Dakota in the territorial period. Among the early immigrants were the Adler and Mendelsohn families, Max and Alex Stern, I. Herbst, Max Rabinovich, M. Levitz and Aron Friedman. Within the Dakota territory were colonies of Jewish farmers situated near Lakota, Mandan, Ashley, Garske, Webster, Williston, Gackle and the Devils Lake region. Many of the Jewish farmers were assisted by the Baron de Hirsch fund.

These early Jewish settlers conducted religious services and secured burial grounds for their dead. Of particular interest is the old Jewish cemetery of the Devils Lake region. Many of the graves were marked by stakes, while others were marked by prairie stones. Although by 1942 the inscriptions were either obliterated or indistinct, a death is known to have occurred in 1889.

The first synagogue built in North Dakota was at Ashley. There were four synagogues in the state in 1942, all Orthodox. The synagogue in Minot was built in 1905, and that of Fargo in 1908. The Grand Forks synagogue was established about 1900, while the Bismarck synagogue was, in 1942, the most elaborate in the state. There were B'nai B'rith lodges in the cities of Fargo, Bismarck, Grand Forks and Minot. There were Hadassah chapters in Fargo, Grand Forks and Minot. In 1942 the rabbi of the Minot synagogue, Beth Israel, was Abraham Album.

Among the Jews who held public office in North Dakota were Alex Stern, who was president of the Fargo city council (1914-18) and later became mayor of that community. Julius Sgutt was mayor of the city of Harvey (1907-9); Louis Rubin was a member of the Ashley city council (1905), and mayor of Ashley (1906-8). Among the Jewish members of the state legislature were Alex Stern (1911-13); Herbert Mackoff, of Dickinson (1917-19); Julius Sgutt (1911-13); Morris Beck, of Jamestown (1919-21). William Stern was prominent in the state and national activities of the American Legion. He was, in 1942, the oldest member of the national executive committee of the American Legion. He was also a member of the national committee of the Republican party, beginning in 1932 and continuing in this position in 1942. Harry Lashkowitz was, in 1942, first assistant United States district attorney for North Dakota. He seconded the nomination of Franklin D. Roosevelt for the presidency of the United States at the Democratic national convention of 1936.

HARRY LASHKOWITZ.

NORTHAMPTON, county town of Northamptonshire, England. Jews were settled in the city in pre-Expulsion times, their community being the fourth largest in the country. The earliest record of their presence occurs in the Pipe Rolls of 1180, when a certain Samuel is mentioned as owing five shillings for an amerciament of a bill of divorce. In 1194 Northampton was the scene of a pledge given by the Jews of England to donate 5,000 marks toward the ransom of King Richard I on his return from Germany. An extant rescript of this pledge (known as the *Northampton Donum*) shows that while only half of the sum was eventually collected, the community of Northampton was fourth on the list in the amount of its subscription, being exceeded only by those of London, Lincoln and Canterbury. Some thirty-six Jews contributed no less than £163. 13s. 11d.

The city was the seat of a Jewish *archa,* and a document of 1204 makes specific allusion to "the wardens of the cyrographs of the Jews of Northampton." The community appears to have included men of substance. We hear of a local manor owned by a Jew, and the congregation possessed its own synagogue and cemetery, for which it paid annual dues to the prior of St. Andrews. On two major occasions the peace of the pre-Expulsion community was rudely disturbed. In 1264 they were victims of a bloody outbreak staged in the course of the Barons' War, while in 1279 several of their number were accused of a "ritual murder" and taken to London to be hanged.

Following the Expulsion of the Jews from England, in 1290, Northampton remained without Jews until the large-scale immigration from Russia at the end of the nineteenth century. In 1888 a synagogue was erected in Overstone Road, but the community scarcely increased, and in 1940 numbered no more than 74 persons in a total population of 96,360 (approximately 0.077%). In November, 1941, however, the air raids on London caused a considerable influx of refugees, and Northampton became an important center of Anglo-Jewry. It was estimated that between 600 and 700 Jewish children from the metropolis were billeted in and around the city. Religious classes, attended by 300 pupils, were established, and a branch of the Habonim youth movement was founded. A Kasher Feeding Center was organized in February, 1942, and a complete network of Jewish communal activity, including a Zionist Society, a Jewish Discussion Group and a Jewish Soldiers' Canteen and Club, came into being. In 1942 the rabbi of the community was E. Auerbach.

Lit.: Jacobs, Joseph, *The Jews of Angevin England* (1893); *Jewish Chronicle* (London), 1940 to 1942.

NORTHERN RHODESIA, *see* SOUTH AFRICA.

NORWALK, a city of Connecticut having a population of 39,849 (census of 1940), including a Jewish population of about 2,500. Records indicate that a not inconsiderable number of Jews were residing at Norwalk as early as 1760. Among these, Michael Judah was most prominent, his name appearing several times in Connecticut historical annals. It is recorded that he succeeded in having reversed a court decision rendered against him at Litchfield in 1763. Norwalk Jews are mentioned in the records of Congregation Shearith Israel of New York. Thus it is noted that in 1776 is born "Rebcka, daughter of Myer Myers of Norwalk." And it was probably because this Connecticut Jewish settlement was known to the members of the New York congregation that many of these latter, fleeing before the British invaders of New York, took refuge in the town of Norwalk in 1776. One of the refugee patriot merchants from New York was Benjamin Etting, who died in Norwalk in 1778. Alarmed by the repeated raids of the British against their town, the citizens of Norwalk petitioned the Council of Safety in October, 1777, to furnish an eight-gun vessel for patroling their shore; the petition bears the Jewish names Myer Myers, Solomon Simson and Benjamin Jacobs. That year Michael Judah's name again appears, asking this same Council of Safety for permission to convey a quantity of sugar from Rock Hill to the inhabitants of Norwalk; permission was given. The year before, David Judah was listed as a soldier in the Connecticut Line.

Little trace was left of a Jewish settlement in Norwalk until, in the 1870's, Jewish immigrants began to arrive from Eastern Europe. These included the families of Goldschmidt, Davis, Navasky, Slomansky, Harris, Joseleff, Gutkevsky and Roodner. Increase in population after 1925 was accounted for mainly by the trek of families from New York city to Norwalk.

A Minyan of this community met in Raymond's Hall on Washington Street, South Norwalk. The Orthodox congregation, Beth Israel Society, was the first to be organized and the only one existing in the town up to 1934; the congregation's synagague on South Main and Concord Streets was erected in 1905. David Genuth was the first and only rabbi of this congregation. In 1934 the Beth Israel Conservative Congregation was organized, and Rabbi Maurice Lazowick was called to the pulpit. He served until 1939, when Benjamin H. Tumim, still serving in 1942, became the incumbent. The Orthodox congregation had dwindled, many of its numbers having become affiliated with the Conservative group, and Rabbi Tumim was ministering unofficially to the Orthodox group as well. In 1942 the Conservative congregation had an affiliated membership of 150 families. Other organizations in Norwalk included a Y.M.H.A., Senior and Junior Hadassah chapters, and Senior and Junior Council Sisterhoods. The burial organization, known as the Independent Hebrew Society of Norwalk, was organized in 1918.

The Jews of Norwalk engaged for the most part in retail trade and manufacturing. Prominent among them in 1942

were Edward M. Gans, merchant, who was president of the Norwalk Board of Councilmen (1924-26) and state representative (1933 and 1934); S. Roodner, the city's largest tax-payer, noted for his philanthropies. Bernard A. Nevas (d. 1942) was an outstanding attorney and highly regarded by members of the Connecticut bar. Other active citizens were Barney Berman, E. L. Greenberg, L. Harris, Robert Joseleff, H. Jacoby, G. Meyers, S. Meyers, M. Steinberg, A. D. Slavitt, H. Rubin, H. Wolfe, A. Salvin, H. Schwartz and I. Weitz.

NORWAY, the West Scandinavian peninsula in northwest Europe, with an area of 124,555 square miles and a population of approximately 2,814,000 (1940). In 1930 there were 1,359 Jews in Norway, 852 of whom lived in Oslo, 268 in Trondheim, twenty in Bergen and the rest in other parts of the country.

The earliest information as to the presence of Jews in Norway dates back to the year 1734, when a number of Jews from Holland came to the small city of Tönsberg, from where they were soon driven out. Between 1814 and 1851 Jews again immigrated into Norway, but all of them had been baptized before entering the country, and although, on the whole, it is very difficult to state with certainty anything that would throw light on the history of the Jews in Norway prior to the year 1851, we have knowledge that the first law against the Jews dates back to 1687. There were two groups of Jews living in Norway, the Portuguese Jews, or Sephardim, and other Jews; with distinct discrimination the law was enforced only against the latter group.

In 1814, when Norway was detached from Denmark, with which country it had been affiliated from 1319 on, and established its own constitution, all Jews were expelled from the country, and it was only after long and bitter struggles that this law was rescinded (1851). Henrik A. Wergeland, the eminent Norwegian writer, initiated this struggle. His unceasing endeavors to bring about the emancipation of the Jews was a great contribution to its final success. In 1841 he wrote *Replications Relating to the Jewish Question,* after he had, three years before, submitted an application to the president of parliament, Sören Anton Wilhem Sörenson, entreating permanent stay of the Jews in Norway, which proposal, however, had been declined by parliament in 1842. Wergeland died during the summer of 1845, and Sörenson continued his unwearied activities, but again the motion was denied twice, in 1845 and in 1848, and it was not until 1851 that the petition passed almost unanimously and was ratified by the government. Many years later, in 1891, all government positions in Norway were opened to the Jews. In appreciation and gratitude for his great work, the Jews of Norway erected a monument to him in Oslo, its capital.

After the law of prohibition had been abolished, and the new law adopted, the immigration of Jews into Norway began in the year 1852. Still, in 1875, their number hardly reached more than thirty. In 1876 a Jewish cemetery was set aside in Oslo. The first Jewish congregation, bearing the name of Jodisk Samfund, was established in 1892. One year later its name was changed to Det Mosaiske Trossamfund (the Mosaic Religious Congregation), and in 1920 it built its own synagogue. A second congregation in Oslo, Den Israelitiske Menighet (Jewish Congregation), split off from the main body in 1917 and built its own synagogue in 1920 to 1921. In 1939 the two congregations were merged.

From 1914 on Oslo had a Hebrah Kaddisha (Jewish burial) society and a number of charitable institutions. The younger generation belonged to the Israelitisk Ungdoms Forening (Jewish Youth Society), an organization formed in 1909. In 1919 the Society founded the Scandinavian Union of Jewish Youth, consisting of nine branches in the Scandinavian countries; from 1912 to 1919 it published a monthly, *Israeliten.* In 1919 this publication was taken over by the national body, the Union of Jewish Youth, with headquarters in Copenhagen. From 1910 on Oslo had also a Zionist organization which published the monthly *Hatikvoh* from 1929 on; in Trondheim, besides its congregation formed in 1905, with its own synagogue built in 1925, there were a youth society, a branch of the Zionist Organization, and a women's organization.

Anti-Semitic feeling in Norway was practically nonexistent, which, no doubt, was attributable to the fact that the Scandinavian nations, consisting of Norway, Sweden and Denmark, ranked among the most advanced and progressive nations in the world, and Jews enjoyed full civil liberties in Norway. Nevertheless, in the late 1920's the slaughtering of cattle according to Jewish rites became the object of parliamentary attack on the part of some farm groups and to a lesser extent, also of the labor group, although it can not be denied that the attitude of the majority of government officials has always been friendly toward the Jews.

Up to the Nazi occupation of the country in 1940, most Jews in Norway were merchants. In industry, chiefly in the shoe and tobacco branches, there are a number of prominent Jewish firms; large Jewish firms were found in manufacturies and other manufacturing enterprises. HARRY MEIER KORITZINSKY.

In June, 1929, parliament passed a law, by 130 votes against twenty, prohibiting the slaughtering of cattle in accordance with Jewish religious rites. This law, which went into effect on January 1, 1930, created much dismay in every Jewish community, but did not go through without strong opposition. Thus Fridjof Nansen, explorer and humanitarian, wrote: ". . . When we in this country insist upon free religious expression for everyone it seems to me it is reason to take under consideration whether the prohibition of 'schächting' can be united with our demand for such a freedom" (Abrahamsen, David, *Jeg er jöde,* Oslo, 1935, p. 88).

Among the leaders of the Labor Party, which from 1935 on formed the government, many expressed sympathy with the Jews, notably Halvdan Koht, foreign minister, who pleaded their cause at the League of Nations in Geneva. Furthermore, it was announced on March 21, 1937, that a voluntary "Nansen assistance" was to be organized in Oslo to take care of about two million "persons without country." It was founded by the architect Odd Nansen, son of Fridjof Nansen, and had branches all over Europe to take over after the liquidation of the Nansen International Office of the League of Nations.

But neither did Norway escape Nazi anti-Semitic propaganda. In December, 1938, anti-Jewish posters appeared on Jewish stores in the capital, Oslo. They were traced to a journalist, Alf Amble, who was tried under the penal code for inciting one part of the people

against another but was acquitted on the ground that, since no Jewish problem existed in Norway, the posters would not have any effect. Another incident took place on January 24, 1939, when Norwegian firms dealing with Germans were requested by the latter to submit a list of non-Aryans among their employees and employers. The Norwegian Business Association advised its members not to reply to the questionnaire. The Norwegian Nazis, organized from 1933 on in a party called Nasjonal Samling (National Union), with its official publication, *Fritt Folk* (Free People), had made very little headway. In the elections of 1933 Vidkun Quisling's party secured 27,850 votes in the whole country, i.e. 2.23 per cent of all the votes. In 1936 the party was reduced to 1.83 per cent, obtaining 26,577 as against Labor's 618,616 votes. The Quisling party was still further reduced in the municipal elections. In 1934 it had 0.82 per cent of the votes in the country districts; in 1937 it had sunk to 0.15 per cent. Still clearer is the picture in the cities; after obtaining 2.75 per cent of all the votes in 1934, the party had almost disappeared in 1937, when it had only 0.06 per cent of all the votes. Its activities, however, gave ground for a statement by Prime Minister Johan Nygaardsvold on January 13, 1940, in reference to fascist agitation: "We have had some of these also, but since the last election (1936) little has been heard of them. Our people are democrats, and a system which does not tolerate free criticism will never have any following in this country."

Like all the other Scandinavian countries, Norway attracted some German Jewish refugees, but fewer than either Denmark and Sweden because of rigid immigration laws. In April, 1939, the Medical Association rejected a governmental suggestion to admit twenty prominent refugee physicians. However, it adopted a substitute plan under which ten medical scientists were to be admitted for five years. During that time they were to work in hospitals and be paid out of a special fund set up by Norwegian doctors.

The German invasion of Norway on April 9, 1940, completely changed the situation for the Jews, too. In May of that year Jewish persecution started with the confiscation of their radios. As a result of protests from the Civil Administration Board, Reich Commissar Joseph Terboven had to withdraw the decree when he was apprised that the Norwegian Constitution of 1814 did not recognize any differences on a racial basis. By the fall of 1941 all radio sets were confiscated.

The Norwegian population never failed to show its sympathy for the Jews. When the Nazis damaged Jewish-owned stores in Oslo, Norwegian students demonstrated and went out to repair them, and patrons flocked to the establishments. Later, when the Nazis showed a violent anti-Semitic film, called *Grenadierstrasse,* it aroused such great disturbances that the motion picture had to be withdrawn in both Trondheim and Oslo. The failure to create anti-Semitism in Norway became apparent when the Swedish *Dagens Nyheter,* of Stockholm, stated that "the Nazi drive against Free Masons had started only because it was discovered that the number of Jews was insufficient to warrant an anti-Semitic campaign." Quisling, in a speech at Frankfort at the end of March, 1941, said at the inauguration of the Institute for the Exploration of the Jewish Question: "It is not the number of Jews which is of main importance for the Jewish problem in Norway. Above all, the destructive ideas of the Jews had a fatal influence on the inner development in our country, since the Jews had secured certain key positions and also had found several very eager and willing Norwegian pupils. More than ten thousand Norwegians of great influence through Free Masonry became 'artificial Jews' (*kunstjöder*), but it was hard to make people believe in the invisible Jewish power to which Norway was submitted. Always the same answer was given: 'There is no Jewish problem in Norway.' We have to face the tragic fact that in spite of the relatively small number of Jews in Norway the consequences of the process of dissolution inspired and directed by Jews were of a far more destructive character than in other countries with more Jews."

On October 3, 1940, all Norwegian Jews were barred from all professions and from state employment. The Nazi Reich Commissar Terboven announced at the same time a prohibition against Christian pastors' converting Jews. However, a threatened strike by the members of the National Theater and the symphony orchestra resulted in withdrawing the dismissal of Jewish members. It was not until May 28, 1941, that the chief rabbi of Oslo was informed that the Nuremburg Laws were henceforth in force. Jews were to retain their Norwegian citizenship, but applications in the future would be denied.

Arne Fjellbu, well-known dean of the cathedral in Trondheim, was removed in June, 1941, for his opposition to and protest against the anti-Semitic movement which the Nazis started. His removal created violent excitement all over the country. In February, 1942, the bishops of Norway, in a circular letter, denounced anti-Semitism as unethical and contrary to Christianity.

In November, 1941, the police were ordered to register all property owned by Norwegian Jews. By that time several of the largest enterprises owned by Jews had been appropriated by the Nazis. The anti-Jewish laws of December 25, 1941, called for the wearing of a badge by all Jews and by those whose names indicated that they were of Jewish extraction. They were barred from entering restaurants and hotels, and to practise as lawyers, doctors and actors. Dispatches from Norway in early 1942 stated that all Jews had to have a large capital "J" stamped in their passports and identification papers before the end of February, 1942.

The appointment of M. Fugelsand, chief of the Norwegian state secretariat, as chief of anti-Jewish activities, in January, 1942, led to a strong increase in anti-Semitic propaganda and the preparation of additional anti-Jewish laws. In March, 1942, the Quisling government issued a special order forbidding Jews and "non-Aryans" to enter Norway. The same month saw the intensification of the anti-Jewish drive throughout the country, the forced closing by the Quisling officials of the few remaining Jewish-owned stores in Trondheim, and the execution of four Trondheim Jews on the charge that they had listened to prohibited radio broadcasts from Great Britain. Several Quisling newspapers demanded the deportation of all Jews.

In mid-1942, by decision of the racial department of the Quisling administration, Jews in Norway with "Aryan-sounding" surnames were ordered to change them. By June, 1942, all Jewish-owned stores and in-

dustries in the entire country had been placed under Quisling commissioners, following the completion of the registration by the racial department of the 1,300 Jews and of the half- and quarter-Jews of Norway.

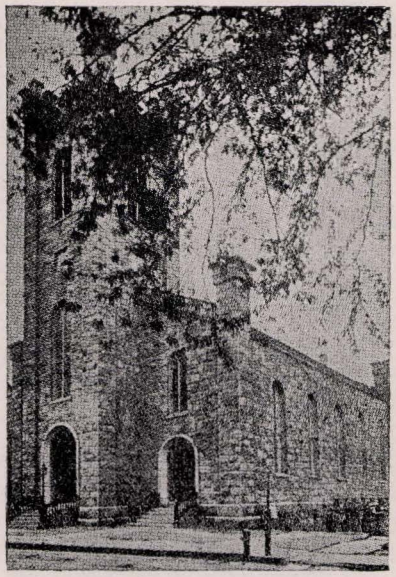
SAMUEL ABRAHAMSEN.

Lit.: Sunby-Hansen, H., "A Country without anti-Semitism," *Jewish Exponent,* Aug. 22, 1924; Gjerset, K., *History of the Norwegian People* (new ed., 1932); Undset, S., *Saga of Saints* (1934); *The Norway Yearbook* (1939); *Statistik Aarbok for Norge* (1940); Saxlund, Edvard, *Jöder og Gojim* (1910); Bjerke, Eilert, *Judea drömmer* (1913); Koritzinsky, Harry Meier, *Jödernes Historie i Norge* (1922); Seip, Didrik Arup, *Wergeland og jödene i Sverige* (1927); Findahl, Theo, *Jöde* (1933); Lindbäk, Lise, and Hodann, Max, *Jödene vender hjem* (1934); Abrahamsen, David, *Jeg er jöde* (1935); Sinding, Ernst, *Det jödiske folk* (1933); Sverd, Irene (pseudonym), *Jödenproblemet og dets lösning* (1939); Bergman, A., "Jews in the Scandinavian Countries," *Yiddishe Ekonomik,* vol. 3, Nos. 4-6, April-June, 1939, pp. 240-44; Hambro, Carl J., *I Saw It Happen in Norway* (1940); *American Hebrew,* April 3, 1942 (containing a special section on Norway).

NORWICH, county town of Norfolk, England. The city is the fourth oldest Jewish settlement in the British Isles, and figures prominently in the history of pre-Expulsion English Jewry. In 1144 it was the scene of the first recorded instance of the "blood libel" in Europe, local Jews being accused of slaying a child named William for "ritual purposes". In 1190, following the accession of Richard I and the outbreak of similar violence in London, a massacre was staged in which the majority of the Jewish population perished. In 1234 Norwich Jewry was once more victimized when charges were raised that they had forcibly circumcised a Christian child.

The site of Norwich Jewry extended from Hogg Hill to Haymarket and was bounded on either side by the Sadle Gate and Little Orford Street respectively. The community appears to have included several persons of substance. The synagogue was valued at five shillings a year, a not insignificant sum in those days. Moreover, a Norwich Jew named Jurnet who was fined the enormous sum of 6,000 marks in 1186 for marrying a Christian girl, Miryld (Muriel), daughter of Humphrey de Haville, was still able to continue actively in business some three years later, while in 1194 some thirteen Jews of the city raised no less than £88. 9s. 4d toward the Northampton Donum for the ransom of Richard I. A Jew named Isaac of Norwich is described (and portrayed) in contemporary documents as the king of moneylenders, and in 1218 we read of his being fined the exorbitant sum of 10,000 marks.

Norwich was also a center of Jewish learning. A school of Tosafists known as "the men of Gornish", and including Rabbis Judah and David, is mentioned by Joseph del Medigo of Crete and other authorities, and was identified by Chief Rabbi Hermann Adler as being sages of Norwich, the Hebrew word *Norwish* being easily corruptible into *Gornish.* This identification, however, has been challenged by Solomon Schechter and others. A collection of liturgical poems, by a certain "Meir son of Rabbi Elias of the City of Norwich in Angleterre," is preserved in a manuscript now in the Vatican Library. This was published by A. Berliner in 1866 in an edition limited to twenty-five copies. (A copy of this rare volume is in the Davidson Library of Judaica at City College, New York.)



The Beth Jacob Community Synagogue at Norwich, Conn.

The resettlement of the Jews in Norwich dates from the beginning of the nineteenth century. A small synagogue was established in 1813, but was short-lived. In 1842, however, it was reorganized and continued as the focus of a local congregation. In 1940 the Jewish population of the city numbered some 150 persons out of a total of 123,700 (approximately 0.01%). There were a local Hebrew school, a Zionist and Literary Society, and a branch of the Jewish National Fund. After the air raids on London in 1941 the community was increased by an influx of evacuees, but the savage bombardment of this cathedral town in the "Baedeker raids" of 1942 led to further evacuation, disturbances in Jewish and civic life, and destruction of the synagogue.

In 1912 Lord Mancroft, formerly Sir Arthur Michael Samuel (1872-1942), was Lord Mayor of Norwich.

Lit.: Jacobs, Joseph, *The Jews of Angevin England* (1893); *Papers Read at the Anglo-Jewish Historical Exhibition* (1888) 272-74; Schechter, Solomon, in *Jewish Chronicle* (London), May 4, 1888; Berliner, A., *Poems of Meir ben Elias of Norwich* (1886).

NORWICH, TOWN OF, a town in Connecticut (it includes the city of Norwich), with a population of 34,140 (census of 1940), including a Jewish population of 1,647 (1938). A survey conducted in 1938 indicated that although one-third of the Norwich Jews were foreign-born, the community was a well-established one, with about half the Jews having resided in Norwich for at least twenty-five years. Up to the age of thirty-five, the Jewish population was found to be predominantly native, the natives were largely of Connecticut origin, and about three-fourths of the native-born Jews had lived in Norwich all their lives.

The first of the Jewish settlers arrived about 1860. These included Ley Spier, Joseph, Abraham and Isaac Plaut, and Joseph Semansky, all of Germany. Elias Raphael came from England. About twenty years later the first Jewish immigrants from Eastern Europe came into Norwich; among them were Eli Alofsin, Akiba Lahn, Eliezer Markoff, Jacob Gordon, Peter Strom, William Trachtenberg and Abraham Blum.

In 1898 the Orthodox congregation Brothers of Joseph was formed, with Jacob Baron as the first rabbi. The synagogue built at that time was remodeled in 1930. Joseph N. Rosenberg, who began his service in 1909, was the rabbi still incumbent in 1942. The congregation had an affiliated Hebrew school. The second oldest congregation was Agudath Achim (United Brothers), also Orthodox; in 1942 Rabbi Osher Reisman was its spiritual leader. The Conservative Beth Jacob Community Synagogue, largest of the three, was organized in 1929, and in that year purchased a building and remodeled it into a synagogue; it was named for Jacob R. Slosberg, Norwich's leading Jewish philanthropist. Rabbis who served the congregation were Harry A. Cohen, Abraham Silverstone, Herman A. Glatt, Meyer Rubin, and in 1942, Zev K. Nelson, who came to the pulpit in 1940. In 1942 the synagogue had a religious school (organized in 1930) and the Berkman Memorial Library, established in honor of Bessie L. Berkman by her children. The community center of the synagogue served as the meeting place of the sisterhood and the men's club and for the organizations of Norwich, which included a Zionist district, distinguished by having the largest proportional membership in the country, a chapter of Hadassah, Junior Hadassah, Young Judea, a section of the Council of Jewish Women, and a B'nai B'rith lodge, together with an auxiliary. The entire community of Norwich contributed $15,000 to the United Jewish Appeal of 1941.

The survey of 1938 found three-quarters of the Jews of Norwich engaged in trade and in the manufacturing and mechanical industries; by virtue of the existence of many small dealers, approximately half of the gainfully employed Norwich Jews were self-employed. Local clothing and shoe factories employed others. About 10 per cent were found in the professions. The merchant Abner Schwartz was president of the Norwich Merchants' Bureau (1928-32).

Members of the Jewish community prominent in Norwich public life included: Irving Eisenstein, representative in the Connecticut state legislature (1930-32) and appointed city auditor (1940), a post he still held in 1942; Josiah Greenstein, onetime assistant prosecuting attorney, and in 1942 in the Town Council (elected 1939), as well as registrant's consultant for the local draft board; Harry Schwartz (son of Abner Schwartz), deputy judge of the police court (1933-35), chairman of the Republican Town Committee (1937-42), and in 1942 county commissioner of New London County; Oscar Silverman, president of the Board of Aldermen (1935-37), fire commissioner (1931-33) and police commissioner (1933-35); Orrin Carashick, in 1942 corporation counsel for the city of Norwich. Maurice William Meyer, alderman (1930-32), fire commissioner (1930-31), police commissioner (1931-32), and assistant prosecutor of the city court (1933). Kopland K. Markoff, president of Beth Jacob Community Synagogue, was appointed, in 1940, head of the ear, nose, and throat department of the William Backus hospital, and still occupied that post in 1942, as well as the post of consultant at the Norwich State Hospital.

NORZI, Italian family of rabbis and scholars; the name is probably derived from the town of Norcia. The most famous member of the family was Solomon Jedidiah ben Abraham (1560-1626) of Mantua. He issued a complete critical and Masoretic commentary on the Bible, which he originally entitled *Goder Peretz;* for this purpose he had to study and compare about 900 manuscripts of the Bible, Talmud and Midrash. He undertook several extended trips in order to examine the rarer copies. The work was completed in 1626, but was not published until 1742, by Hayim Basilea, and under the title of *Minhath Shai;* since then it has been frequently reissued. Another member of the family, Benjamin ben Emanuel Norzi, lived in the 15th cent. and wrote a work on the Jewish calendar (*Sod Laasoth Luah*). Further notables of the family, arranged by centuries, are: 16th cent., Eliezer ben David, Hayim ben Jehiel, Moses ben Jedidiah Solomon, Raphael ben Gabriel, Solomon ben Samuel; 17th cent., Jehiel Vidal, Moses ben Jedidiah; 18th cent., Isaac ben Moses.

Lit.: Broydé, I., in *Jewish Encyclopedia,* vol. 9, pp. 337-38; Enelow, H. G., "Raphael Norzi: A Rabbi of the Renaissance," *Hebrew Union College Jubilee Volume* (1925) 338-78.

NOSTRADAMUS (Michel de Nostre Dame), physician and astrologer, b. St. Remy, Provence, France, 1503; d. Salon-de-Creux, France, 1566. A very successful physician, he distinguished himself in combatting the plague in various cities. But when he failed to save his own wife and children from the dread disease, he reduced his practice and devoted himself to the study of astrology. He became famous by predicting the accidental death of Henry II in 1559. He published astrological weather almanacs between 1550 and 1566. The almanac for 1562 was translated from Latin into Hebrew by Moses Botarel ben Leon II (16th cent.), and an undated edition was printed in Constantinople under the title of *En Mishpat.* His most famous work is his *Centuries,* rhymed prophecies for the next four hundred years; the first four parts were published in 1555, but not a copy is extant. The first complete text was published in 1610 (not in 1566, as the title-page claims). Written in the form of quatrains, in a crabbed, cryptic French, and full of vague allusions, these "prophecies" have exercised the fancy of commentators and interpreters down to modern times; there has been an especial revival of interpretation since the beginning of the second World War (1939).

It is believed by many historians that Nostradamus was of Jewish origin, though this can not be absolutely proved. Most of the families that took this name were baptized Jews, and the name itself is of the type most preferred by converts. According to Joseph Pierre Haitze's *La vie de Michael Nostradame* (Aix, 1711), Nostradamus' grandfather, Abraham Solomon of Saint Maximin, a personal physician of René of Anjou (1409-80), was baptized in 1469 and took the name Pierre de Notre Dame. A list of New Christians upon whom a special tax was imposed by Louis XII in 1512 (manuscript in the library of the Jewish Theological Seminary of America, New York city) states that Nostradamus' father, Jeaume de Notre Dame, paid twenty florins. However, full credit can not be given to such lists, as no contemporary manuscript has been preserved, and a decree by Louis XVI (1778) expressly declared that all existing lists were void. It is probable that no entire proof will be found, as the New Christians were anxious to conceal their Jewish origin. It is interesting, however, to note that Nostradamus claimed descent from the tribe of Issachar, for this rests upon a purely Jewish interpretation of the phrase, "children of Issachar, men who had understanding of the times" (*I Chron.* 12:33) to mean astrologers (cf. *Targum Esther* 1:13).

HELMUT GALLINER.

Lit.: Steinschneider, Moritz, *Die hebräischen Übersetzungen des Mittelalters* (1893), § 574; Gross, Heinrich, "Zur Geschichte der Juden in Arles," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1878) 197; Roth, Cecil, *The Jewish Contribution to Civilisation* (1938) 189; Camau, Émile, *La Provence à travers les siècles,* vol. 4

(1930) 334; Gautheret-Comboulot, "Étude sur les anciens auteurs beaunois du XVI siècle: Jean Aimé de Chavigny," *Société d'histoire d'archéologie . . . de l'arrondissement de Beaune* (1886) 295-345; Louvet, Simone, *La vie de Nostradamus* (1930); Fauris de Saint Vincens, "Analyse d'un mémoire sur l'état des lettres . . . en Provence," *Magasin encyclopédique,* vol. 6 of 1813, p. 335; McCann, Lee, *Nostradamus: the Man Who Saw through Time* (1941).

NOTABLES, ASSEMBLY OF (in France in 1806), *see* FRANCE; SANHEDRIN, NAPOLEONIC.

NOTARIKON ("shorthand"), a form of abbreviation prevalent in ancient times, in which a word was indicated by a single letter, usually its initial. It was in frequent use among the Jews as early as the period of the Mishnah, for it is mentioned in the discussion of the prohibition of writing on the Sabbath (*Sab.* 12:5). It was often used as a means of exegesis, and is given as the thirtieth of the thirty-two rules of Eliezer ben Jose Hagelili. Thus 'AB HaMON ("father of a multitude"), an explanation of the name of Abraham, is interpreted as a combination of abbreviations of the words *'ab* ("father") *bahur* ("chosen"), *habib* ("beloved"), *melech* ("king"), *vathiḳ* ("ancient one") and *ne'eman* ("faithful"). There are numerous similar Notarikon interpretations in Cabala.

Lit.: Seligsohn, M., in *Jewish Encyclopedia,* vol. 9, pp. 339-40.

NOTGEMEINSCHAFT (Emergency Relief Organization). The Emergency Relief Organization of German scientists had its origin in a German organization for research in the fields of chemistry, natural sciences and the like. Its purpose was to further the efforts of German scientists who were driven from the cities in which they worked by Nazism and Fascism, and to help them establish themselves in the countries of their adoption. Founded in 1933, it at first had its seat in Switzerland, under the leadership of the privy councillor Demuth, former head of the Berlin Chamber of Commerce. In the following years its headquarters were transferred to London, where it received the support of the Academic Assistance Council.

In late 1933 a branch was organized in New York city, headed at first by Professor Karl Brandt, former professor at the Agricultural College in Berlin, who in 1942 was with the Food Research Institute in California. His successor was Professor Gerhard Calm, former professor of national economy at the University of Kiel, then at the New School for Social Research, in New York, and in 1942 in the federal government service. He was followed by Dr. Rudolf Littauer, former lecturer, in 1942 an attorney in New York, and the latter by Erich Hula, who in 1942 was a member of the Graduate Faculty of the New School for Social Research. From 1940 to 1942 its head was Henry Jordan.

In 1940 the Notgemeinschaft changed its name to the Association of Immigrant Scholars. In that year and in 1941 it made contacts for about 200 scientists, artists and other men of intellectual professions with American institutions or relief organizations. Its board in 1942 included Carl Landauer (University of California), Max Reinstein (Chicago), Robert Ulich (Harvard) and Arnold Weissberg (Eastman Kodak Company, Rochester).

NOTZERI, *see* NAZARETH.



The synagogue at Nové Mesto Nad Vahom (Vágujhely)

NOVA, ALGERON I., judge and communal figure, b. Brooklyn, N. Y., 1881. He was admitted to the New York bar in 1902, and remained in private practice until 1925. His first public office was that of assistant district attorney of Kings county (1911-12); in 1925 he took his seat on the bench as county judge and served continuously for many years. In 1937 he was elected to the Supreme Court of Brooklyn, and began his fourteen-year term in 1938.

A man of wide philanthropic interests and diverse activities, Nova became a member of the board of the Brooklyn Hebrew Orphan Asylum in 1922, and five years later was chosen president of the institution, a post he held until 1935. The next year he was elected president of the Brooklyn Federation of Jewish Charities, an organization to which he had devoted his energies for many years previously and in whose drives and campaigns he was a leading force. In addition, he served on the board of the Brooklyn Hebrew Home and Hospital for the Aged, and was a trustee of Union Temple, Brooklyn.

Lit.: American Hebrew, Nov. 20, 1936, pp. 562, 565.

NOVÉ MESTO NAD VAHOM (in Hungarian, **Vágujhely;** in German and Judeo-German, **Waag-Neustadtl** or **Neustadtl**), town in Slovakia, which belonged to Hungary until 1918 and to Czechoslovakia from 1918 to 1939. *Sefer Shemoth* (Book of Names), a Hebrew publication about 1600, mentions it among the places where Jews resided. In 1689 the noble landlords of the region admitted to their domains Jewish refugees from the massacre of Ungarisch-Brod, Moravia. In 1736 eighty Jewish families were counted at Nové Mesto nad Vahom. The Jewish school, founded in 1784, developed into the only Jewish high school of Hungary prior to the first World War. It was taken over by the Czechoslovak state.

Among the rabbis of the community were the illustrious scholars David Deutsch (1810-30), author of *Ohel David,* and Joseph Weisse (1855-97), author of *Michtab Al Debar Rashi* (Treatise on Rashi's commentary on *Chronicles*). His successor, Rabbi Philip Rosenberg, in 1925 became rabbi of Congregation Knesseth Israel of Cleveland, Ohio, and still occupied that pulpit in 1942. Dayan Joseph Weiss, who ministered to the community from 1925 on, translated the Pentateuch into the Slovak language.

The Hungarian under-secretary of state, Ignatz Einhorn (Eduard Horn), and Samson Weisse, rabbi at Berlin, were born in Nové Mesto.

Under Czechoslovak rule the community consisted of 1,550 persons in a total population of 5,900. It maintained three synagogues, a small Yeshiva, a Talmud

Torah school and a number of charitable institutions.

Under the puppet state of Slovakia, Jewish-owned property was confiscated, the Jewish community board was forced to dissolve, and the Jews themselves were crowded into camps and "ghetto towns" pending their eventual deportation to the German-occupied regions of Poland and Russia (1941-42).

NOVÉ ZÁMKY (in Hungarian, **Érsekujvár**; in German, **Neuhäusel**), city in Hungary; from 1918 to 1938 it was in Czechoslovakia. After many unsuccessful attempts during the 18th cent., Jews finally settled at Nové Zámky early in the 19th cent. The Jewish community, which in 1870 was split into one Orthodox and another moderately Reform congregation, rapidly developed under the Liberal governments of Hungary and in the democratic republic of Czechoslovakia. In 1920 Nové Zámky had 1,200 Jews in a total population of 19,000; when the city was returned to Hungary, in 1938, the Jewish population had increased to 2,770 in a total of 22,000. The Jews greatly contributed to making Nové Zámky a central market for grain products and horses. After the return of the city to Hungary, the Jews were greatly restricted in their occupations by the anti-Jewish laws (1938-42).

Among the rabbis of the progressive community, Samuel Klein (d. 1940), professor of geography at The Hebrew University, Jerusalem, was the most outstanding. In 1927 a Jewish junior high school was dedicated. The Hebrew language and Jewish literature were enthusiastically cultivated in the community.

The Orthodox community established a school in 1870 and a synagogue in 1880, and elected as rabbi Vilmos Groszmann (1870-82), whose son, Péter Ujvári, occupies the place of Sholem Alechem in Hungarian Jewish letters. The Yeshiva founded by Rabbi József Tigermann (from 1885 on) had, in the 20th cent., an average of thirty students. Rabbi Arnošt Klein (1930-) introduced sermons in Slovak.

NOVI SAD, city in Bačka, Yugoslavia (in Hungarian, **Ujvidék**; in German, **Neusatz**). Until 1918 Novi Sad belonged to Hungary. Jews were living at Novi Sad early in the 17th cent., but they were not permitted to constitute a community. Their Hebrah Kaddisha (burial society) was in existence from 1729 on. The records of the community were lost in a conflagration in which, during the war of 1848 to 1849, the synagogue, school and archives and all the Jewish-owned property were destroyed. The synagogue was built in 1829 to hold one hundred Jewish families. With the support of Countess Nitzki, it was rebuilt in 1851. The Jewish community at that time was under the control of the city magistracy. Its rabbi was the scholar Jacob Sholom Freier (d. 1880). Toward the end of the 19th cent. Novi Sad, a flourishing industrial and business center, attracted large numbers of Jews. A new spacious synagogue was dedicated in 1909.

Under Yugoslav rule (1918-40), Novi Sad, with a Jewish population of 2,600 in a total of 50,000, was one of the most important Jewish centers of Yugoslavia.

The economic activities of the Jews of Novi Sad, who contributed greatly to the development of the Bačka and Banat districts of the country and were also the intermediaries of Balkan commerce, were greatly appreciated by the Yugoslav government. The king of Yugoslavia and all the authorities sent their representatives to the 200th anniversary festival of the Hebrah Kaddisha of Novi Sad in 1929. In 1932 the Jewish community of Novi Sad dedicated a national home for the aged, and in 1937 an orphan asylum, making these institutions available to Jews from the poorer sections of South Serbia.

In 1940 Bačka was occupied by the German and Hungarian armies. A large number of the population in the district, including many Jews, were killed. Many Jews fled into Serbia to escape persecution by the Germans, the younger people joining the guerrilla forces of General Dragoljub Mihailović. According to reports, the property of the surviving Jews was confiscated and they themselves were mustered into a labor battalion under ruthless overseership.

NOWACK, WILHELM, Christian theologian and professor, b. Berlin, 1850; d. Leipzig, Germany, 1928. From 1891 to 1921, while he was professor of theology at the University of Strasbourg, he published commentaries on various books of the Bible, including *Judges, Samuel,* the Twelve Minor Prophets, *Psalms, Proverbs, Ruth,* and *Ecclesiastes.* The commentary of Nowack is the most detailed of the critical school; it contains the translation of the Hebrew text in which the several sources as well as the poetical passages are distinguished by a difference in type, and detailed explanations and interpretations. Such pioneering works as Gunkel's *Genesis* and *Psalms,* Duhm's *Isaiah,* and Budde's *Job* are contained in his commentary.

Nowack wrote a manual of Hebrew archeology (Freiburg and Leipzig, 1893-94) and a translation of and commentary on the Mishnah tractates *Sabbath* (Giessen, 1924) and *Erubin* (1926). Other works of Jewish interest by Nowack include: *Hieronymus und die alttestamentliche Textkritik* (1875); *Die sozialen Probleme in Israel* (1892); *Die Entstehung der israelitischen Religion* (2nd ed., 1896).

NOWAKOWSKI, DAVID, East European composer of synagogal music, b. Malin, province of Kiev, Russia, 1848; d. Odessa, Russia, 1921. At twenty-one he became choirmaster and assistant cantor in the Brody Synagogue in Odessa. During the next fifty years his masterful conducting and his numerous beautiful compositions placed him in the forefront of composers for the synagogue. Nowakowski was fortunate in having Cantor Pinchos Minkowsky as his associate in this progressive congregation, for the latter, unlike Nisen Blumenthal, encouraged him to compose and the two thus established the finest synagogue service in Russia. Although only two of his works were published, *Shirei Dovid* for Friday evening and *Tefilas N'iloh* (1895), his countless compositions were copied from manuscript and were transmitted from cantor to cantor.

More than any other synagogal composer before or after him, Nowakowski was able to clothe the ancient melodies in a modern European harmonic and contrapunctal garb without obscuring the traditional character of these chants. Although he was mainly self-taught in music, his harmonies are competent and his fugues well developed. For thirty years he was teacher of music and conductor in the Jewish Orphan Asylum. He served four other organizations in a similar capacity, including the People's Conservatory.

Lit.: Friedman, A., *Lebensbilder berühmter Kantoren,* vol. 3 (1927); Idelsohn, A. Z., *Jewish Music* (1929) 308.

NOZIÈRE, FERNAND (WEYL), dramatic critic and playwright, b. Paris, 1874; d. Passy, France, 1931. Nozière's career began as an office boy with the Jewish Colonization Association. While working as a clerk he studied at the Sorbonne, and edited students' papers. Later he presented modern plays at the People's Theatre, but was rebuked by part of the public for the immorality of these performances. Writing dramatic

critics for *Le Temps,* he adopted his pen-name of Nozière, while he worked for *Le Matin* under the pseudonym of Guy Launay. As a leading theatrical reporter he was a spokesman for the new generation of dramatists.

Nozière wrote many comedies, some of them in collaboration with Alfred de Savoir and other colleagues of his. Among his very successful plays are: *Les liaisons dangereuses; Les hasards du coin du feu; Le baptême* (1907); *La sonate a Kreutzer* (after Tolstoi; 1910; the last two with Alfred de Savoir); *Les deux visages* (1909); *La maison de danse* (1909); *Les oiseaux* (1911); *Bel-Ami* (after Maupassant; 1912). He was a chevalier of the French Legion of Honor.

NUMBERS, BOOK OF (Hebrew, *Bemidbar*), the fourth book of the Torah, or Pentateuch, containing thirty-six chapters. The name is derived from the Greek *arithmoi,* which the Vulgate rendered as *Numeri,* whence the word Numbers comes as a direct translation. Similarly, the Mishnah employs the term *homesh hapikḳudim* as a title (*Yoma* 7:1); later on, however, the first word of the book, *vayedabber,* came into use together with *bemidbar* ("in the desert"), which is the fifth word; this latter title has become the accepted name of the book in all modern Hebrew editions of the Bible.

"In the desert" is perhaps the best summary description of the contents of the book. There is a great variety of laws, narratives, and poetry, which deal with Israel's experiences of forty years in the desert. It narrates the story from the first day of the second month of the second year after the Exodus to the close of the forty-year stay. While the beginning and the end of this period are dealt with in detail, the passing of the thirty-eight years of peregrination is drawn only sketchily, although there is a very clear picture of the great difficulties which faced Moses as the leader of a tired and often discontented people.

Numbers can be divided into three parts. The first deals with the last events and legislation originating in the Sinai peninsula (1:1 to 10:10). These events concern the census which was taken; particulars about the desert camp; about the Levites and rules pertaining to them. Chaps. 5 and 6 relate various legal enactments, among them the test of marital chastity, Nazirite laws and, in 6:22-27, the priestly benediction, "The Lord bless thee, and keep thee. . . ." *Num.* 7:1 to 10:10 deals with princely and Levitical matters; with the *pesach sheni* (the second Passover); and with certain ritual objects, such as the golden candlestick and the silver trumpets.

The second part of the book (10:11 to 22:1) describes the wanderings of Israel from Sinai up to the arrival of Israel in the land of Moab. Outstanding events are: the appointment of the seventy elders; Eldad's and Medad's prophecies; the incident with the quails; in chap. 12, Miriam's strife with Moses and her leprosy; in chaps. 13 and 14, the sending of the spies into Canaan, the disheartening effect of their report, the mutiny of the people and the consequent condemnation of the desert generation to thirty-eight more years of continued wandering. This part of the narrative ends with Israel's unsuccessful attempt to invade Canaan from the south. Chap. 15 contains a number of laws, and the story of the punishment of the man who gathered wood on the Sabbath day. Chap. 16 tells of the rebellion of Korah; chaps. 17 to 19, of the consequent strengthening of the position of the tribe of Levites, of laws of defilement, of the *parah adummah* (the red heifer). Chap. 20 relates the death of Miriam, Moses' and Aaron's sin, and the latter's death. Further wanderings are described in chap. 21; the incident of the serpent of brass is told; the defeat of the Amorites and of Og, king of Bashan. *Num.* 22:1 finally tells of Israel's arrival in Moab.

The last part (22:2 to 36:13) begins with the encounter of Moab and Israel and the story of Balak and Balaam. The zeal of Phinehas and his reward are told; a second census is taken (chap. 26); the right of women to inheritance is treated with regard to the daughters of Zelophehad (27:1-11). Moses is warned of his approaching death, and Joshua is selected to succeed him. Chaps. 28 to 30 deal with sacrificial laws and vows; chap. 31, with the destruction of Midian; chap. 32, with the settlement of Gad, Reuben, and half the tribe of Manasseh in the East Jordan region; the end of the book makes provision for the conquest of Canaan with respect to boundaries, Levitical cities, cities of refuge and other matters.

While both traditional Judaism and orthodox Christianity hold firmly to the Mosaic authorship of Numbers and admit no multiplicity of sources, modern criticism has endeavored to show that the book is the result of a long historical development and that the age of its various sources can be fairly well determined. Bible critics hold that the style of different passages, their conception of place, circumstance and religion, the difference of approach in one and the same matter, link the sources of the book to the main documents in the preceding three parts of the Torah, i.e. to *J, E,* and *P.* Thus they believe that the bulk of the book must be assigned to *P,* and that less than a quarter, particularly chaps. 10 to 12, parts of 13 and 14, and the Balaam stories, belong to the 8th cent. B.C.E. *JE* document. In addition, 21:14-15 contains a quotation from an ancient, and lost, "Book of the Lord's Battles"; 21:17-18 is clearly an old folk song, and 10:35-36, the "song of the Ark," may confidently be put in the same class. Likewise, some of the Balaam poetry may be of considerably older origin than its constituent sources.

The God concept found in Numbers shows the same different aspects, the same fullness of view, warmth and reverence as in the other parts of the Torah. He is a God of prayer (10:35-36), He loves His people (chap. 11), and His might stretches out even over the kings of the other nations. He unfailingly punishes sin, although His mercy is great beyond imagination. He appears as a God of battle, as well as the Lord of justice; He orders the affairs of His people even to the details of their existence, as He maintains throughout the closest contact with the nation of His covenant.

No weakness of the people is glossed over. They succumb to indolence and despondency; they fail to see the ideal which Moses has set up for them; they fall prey to the lures of the daughters of Moab (25:1-9), and they rebel numerous times against Moses and God (11:1, 4-6).

The central figure of the book is Moses. It is Numbers no less than *Exodus* that gives us a full portrait

of the humanness of the man. Despite his outstanding position he remains essentially one of the people, albeit their model and example. His humility is praised as his noblest feature (12:3); his trust in God and his complete faithfulness are emphasized (10:29-32; 12:6-8), as well as his unwavering and deeprooted affection for his people (11:2, 29; 21:7). On the other hand, he, like others, is subject to depression and despair (11:10-15), to indignation and exceeding anger (16:15), and to sin (20:10-13).

Numbers makes the years in the desert a period of deep spiritual experiences, as well as a time of decisive historical events. Even extreme Bible critics have of late admitted the undoubted historicity of many of its aspects, especially the encounter of Israel with the nations bordering on Palestine; the failure of the first invasion from the south; and the acquisition of the Transjordan as the opening wedge in the conquest of Palestine. W. GUNTHER PLAUT.

Lit.: The introductions to the Bible, among them Pfeiffer, Robert H., *Introduction to the Old Testament* (1941); Bernfeld, Simon, *Mebo Lekithebe Hakodesh,* vol. 1 (1923); commentaries: Greenstone, Julius H., *Numbers with Commentary* (1939; moderately traditional, without insisting upon full Mosaic authorship of the book); Gray, George Buchanan, *A Critical and Exegetical Commentary on Numbers,* in *International Critical, Commentary* (1920).

NUMBERS IN MYSTICISM. 1. General Survey. Numbers and their concepts and implications intrigued all ancient peoples. Among primitive peoples, numerals are simply names for sensual perceptions; thus our "calculate" is derived from the Latin *calculus*=pebble. The basic Hebrew terms for numbering are *nasa', safar,* and *manah. Safar,* from which the word *mispar,* the common Hebrew term for "number," is derived, means originally "to shear" sheep. Thus quite logically the need for higher numbers developed with an expansion of flocks and with growing economic and commercial needs.

But with higher numbers came also the divorcement of numbers from their material objects; they became "things in themselves;" and since they follow their own rigid laws, numbers were thought to have special significance as such, to represent astral and terrestrial matters, and to have particular degrees of importance and even sanctity.

2. Symbolism and Mysticism. Jeremias and Winckler have attempted to prove that an elaborate numerical system lies at the basis of oriental religions. Hilprecht has tried to show that the number 12,960,000 ($=60^4$ or 3600^2) was, to the Babylonians, the arithmetical expression of a law controlling the universe. He claims that consequently 13, being no divisor of this number, has always been regarded as an unlucky number. According to Jeremias, 5 and 7 are the sacred numbers of the Babylonians, and from them ($5+7=12$) there stems the duodecimal and sexagesimal system. Others, however, derive it from the Sumerians. In the oldest Biblical sources we already find a combination of the sexagesimal with the decimal system, although the latter prevailed both in language and in symbolism.

It is difficult to say whether in Biblical literature the authors consciously incorporated systemic numbers, and if they did so, what symbolism they meant to express. That certain preferences, such as for 7 and its derivatives, and for 10 and 40, were common to ancient Jewish thinking, appears certain; but at no time in the Bible do we find numbers invested with expressly stated symbolic values. This is significant, inasmuch as the Babylonians, on the other hand, had their godheads represented by definite numerical—and therefore sacred—figures (Adad=6; Marduk=11; Shamash =20; Sin=30; Ea=40; Bel=50; Anu=60, etc.).

With the influx of Pythagorean ideas, however, numbers took on a more independent philosophical and later, mystical, meaning. In a work now lost (the *Peri Arithmon*) Philo developed his philosophy of numbers, building upon the Pythagorean Speusippos to whom the "original numbers" were eternal principles and foundations of the world.

From such "philosophical symbolism" to mysticism is but one step, and from Mishnaic days on through medieval times, Jewish literature is filled with the mystical, and finally, magical and superstitious application of numbers and their secrets. The fifth chapter of *Aboth* reflects preferences for numerical groupings; chaps. 32 to 41 of the *Aboth de Rabbi Nathan* contain various plays and speculation on 3 to 10; the *Pirke de Rabbi Eliezer,* the *Alphabet of Rabbi Akiba,* and especially the *Sefer Yetzirah* abound in numerical mysticism. The opening sentence of the latter book says that God "has created the world by number, the numberer and the numbered."

The *Sefer Yetzirah* elaborated on the 32 ways of secret wisdom, which are based on the 10 vowels and 22 consonants of the alphabet and are reminiscent of the 32 hermeneutic rules of the Talmud (one of which deals with Gematria, or the numerical value of letters, and another with the analogous use of numbers). Further mystical investigations deal with the dimensions of Eternity (*Sod Shiur Komah*), although Saadia, Sherira and Hai Gaon, and particularly Maimonides attempted to prevent this type of speculation.

Ibn Gabirol (*Fons Vitae* IV, 17), harking back to Philo and the Neo-Platonists, wrote: "I believe that . . . . the number is the origin of all things," and others, like Ibn Zaddik, Ibn Daud and Abraham Ibn Ezra, express themselves in similar manner. Ibn Ezra in various writings (*Sefer Haehad, Sefer Hamispar, Sefer Zachuth,* and in mystical riddles) evinces the strongest interest in numbers, although he warns against the indiscriminate usage of Gematria in interpreting the Bible (on *Gen.* 14:14, "the Torah does not speak through Gematria").

Another channel of number speculation was to determine the time of the arrival of the Messiah. According to Talmudic tradition, the 4 heathen Kingdoms will last one "day of God" (1000 years) minus $\frac{2}{3}$ God-hours; so that the Messianic era was expected in the 7th cent. (see *Pirke de Rabbi Eliezer* 28; *Sanh.* 96b et seq.).

The Cabalists carried the number cult to its extremes. The *Sefiroth,* the 10 mystical emanations of God, are built on numerical conceptions. Superstition played its generous part; magical squares were in vogue both for determining the future and for healing purposes. Numbers were regarded as bringing luck ("3 arrests sickness, 5 heals, and 7 even helps against magic," *Sab.* 66b), a belief common to many peoples. Even numbers were thought to be dangerous (*Pes.*

110a) and the 4 cups of wine on the Seder Night were permitted only because the holiness of the holiday was a special protection (*ibid.* 109b). In Talmudic as well as later mysticism and symbolism all number schemes are inextricably bound up with Gematria. Thus, to give but one example, the number of righteous men in every age (36) is derived from the word *lo* in *Isa.* 30:18 (*lo* = to him; numerical value, 36).

3. Individual Numbers. It must be emphasized that particularly in the Bible many numbers, or groups of numbers, are used only as approximations (for example, *Prov.* 6:16-19; 30:15 et seq.). Of the few individual numbers that can be mentioned here, emphasis will be placed on symbolic and mystical interpretations in post-Biblical literature.

ONE. Important as the principle of Unity (*Deut.* 6:4), and therefore little used in magic and superstition.

Two. "The beginning of numbers," "the true forms" (Ibn Ezra). Pairs are dangerous; after drinking 2 cups of wine one says to the demon: "you (2 cups) and I are three" and makes the so-called *fica* motion. The danger of pairs was taught to Moses at Sinai, "with regard to 2 eggs, 2 nuts, and 2 cucumbers and something else; and since the sages did not know what this "something else" was, they prohibited *all* pairs" (*Pes.* 110b).

THREE has long had sacred implications (see *I Kings* 17:21), probably because it signified the three dimensions. To Ibn Ezra it was "the beginning, middle, and end" and had therefore the aura of perfection and strength.

FOUR, the "limited number" of Pythagorean speculation; for it is composed of unity (1) and perfection (3), and the *tetractys* (1+2+3+4) gives the number of completion (i.e., 10). The Bible has it repeatedly (*Gen.* 2:10; *Jer.* 15:3); Philo calls it the "ratio divina ac sacra" (*Quaestiones* II, 87), for it denotes the 4 directions of the compass, or the 4 elements of Greek philosophy. Of special significance became Zechariah's 4 chariots (6:1 et seq.) and Ezekiel's 4 beasts of the Merkabah (chap. 1). It played its role in the mystical meaning of *Pardes* and in the 4 worlds of the Cabalists (*Atziluth, Beriah, Yetzirah, Asiyah*). It obtained special significance because of the 4 lettered name YHVH.

FIVE, claimed by Jeremias as a basic number of the Babylonian cults, appears but rarely in Hebraic mysticism. "I call thee further by the power of the 5 selected Names, etc." (*Sword of Moses,* edit. Gaster, I, 335).

SIX too occurs seldom; examples in *Midrash Lev.* 4:2; *Midrash Lam.* to 1:13.

SEVEN is the sacred number par excellence. Its holiness is derived by some from the 7 planets, by others from being the quarter of the 28 day month. This seems the more plausible since in Jewish tradition the seven received its major significance from the 7 day week and the Sabbath. The explanation that it is the sum of expansion (3) and dimension (4) is certainly later reasoning. With its derivatives it occurs more than 500 times in the Bible; of special importance are the 7th year of release and the year of Jubilee, the 7 weeks from Pesach to Shabuoth and the 7 branch candlestick. In Hebrew the word for seven (*sheba*) bears significant relation to the words for "fullness" (*soba*) and for "oath" (*shebu'ah*); some go as far as taking a name like Elisheba (*Ex.* 6:23) to mean originally "My God is Seven." Mysticism as well as magic (*Sab.* 67a) made extensive use of this number.

TEN, important because of the decimal system; therefore sometimes used as a round figure (*Gen.* 24:10; *Josh.* 22:14), important in Jewish thought because of the Decalogue (*Ex.* 20). Yom Kippur falls on the 10th day of the 7th month; 10 tribes were lost; *Ex.* 26:27 and *I Kings* 6:7 speak of the 10 cubits, and *Dan.* 7:7 of 10 horns. There were 10 generations from Adam to Noah, 10 plagues in Egypt, 10 words with which the world was created; 10 perpetual miracles in the Temple; 10 things created on the eve of the Sabbath (*Aboth* 5), 10 are necessary for community prayer (*minyan*); and *Aboth de Rabbi Nathan* 32 to 36 knows of many further symbols. The preference for 10 is universal; the Pythagoreans built on it; Aristotle and Philo call it the number of perfection. The *Sefer Yetzirah* regards it as fundamental, since it is composed of 4 (spirit, air, water, fire) and 6 (Height, North, West, East, South, Depth).

TWELVE, a composite of 3 times 4: the twelve tribes of Israel and Ishmael. The 12 lettered name of God (*Kid.* 71a) is thought by *Sefer Raziel* (24a) to consist of the 12 possible mutations of the 4 lettered YHVH.

THIRTEEN, important because of the 13 attributes of God (*Ex.* 34:6-7), elaborated in the ditty "Who knows one?" in the Haggadah. O. Fischer has drawn attention to the fact that *YHVH, 'adonai, mal'ach,* Israel, Jacob and Joseph all are multiples of 13 by way of Gematria.

The twenty-two letters of the alphabet are the soul of everything past, present and future (*Sefer Yetzirah* II, 2). There is a 22 lettered divine name in mystical literature (*Sefer Raziel* 45a) and in a *Selihah* by Benjamin ben Zerah, as The Name taught to Moses by Galitzur.

FORTY, the number of days and nights spent by Moses on Sinai (*Ex.* 24:18; 34:28; see also *Mark* 1:13); the number of years in the desert; in *Lev.* 12:1-5, 40 days signify the length of a woman's uncleanliness. It was thought that a male embryo takes on human form in 40 days, a female in 2 × 40 days (see *Nid.* 3:7; *Ber.* 60a). There should be 40 seahs to the ritual bath (*Men.* 4:1), and in general, a magical formula should be repeated 40 additional times in case no specified number of incantations is given (*Sab.* 66b).

FORTY-TWO: in mystical literature the great Name of God consists of 42 letters (*Kid.* 71a; Rashi to *Sanh.* 60a); the number of letters of the 10 Sefiroth is 42.

SIXTY often expresses an indefinite number (see *Song of Songs* 3:7; 6:8; *Sanh.* 101b). A ritually unfit food is allowed by tradition if it is admixed with clean food 60 times its quantity.

SEVENTY is composed of 7 and 10 and therefore is of symbolical significance (see, e.g., *Ex.* 1:1). Benno Jacob finds it expressed in the story of creation; rabbinic literature knows of 70 thrones of the Kingdom (*Hechaloth,* chap. 2, in Jellinek, A., *Beth Hamidrash,* 1938, vol. 2, p. 41), of 70 nations and 70 languages, and of the 70 names of God (*Sefer Hahinnuch,* at the beginning).

SEVENTY-TWO is the sacred number of the sexagesimal system (6×12) and loomed large in Jewish mysticism because of the all-powerful secret 72 lettered Name of God. Mentioned first in the Midrash (*Midrash Gen.* 44:19) it was derived by counting *Ex.* 14:19-21, which verses have 72 letters each, or by reading YHVH by way of various modes of Gematria. It was this 72 lettered Name which occasioned the most excessive mystical speculations.

NINETY-TWO names of the Metatron were engraved on the throne of God (*Sefer Hahinnuch*).

See also: CABALA; GEMATRIA; MAGIC SQUARES.

W. GUNTHER PLAUT.

Lit.: Cruickshank, William, in Hastings, *Encyclopedia of Religion and Ethics,* vol. 9 (1924) 406 et seq.; Hilprecht, H. V., *The Babylonian Expedition of the University of Pennsylvania* (1906), vol. 20, part 1, chaps. 2 and 3; Jeremias, Alfred, *The Old Testament in the Light of the Ancient East,* vol. 1 (1911) 62 et seq.; Bell, Eric T., *Numerology* (1933); Endres, F. C., *Die Zahl in Mystik und Glauben der Kulturvölker* (1935); Fischer, Oskar, *Der Ursprung des Judentums im Lichte alttestamentlicher Zahlensymbolik* (1917); Goldberg, O., *Die fünf Bücher Mosis im Zahlengebäude* (1908); Jacob, Benno, *Das erste Buch der Tora* (1934); Blau, Ludwig, *Das altjüdische Zauberwesen* (1898); Bischoff, Erich, *Elemente der Kabbalah,* vol. 1 (1913); vol. 2 (1921); idem, *Die Mystik und Magik der Zahlen* (1920); Trachtenberg, Joshua, *Jewish Magic and Superstition* (1939) 117 et seq.; Roscher, Wilhelm, *Die Zahl 40* (1909); Vidaver, Falk, "Pairs and Even Numbers in the Talmud," *Menorah Journal,* vol. 19 (1895) 72-75.

NUMBERS RABBAH, *see* MIDRASH NUMBERS.

NUMEROLOGY, *see* GEMATRIA; NUMBERS IN MYSTICISM.

NUMERUS CLAUSUS. Literally a "closed number" (limited number), numerous clausus was originally the name given to a limited percentage of Jews, especially Jewish students and those working in the academic and free professions, as contrasted with the rest of the inhabitants of the city, land, state, or those working in similar fields. The term is employed in this sense after the middle of the 19th cent., about the time when the Jews began to make more general use of the permission to attend higher schools of learning. It was, however, used earlier. The Jewish students at the University of Padua, for example, were not granted academic degrees. But in other fields, too, there was a sort of numerus clausus, when Jews were permitted to pursue medicine and handicrafts only in relation to the number of non-Jews pursuing them; or when Jewish doctors could treat only Jewish patients; or when, in accordance with old-Austrian family laws, only the first-born son of a Jewish family was permitted to marry. Soon after the emancipation of the Jews in Europe, with the resulting reaction, whether direct or indirect, official or unofficial, difficulties and limitations were definitely imposed upon Jewish students, as well as upon those engaged in the professions.

In AUSTRIA, where no discriminatory laws were passed, Jews were nevertheless excluded from the consulate academy in Vienna (the institution for training in consular and diplomatic service), the agricultural college was practically closed to them, and the Army Officers' School was accessible to only a very limited number. At the turn of the 20th cent., in the Austrian universities and technical schools, especially those of Vienna and the Alps countries, a strong feeling arose against the great number of Jews on the different faculties, increased by the influx from the Eastern European crown countries. The leaders of the "movement" were Mayor Karl Lueger and the German radical Georg von Schönerer, who is given the credit for the expression:

> Was der Jude glaubt ist einerlei,
> In der Rasse liegt die Schweinerei.

(It makes no difference what the Jew believes; the corruption lies in the race.) Raging excesses in university halls resulted. From time to time Jews were cruelly persecuted, especially in the lecture halls and laboratories, mostly out of envy, as the Jews were recognized to excel as physicians and were occasionally preferred by non-Jewish patients. Even in professions subject to license or concession, adherence to Judaism soon became a disadvantage. However, laws of this nature never were approved by the majority.

In the much smaller Austria after the first World War, there were many controversies about the unrestricted admission of Jews to the academic professions, because the struggle for existence had become much more severe. But in general, with the exception of certain hospitals and organizations, Jews pursued their studies and professions undisturbed. At the time of the forced Anschluss with the Reich, half of the doctors and lawyers in Vienna were Jews.

GERMANY. Before the first World War, following the example of Prussia, Jews in Germany were not admitted to the active class of army officers. In the higher teaching faculties only 2 to 3 per cent were admitted, and the highest rank Jews could attain was associate professor. A similar limitation was enforced in the judiciary.

In the democratic post-War Germany these restrictions were not official, but under the pressure of the growing German National and National Socialist movement, were practised because of existing political conditions. Even at that time the Nazis permitted the attendance of Jews at the universities and allowed them to practise certain professions important to the state only in proportion to the number of Jews in that state. From the time they began to become powerful until the appearance of the Nuremberg Laws (1935), this scale was used (somewhat more than ¾ of 1 per cent of the population, and besides these about 1,200,000 persons of mixed blood, who were counted as Jews, according to the racial theory). Beginning in 1933, positions of state were not permitted to German Jews; they could not practise law, and physicians could treat only Jewish patients. From 1938 on there was no participation of Jews first in the intellectual, and soon in the commercial, fields.

ITALY. Even under Mussolini until 1938, there were practically no restrictions in Italy. From then on, however, as in Nazi Germany, the Nuremberg Laws were systematically carried out.

CZECHOSLOVAKIA, the republic of Thomas G. Masaryk and Eduard Beneš, knew no numerus clausus, which was entirely in keeping with the spirit of the government, even though, in 1929, class room riots against Jews were stirred up by the students at German colleges.

RUSSIA, in actuality, was the starting point of official restrictions of Jews in universities and certain professions. As early as 1887 a law was decreed which, according to the part of the country, limited the enrollment of Jews in the middle and higher schools to between 2 and 15 per cent. This law was in effect, with various changes, until the first World War.

In SOVIET RUSSIA the picture was changed; officially, all restrictions were dropped, and party membership

became the primary factor. Part of the population which was still anti-Semitically inclined attempted to make discriminations against Jews in education and in various professions. However, the government took pains to guide this tendency; it opened a special school for Red soldiers to inculcate in them tolerance toward their Jewish comrades, and delegations from factories were sent to Jewish agricultural settlements to demonstrate the existence of productive tendencies among the Jews. However, the numerus clausus was active in the economic field in different parts of Russia. In the Ukraine, for instance, out of 181,000 railroad workers, only 1,500 Jews found employment. The efforts of the government to place Jews in the metal factories in the Don region were foiled, principally because of the hostility and boycott of the non-Jewish workers. With the opening of the second World War, however, every discrimination and restriction of Jews were silenced.

HUNGARY reflects a different picture. The case of this country is an example wherein its state, for so-called state reasons, installed machinery extremely dangerous to Jewish cultural existence. This machinery is commonly called the numerus clausus law, or, officially, Law XXV, 1920. In the words of M. de Millo Franco, speaking for the Committee examining this question before the Council of the League of Nations on December 16, 1925, the ostensible aims of the law were "that only the names of such persons shall be inscribed in the universities and other institutions for higher education as are known to be of absolutely unimpeachable national loyalty and morality; in addition to these requirements, the intellectual capacity of the candidates shall be taken into consideration, and further, care shall be taken that the number of students of different races shall be in proportion to the number of inhabitants of such races and nationalities in the country." This law seemed to be a harmless precaution, but it was pointed almost altogether at the Jews, and was also used against them, although according to Law XLIV, 1868, Jews in Hungary constitute neither a race nor a nationality but a religious denomination. In Budapest, for example, this was the result: In 1913 to 1914 there were 7,513 students; of them 1,598 were Jews. In 1922, out of 7,140 students, only 558 were Jews. In 1928, only 393 were Jews.

In 1928 Law XXV, 1920, was amended formally by removing the sting of discrimination against members of a race or nationality and substituting economic considerations. This amendment did not change practice at the University of Budapest where the government continued to keep the number of Jewish freshmen at 5%; at the smaller universities of Szeged, Pécs and Debrecen, however, Jews were admitted in larger numbers. The percentage of Jewish students admitted to the four Hungarian universities and to the Technical School of Budapest in 1929 was 9.3% of the total (1,205 students). In 1942 the "lawful" percentage of Jews was still admitted to the universities, reportedly on condition that they identify themselves as Jews by wearing a badge with the Star of David.

POLAND attempted to enforce a numerus clausus law similar to that of Hungary in 1923. But it met with the opposition of the League of Nations, because of the "protection of minorities" clause in the peace treaty. The different universities, however, acted upon it independently. The Faculty of Law of Lwów, in 1925, decided that of the 600 incoming students, only 40 per cent could be Jews and Ukrainians. In the school of medicine of Cracow, out of 100 new students, only thirteen Jews were admitted. In Warsaw, only nine Jews were admitted in a class of 200, although 30 per cent of the population of Warsaw was Jewish. The pharmaceutical department in Cracow admitted fourteen Jews, among 148 non-Jews. In Posen and Lublin Jews were entirely excluded from attending the university. In 1937 there occurred such serious student disorders in a number of Polish universities that a complete numerus clausus was imposed.

ROUMANIA, in spite of the mediation of the League of Nations, excluded Jews from universities altogether in 1926. This was done at the students' initiative, and was supported by the university officials.

ARGENTINA, influenced by Nazi propaganda, developed a threat to Jewish students. In the medical school in Buenos Aires, officials announced that "no Jewish student would be able to stay after the following Monday." There were about 200 Jewish students enrolled at the time. They fought bravely against this discrimination. The number of Jewish students, however, decreased steadily thereafter from about 5 per cent to 2 per cent.

See also: ANTI-SEMITISM; UNIVERSITIES; the articles on the individual countries. OSCAR FRANKL.

Lit.: Lazarus, Josef, *Der Numerus Clausus in der Weltgeschichte* (1920); Breslauer, Bernhard, *Die Zurücksetzung der Juden an den Universitäten Deutschlands* (1911); von Hoor, Karl, *Der Numerus Clausus an den ungarischen Universitäten und Hochschulen* (1923); Koralnik, I., *Die jüdischen Studenten in Europa in der Nachkriegszeit* (1925); Gábor, Gyula, *A numerus clausus és a zsidó egyetem* (1923).

UNITED STATES. In the United States there is no numerus clausus in the sense in which it was practised in European countries. There is a definite limitation to the admission of Jewish students in certain privately endowed colleges and universities, especially in New England, but not in the public tax-maintained state institutions of similar calibre. There is likewise a limitation of admissions to medical colleges.

The reason for these limitations, however, springs from conditions other than those commonly called anti-Semitic. Colleges like Harvard, Yale and Columbia, like Dartmouth, Brown and Williams, like several privately endowed institutions in the South, seek to maintain the tradition that their student bodies constitute cross-sections of the entire nation. And admissions committees labor carefully not to overload the student enrollment from a single section of the country—either urban or rural. To that end, admissions committees give first preference to sons and relatives of alumni. They offer special "regional scholarships," seeking to attract students from the various regions, in order to variegate the complexion of the student body. Other things being equal, admission is granted to applicants who have already demonstrated certain skills and aptitudes sought for campus life and activity in their preparatory and public high school years.

An unofficial survey made in a number of privately endowed institutions brought replies from members of the corporations and from chairmen of admissions committees, which may be summed up thus: Yes, we have quotas. Should it become obvious that our colleges would be swamped by Catholics, or mid-Westerners, or students from the deep South, or descendants of Poles or Italians, we should set up quotas against these. If we should indiscriminately admit students on their preparatory school intellectual records, without regard to their achievements in the various phases of activities which make up a college campus and without proportionate representation from all the states, soon (name of college) would no longer be the (name) of the long tradition we seek to maintain.

The limitations on the admission of Jews to medical schools in the United States stem from a different set of conditions. In a survey made in 1930 by Dr. Harold Rypins, at that time secretary of the New York State Board of Medical Examiners and president-elect of the Federation of State Medical Boards of the United States, he came to the conclusion that "there is no evidence of racial or religious discrimination in the admission of applicants to medical schools, either generally throughout the country or particularly in New York City." At the time, in the entire United States, there were only seventy-six registered medical schools whose distribution paralleled more or less the general distribution of the country's population. Nine of these were in New York and five in New York city. (The *Journal of the American Medical Association* reports exactly the same number in August, 1941.) These schools admitted annually approximately 6,000 freshmen, selected from over 12,000 eligible candidates, so that each candidate has one in two chances of being acted upon favorably for admission. Since these 12,000 candidates frequently applied to more than one school, there was a total of 28,000 applications, which gave each application about one chance in five to be acted upon favorably. In 1930, while the Jews formed approximately 3½ per cent of the total population of the country, Rypins says that 17 per cent of all medical students in the country were Jewish, "the best evidence against the allegation of religious discrimination." The situation in New York city, according to Rypins, constitutes a special problem: Of the 4,789 applications to medical schools in New York city in 1930, 3,640, or 76 per cent, were from Jews. Because of multiple application, it was presumed that this number represented 1,500 individual Jewish applicants.

Of the 4,789 applicants only 524, or 9.13 per cent, were admitted, of whom 226, or over 43 per cent, were Jewish. "Since the Jews form less than 30 per cent of the total population of New York City, the fact that over 43 per cent of all the freshmen admitted to medical schools in New York City were Jewish is the best possible evidence of the absence of racial or religious prejudice in the selection of candidates for admission to medical schools in Greater New York."

Rypins adds that the situation is more complicated due to the fact that while the medical schools of New York city welcome applicants from a distance, medical schools outside of New York city are skeptical about New York city applications on the theory that the local schools will select the choicest candidates.

ISAAC LANDMAN.

Lit.: Rypins, Harold, "The Jewish Medical Student," *American Hebrew,* Dec. 26, 1930, p. 181; Levinger, Lee J., *The Jewish Student in America* (1937); *Jewish Social Studies,* vol. 1 (1939) 261-63; *Jewish Tribune,* Jan. 3, 1930, p. 3; Aug. 1, 1930, p. 3; Aug. 29, 1930, p. 2.

NUMIDIA, ANCIENT, *see* ALGERIA.

NUMISMATICS. 1. History and General. No actual coins were known in the earliest Biblical period. Gold used to be weighed out, in accordance with definitely fixed weights and measures, silver being used as the standard of value. Hence the Hebrew word *kesef* ("silver") is tantamount in meaning to "money." The standard was the shekel, which was then a weight, not a coin. In the Biblical narrative of Abraham's purchase of the cave of Machpelah (*Gen.* 23:16) the term shekel and the term silver are both used: " . . . And Abraham weighed to Ephron the silver . . . , four hundred shekels of silver, current money with the merchant."

The actual weighing was done by means of two different kinds of scales, the one the ordinary balanced scale, the other scales or balances in which weighing-stones were placed (*Deut.* 25:13). In the period of the First Temple these weighing-stones generally bore the inscription *netzef* ("half"), or, in accordance with another reading, *kesef* ("Silver"). Gold was rarely employed as a means of payment, for even large sums were expressed in terms of silver. Gold is mentioned only rarely and only in exceptional cases in the Bible, as in *II Kings* 5:5 for the first time; in this passage Naaman, the captain of the Aramean army, brought with him six thousand pieces of gold in addition to ten talents of silver. Gold was demanded only in cases of the payment of tribute (*II Kings* 18:14; 23:33); the gold was paid mostly in the form of objects, such as pottery, vases and jewelry.

The gera was worth one-twentieth of a shekel. Nothing is stated in the Bible regarding the contents of the silver; warnings are issued in *Lev.* 19:36 and *Deut.* 25:13-16 against giving false weight, but not against the debasing of the metal. The weight of the silver shekel as the unit amounted to about fourteen grams. The relation between the value of silver and gold varied constantly; in the Near East one shekel's weight of gold was equal in value to thirteen and one-third shekel weights of silver. In Israel, until the time of Jehu, the silver shekel was reckoned as being one-fifteenth the value of the gold shekel. In later times the Babylonian unit became standard, until Simon Maccabeus reintroduced the ancient standards of weight and value as a sign of the nation's independence. Thus the weight of the silver shekel varied between 16.3 grams and 14.5 grams. According to Josephus, the Jewish shekel had the value of four drachmas in Jesus' time.

Actual money was not coined by the Jews until very late. The first coins which became current in Palestine were the Persian gold coins of Darius I (522-486 B.C.E.), the so-called *darkemonim,* equivalent to darics or drachmas (*Ezra* 2:69). The face of the coin shows the figure of the king, either kneeling or standing, holding a bow in his left hand and a spear or scepter in his right hand. The reverse side of the coin displays a four-cornered depression.

At the time of the Second Temple the coins of the Egyptian kings, the Ptolemies, and of the Syrian kings, the Seleucids, were in use. The face of these artistically designed coins bears the king's head; the reverse of the gold coins bears a cornucopia, while the reverse of the silver and copper coins bears an eagle. The Egyptian rulers thus represented on coins were: Ptolemy I (316-284 B.C.E.), Ptolemy II (284-247 B.C.E.), Ptolemy III (247-222 B.C.E.), Ptolemy IV (222-204 B.C.E.), Ptolemy V (204-181 B.C.E.) and Ptolemy VI (163-146 B.C.E.). The Seleucids, who ruled Israel up to the time of the Hasmoneans, were: Antiochus III (222-187 B.C.E.), Seleucus IV (187-175 B.C.E.), Antiochus IV Epiphanes (175-164 B.C.E.), Antiochus V (164-162 B.C.E.), Demetrius I (161-150 B.C.E.), Alexander Balas (152-144 B.C.E.), Antiochus VI (144-142 B.C.E.), Trypho (142-138 B.C.E.), Antiochus VII (138-128 B.C.E.), Demetrius II (128-125 B.C.E.), Antiochus VIII (124-116 B.C.E.) and Antiochus IX (116-85 B.C.E.). The coins of the Seleucids show on the face the head of the ruler; the reverse bears Apollo, Jupiter, Minerva,

the Dioscuri, the quadriga, horse, elephant, panther or eagle. Local coins, in which the likeness of the ruler was replaced by that of the city queen, were coined in Ashkelon, Damascus, Ptolemais, Sidon and Tyre.

The first coins with Hebrew inscription were coined by the Jews in the Maccabean period as a sign of their independence. Simon Maccabeus (142-135 B.C.E.), who permitted himself to be proclaimed as ruler and high priest, coined whole and half-shekels of silver. Only silver coins were permitted for coinage, the legality of which was confirmed by Antiochus VII Sidetes, since the suzerainty of Syria still prevailed (*I Macc.* 15:6). The dating of these coins, which bear the years 1 to 5 of the "era of Jerusalem," is still a matter of dispute. The face bears a chalice with the mark *shekel yisrael* or *hatzi hashekel* (half-shekel) and the number of the year; the reverse bears three lilies and the inscription *yerushalayim hakedoshah* ("holy Jerusalem"). Of doubtful authenticity are the copper coins with palm-tree between two baskets of fruit on the one side and with the Ethrog and Lulab on the other side.

Of the later Hasmoneans only copper coins are known. John Hyrcanus (135-104 B.C.E.) was the first to put his name on coins, which bear a poppy-head between two cornucopias on the one side, and have only the inscription on the other side. There is extant a quite similar coin of Judah Aristobulus (104-103 B.C.E.). Beginning with the time of Alexander Jannaeus (103-76 B.C.E.) and his wife Salome Alexandra (76-67 B.C.E.) Jewish coins bear Hebrew inscriptions on the one side and Greek ones on the other.

The Herodians struck only copper coins with inscriptions solely in Greek or in Latin. The emblems of these coins are the helmet with supporter and palm-branch, the helmet with star or writing, and the like. The copper coins struck by the Roman procurators in the land usually display a plant together with the name, in place of the likeness of the emperor.

During the brief period of freedom during which Judea had rebelled against Rome and Jerusalem was independent (66-70) the Zealot leaders Eleazar ben Simon and Simeon bar Giora had copper coins struck with Hebrew inscriptions; these coins, however, are still regarded as doubtful. They bear the inscription *leheruth yisrael* (" . . . year of the freedom of Israel") and grapes, the palm-leaf and other Jewish emblems.

After the Roman reconquest of Jerusalem Vespasian had victory coins struck; these bear, in addition to the likeness of the Roman emperor, the inscription "Judaea" or "Judaea Devicta" or "Judaea Capta," and display on their reverse a figure symbolizing Victory, a Jewess in chains or a Jew and a Jewess near a palm-tree. Titus, too, coined similar coins. Coins struck by Domitian bear in addition the symbols of the Tenth Legion, which remained as a garrison for Judea in the land.

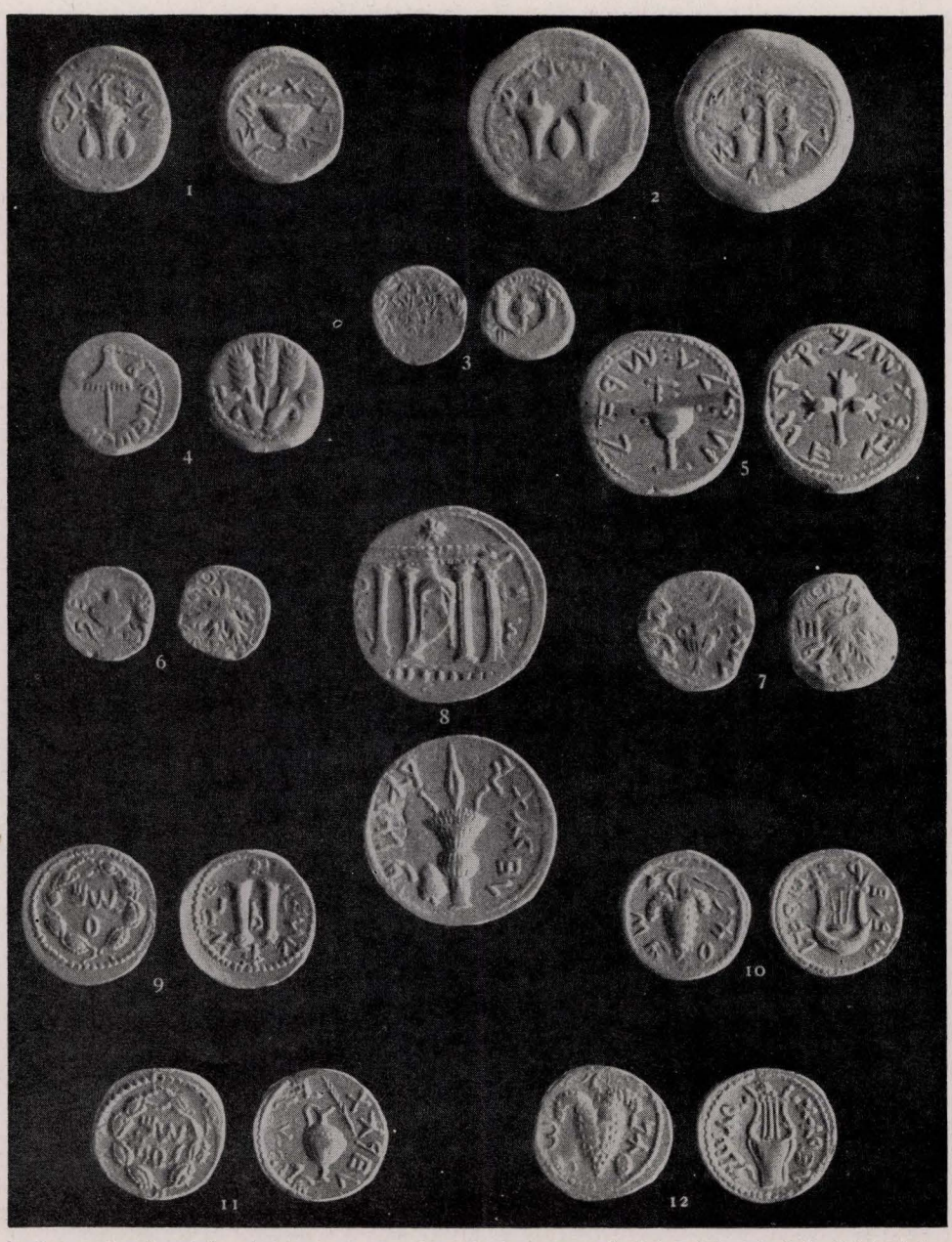
The last Jewish coins were struck at the time of the second rebellion against Rome under Bar Kochba (132-35). Most of these silver coins were made from Roman coins of Vespasian, Titus and Trajan on which Bar Kochba had the Hebrew inscription or stamping put on so lightly that in many instances the Roman inscription underneath is still recognizable. There are about seventy species of these coins. The following emblems are found, in addition to the Hebrew inscriptions: sacrificial vessel, grapes, palm-branch, four-columned hall (perhaps the Temple gate), the Ethrog and the Lulab. The copper coins bear the same emblems. From that time on the Jews no longer possessed the right to coin their own coins.

After the final subjugation of the Jewish state, the Roman emperor Hadrian had struck various coins bearing the inscription "Aelia Capitolia" (a designation for Jerusalem). Lucius Severus (193-211) again commemorated the conquest of Jerusalem through a coin bearing the likeness of the she-wolf that had become the Roman national emblem.

The importance of the coins which were struck and which were current in Palestine for the history of the culture and art of the land is inestimable. They enable us to understand the life and thought of the times. Several cities had the right to coin their own coins. This right they retained even in the period of the Roman empire, when the face of the coin bore only the likeness or the symbol of the emperor ruling at the time. The reverse sides of the coins bore figures and representations of the most diverse kinds; these are of especial interest for the knowledge of the religion, civilization, organization and employment of the city. Thus, for example, the emblem of Shechem, the Nablus of today, was Mount Gerizim, on which the Samaritans used to sacrifice the Passover offering more than 2,000 years ago. In the environs of the Philistine cities coins were found which point to a mixed Arabian and Philistine culture. During the period of the Maccabees the Jews opposed the influences of Hellenistic culture with extreme resoluteness, and thus aroused a national self-consciousness which expressed itself also in the emblems employed on the coins, i.e. the cult vessels and fruits of the country. The Herodians totally ignored the civilization of Palestine, while the procurators, who took the religious sensitivities of the Jews into consideration, omitted from their coins the likeness of the emperor, which so often offended the Jews, and substituted therefor plants and jars. The coins struck at the time of the two rebellions of the Jews against the Romans (66 and 132 C.E.) are the only ones which, with certainty, can be assumed to have been made by Jews. They evidence a strongly marked national character, and display Hebrew inscriptions and representations of cult utensils and vessels, plants, harps, and trumpets which were to proclaim the jubilation of the liberated people. From the artistic point of view, these coins show the influence of Jewish artisanry as well as of Greek art, which penetrated into Palestine beginning with the time of Alexander the Great and which in that period perhaps evidences the flower of Palestinian artistic achievements.

Since September 1, 1927, there have again existed in Palestine coins with Hebrew inscriptions. These are the first current coins since antiquity which again bear Jewish designations. The coins bear inscriptions in English, Arabic and Hebrew, and the copper coins are of one and two mils denomination, the nickle in five, ten and twenty mils, the silver in fifty and one hundred mils. The bills are issued in denominations of 500 and 1,000 mils.

2. Names of the Jewish Coins. (a) Biblical Period. See under 1. **(b) Talmudic Period.** During the Talmudic period, apart from the shekel, the



Early Jewish Coins: (1) and (2) Simon Maccabeus (136-135 B.C.E.); (3) Judah Aristobulus (Aristobulus I; 104-103 B.C.E.); (4) Herod Agrippa I (42-43 C.E.); (5) to (7) Coins of the First Revolt against Rome (67-69 C.E.); (8) to (12) Coins of the Second Revolt against Rome (132-35 C.E.)



Sketch of what is probably the oldest Jewish coin ever minted. It dates back to the 5th to 4th cent. B.C.E. According to E. L. Sukenik, the inscription spells the name "Yehud," i.e. Judea. From the collection of A. Sulzberger, Jerusalem.

most important coins were: the mana, worth 200 zuz (but also of varying value); the sela, worth four dinars; the gold dinar (*dinar zahab*), worth twenty-five silver dinars; the silver dinar (*dinar ḳesef*), identical with the zuz; the imperial dinar (*dinara ḳisrana*), with the inscription καίσαρος (of the emperor); the zuz, worth one-fourth of a shekel; the as (*'isar*), worth one-twenty-fourth of a silver dinar, a copper coin; the two-as piece, the smallest copper coin; the perutah, worth one-eighth of an as; the tresis, worth three as. Several other small coins are mentioned more rarely in the Mishnah.

(c) Post-Talmudic Period. In the post-Talmudic literature sometimes the old names are used in the various countries as designations for the old coins, as, for example, dinar for denarius, aureus, mithkal, sol, gros, sueldo, schilling, and sometimes Hebrew transcriptions of the current coins were made. Yet new terms also were used, such as pound as a coin as previously as a weight, litra (still used today); heller, equivalent to halisch, from Hall (*hala*); the white penny (*laban*); the mahatzith (half-penny), perutah or pashut or peshit (plural peshitim), equivalent to pfennig; gedolim or gassim, equivalent to groschen; gedolim tobim, equivalent to good groschen; pagim, equivalent to Pöhmische (Böhmische), also Polish groschen (from the Hebrew abbreviation of the two words Pöhmische Groschen); zehubim or perahim or pirhe zahab, equivalent to gulden, then also florin, and used also for various local coins; shok, equivalent to old gulden; tzaruf or zakuk kesef, equivalent to fine mark, rat for Reichstaler. The employment of these terms is, however, not uniform. Yiddish, too, employs various designations for coins, such as ranisch (properly, Rheinisch), equal to gulden; rendel (plural, rendlech), meaning ducats (from the milled edge); kerbel (plural, kerblech), equivalent to the ruble (likewise from the milled edge), and the like.

KARL SCHWARZ.

Lit.: de Saulcy, *Recherches sur la numismatique Judaique* (1854); Levy, A., *Geschichte der jüdischen Münzen* (1862); Zuckermann, Über talmudische Münzen und Gewichte," *Jahresbericht des Jüdisch-Theologischen Seminars Breslau* (1862); Madden, *History of Jewish Coinage* (1864); idem, *Coins of the Jews* (2nd ed., 1887); Hill, *Catalogue of the Coins in the British Museum* (1914); *Historia Judaica,* vol. 3, No. 2 (1941); Reifenberg, Adolf, *Ancient Hebrew Coins* (Hebrew; 1940).

NUN, *see* ALPHABET.

NUÑEZ (also **NUNES**), Marrano family which lost many members as martyrs to the Inquisition. Clara Nuñez was burned in Seville, Spain, in 1632. In the same year Isabel and Helen Nuñez were condemned to the galleys. Samuel (Ribiero) Nuñez, Portuguese court physician in the 18th cent., was suspected of adherence to Judaism, kept prisoner for a long period, and finally escaped to North America, where he settled at Savannah, Ga., in 1733. One of Samuel (Ribiero) Nuñez' descendants was Mordecai Manuel Noah. Henrique Nunes was an "agent provocateur" in the service of the Inquisition. He betrayed many Jews to the Inquisition, among them his own brother; in retribution, he was assassinated by two Marranos, Diogo Vas and Andreas Dias (1524). Henrique Nunes was surnamed "Firme Fé" and canonized; his grave became a place of pilgrimage. David Nuñez Torres, Haham of the Spanish Portuguese community in The Hague, Holland, a bibliophile and publisher, printed Bibles, the works of Maimonides and the *Shulhan Aruch.* After his death his world-famous library was sold at public auction (1728). Isaac Nuñez Vaes, Talmudist and Cabalist, lived at Livorno, Italy, in the 18th cent.; he was author of notes to the Talmud and the *Shulhan Aruch.*

NUÑEZ (RIBIERO), SAMUEL, physician and early settler in Savannah, Ga., where he arrived with a party of Jewish refugees on July 11, 1733. He was born in Lisbon, Portugal, of a distinguished family of Marranos (secret Jews), and rose to eminence as a court physician in his native city. Despite his high rank as court physician, he and his family were denounced as heretics and thrown into prison, but were finally liberated on certain conditions and because his medical services were in great demand. Fearing a recurrence of the same treatment at the hands of the Portuguese Inquisition, Nuñez contrived a means of escape from his persecutors. In order to avert suspicion he gave a grand dinner to a number of invited guests; while the dinner was in progress, Nuñez and his family repaired to an English frigate which had been requisitioned for the purpose of effecting their escape. The ship brought them to England, where they joined a party of Jewish refugees bound for Georgia, and safely arrived at their destination.

Nuñez was the wealthiest and most cultured Jew in the party that sailed with him. He came over as a man of means, bringing with him rare plate and silver, in addition to his other belongings. By his medical services and professional ability Nuñez won the admiration of James Oglethorpe, who called the attention of the trustees in England to the admirable qualities of the Jewish doctor following a protest made against the presence of Jews in the colony. The trustees directed Oglethorpe to remunerate Nuñez for his professional



The Judenmeister of Nuremberg. From Andreas Surfel's "Historische Nachrichten von der Judengemeinde zu Nürnberg"

services, but, at the same time, insisted that all grants of land should be withheld from the Jews. Oglethorpe, however, disregarded the latter injunction, for the name of Nuñez appears in a deed that shows him to have been a landowner in Savannah, six farms having been allotted to him.

The unfriendly attitude of the trustees toward the Jews and other unwelcome groups in the colony prompted Nuñez to leave Savannah—but only for a time. To judge by the records, wherein his name appears frequently, the pioneer physician returned to Savannah and resided there with his family until his death. Among his descendants was Mordecai Manuel Noah of New York.

Lit.: *Publications of the American Jewish Historical Society,* No. 2 (1894) 45-47; No. 10 (1902) 70-74; No. 22 (1914) 158-59; Wiernik, Peter, *History of the Jews in America* (1931) 77-78.

NUREMBERG, city in Bavaria, Germany, with a total population of about 392,500 (1935); before the advent of the Nazi regime in 1933, its population included about 8,600 Jews.

The presence of Jews in Nuremberg is attested at the beginning of the 12th cent., although there is reason to suppose that Jews lived there from the 11th cent. on. As early as 1180 and 1200 persecutions of Jews occurred, yet they increased in number during the Second Crusade (1247), mainly through the immigration of Jewish fugitives. During the Rindfleisch persecutions (1298) 628 Nuremberg Jews were slain. Emperor Albrecht settled new Jewish families in the city, as well as in other German towns. However, in 1349, when the Jews were accused of poisoning the wells, 562 of the Nuremberg Jews were burned at the stake, and the rest were expelled from the city. Three years later some of them returned, but for many years thereafter their number remained less than 200, as against 1,060 in 1338. In 1449 to 1450 the community was ravaged by war and pestilence, and again in 1494 by pestilence.

The first Jewish quarter in the city, which they inhabited until 1349, was situated below the castle on the city boundary, a site later occupied by the main market and the vegetable market. The second Jewish district was in the so-called Taschenthal. The Jews had a synagogue, dance hall, hospital, slaughterhouse, and bakery at that time. During the persecutions of 1349 and 1499 their cemeteries were destroyed, and the tombstones used as building material.

The Nuremberg Jews, like those in the rest of Germany, were serfs of the imperial chamber (*servi camerae*), subject to the emperor, who in 1298 had granted the city the right to have Jews. Only heads of Jewish families were permitted to become citizens. The privileges of the Jews, together with those of the city, were always renewed by the emperor, as was also the city's right to collect taxes from the Jews in the form of receipts and body and other taxes. The taxes due to the emperor from the Jews were repeatedly pledged (pawned) by him, especially to the burgraves of Nuremberg and to the bishop of Bamberg.

In 1310 King Henry VII restricted the Jews as regards their consumption of meat and as regards the conduct of their businesses. Louis the Bavarian imposed oppressive taxes upon them (1331), but two years later expressly asked the city to protect them. In 1347 Emperor Charles IV released the burgraves of Nuremberg from the payment of their debts to Jews. In 1355, at the



The principal synagogue at Nuremberg which became the victim of Nazi vandalism

imperial diet of Nuremberg, at which the German constitution known as the "Golden Bull" was announced, he granted to the electors the privilege of holding Jews, as an added source of revenue.

In 1385, as in all other cities of the Swabian Federation, the Jews of Nuremberg were suddenly imprisoned, the object being the seizure of their property. Five years later, when Emperor Wenceslaus ordered the cancellation of all debts owed to Jews, they again suffered the loss of all their possessions. In 1414 Emperor Sigismund imposed upon the Jews of the city a levy which was to defray part of the expense of holding the Council of Constance, and in 1422 a special tax for combatting the Hussites. However, in 1416 he granted them sweeping protection privileges, and in 1425 exempted them from the payment of a tax imposed upon the entire empire. Frederick III issued repeated privileges protecting the Nuremberg Jews; after a plea made to him by the city council, he saw to it that the decrees passed by the Bamberg synod of 1451 with reference to the prohibition of usury and the introduction of the Jew badge were not rigorously enforced.

During the Middle Ages the Jews of Nuremberg engaged in the pawnbroking and money trade, and were cattle traders. Handicraft and commercial activities were permitted only to individual Jews; other occupations and professions were almost completely closed to them. In penal matters and in disputes between Jews and Christians they were subject to the jurisdiction of the civil courts. In their own civil affairs and religious disputes they could resort to the Jewish council, whose members were elected for a five-year term under the supervision of the city council. This Jewish council was responsible for the collecting of all taxes to be paid by Jews, whom it represented before the city council and the emperor. At its head was the rabbi, known also as "Bishop of the Jews," "Jewish master" (*Judenmeister*), or *Hochmeister.*

The Talmud schools of Nuremberg were famous. Meir of Rothenburg and Rabbi Jacob Mölln were active in Nuremberg for a time. Other noted rabbis of the city in past centuries were Mordecai ben Hillel, Jakob Weil and Jakob Margolioth. Several rabbinical synods were held in the city. Of the several literary works which had their origin in the city, the Nuremberg *Mahzor* and *Memorbuch* are extant.

Beginning with the 15th cent. the situation of the Nuremberg Jews grew constantly worse. New accusations of ritual murder, as in the 14th cent., were made against them. In 1467, as the result of an alleged charge of child murder, eighteen Jews were put to death on the Judenbühl (Jews' Hill). Eight years later, a number of rabbis from various parts of Bavaria met in synod in Nuremberg, and decided that all Bavarian Jewish communities and individuals, except those utterly impoverished, were required to contribute to the fund necessary to free the Jews of Regensburg, who had been accused of a ritual murder. A new city law passed in 1484 was totally hostile to the Jews. In March, 1499, they were again expelled from the city, and the right of the city council to refuse to admit Jews to residence was recognized for all time. Even after the expulsion of that year the city persisted in its anti-Jewish policy, and strove in every possible way to interfere with the commercial relations between the expelled Jews, who had settled in the neighboring Fürth, and the Christian inhabitants of Nuremberg. The guilds protested more than once against the return of the Jews to Nuremberg, because they feared their competition.

Not until the year 1693 were Jews permitted to enter the city once more, mostly to attend the fairs or for short business visits, and then only when accompanied by a living escort (at first this live escort consisted of a musketeer, later of an old woman), and upon the payment of a body tax. Both body tax and escort requirement were abolished in 1800, after which only an entrance fee and a passage tax were exacted from Jews entering the city. In 1839 individual Jews were once more granted the right of permanent residence in Nuremberg. Thereafter the third Jewish community of the city developed rapidly, so that by 1866 a district rabbinate was established there. Its most eminent rabbis of the 19th and 20th centuries were Moritz Levin (1872-80), Bernhard Ziemlich (1881-1907), and Max Freudenthal (1907-35).

In 1874 the Jewish community of Nuremberg dedicated the synagogue on the Spitalplatz, and several other synagogues were erected subsequently. The first cemetery of the new community was opened in 1864. Strong intellectual and commercial relations prevailed between the Jews of Nuremberg and the Jewish community of Munich, located about 100 miles away. The second Jewish cemetery was laid out in 1910. In 1875 the "Torah-true" (Orthodox) members of the community formed the Adas Jisrael society, and in 1902 erected a synagogue which used the old ritual; from 1909 on A. Klein served as its rabbi. In the 1920's and 1930's there were two tendencies evident in the community, the liberal (progressive) and the Orthodox, but unity of administration was maintained.

Under the Nazi regime, from 1933 on, the Jews of Nuremberg were subjected to the same discriminatory laws as were those throughout Germany, and the community lost heavily from then up to 1942 through emigration and deportations. Even before the general destruction of synagogues throughout Germany in November, 1938, in which several of those in Nuremberg were razed or set on fire, one of the Nuremberg synagogues was destroyed by the Nazis. Nuremberg was the place of publication of Julius Streicher's rabid anti-Semitic newspaper *Der Stürmer,* and when the Nazi Party made that city its headquarters, the lot and life of the Jews there became unbearable. Nuremberg was the scene also of the drawing up of the so-called "Nuremberg Laws," which, decreed by the Nazi-dominated German Reichstag on September 15, 1935, were designed to "protect" German blood and German honor, and were made the most important part of the Nazi Party program. In 1942, according to reports, only about 1,000 Jews remained in Nuremberg, attended by a single Jewish physician and with their communal affairs supervised by the Bureau of the Jewish Community.

See also: BAVARIA; GERMANY.

ABRAHAM I. SHINEDLING.

Lit.: Knost, L., *The Nuremberg Laws* (1939); Kisch, Guido, "Nuremberg Jewry Oaths," *Historia Judaica,* vol. 2 (1940) 123-38; Podro, Joshua, *Nuremberg, the Unholy City* (1937); Würfel, *Historische Nachrichten von der Judengemeinde zu Nürnberg* (1754); Barbeck, *Geschichte der Juden in Nürnberg und Fürth* (1878); Reicke, *Geschichte der Reichsstadt Nürnberg* (1896); Mummenhoff, *Die Juden in Nürnberg bis zu ihrer Vertreibung im Jahre 1499* (1908); Ziemlich, Bernhard, *Die israelitische Gemeinde in Nürnberg* (1900); Freudenthal, Max, *Die israelitische Kultusgemeinde Nürnberg (1874-1924)* (1925).

NUREMBERG LAWS, *see* GERMANY.

NUROK, MORDECAI, rabbi and communal leader, b. Tuckum, Latvia, 1879. Prior to the first World War, as rabbi in Mitau, he championed the settling of Jews in Courland and furthered the cause of education and the Haskalah movement; from 1905 on he taught religion at the high school of Mitau. During the first World War he was active in Jewish political and social relief work in Russia. He was prominent in the world movement for the defense of minority rights, and a leading member of the Mizrachi and of the Zionist Actions Committee.

Nurok settled in Riga (1921), aided the Jewish schools, and was a member of the Latvian Parliament until 1941. When the Nazis conquered Latvia, Nurok was taken by the Russians to Siberia where, after a period of imprisonment, he was released in 1942.

NUSBAUM, LOUIS, educator, b. Philadelphia, 1877. After teaching for a number of years in the Philadelphia school system, he was elected assistant district superintendent in 1912, and in 1915 was made associate superintendent. In that office he organized the continuation schools of the city, the summer sessions and the evening high school, and took general direction of the building program. As supervisor of the vocational curriculum he organized also the defense training program; for his outstanding leadership in these fields he was presented with a life membership in the American Vocational Association. Nusbaum, a contributor to various magazines, was for six years on the staff of *The Teacher,* for three of these, editor-in-chief. An active force in Jewish education, he was elected to the boards of the Hebrew Education Association, Gratz College and the National Farm School.

NUSBAUM-HILAROWICZ (NUSSBAUM), JOSEF, zoologist, b. Warsaw, Poland, 1859; d. 1917. He was the son of Hilary Nusbaum. In 1891 he was appointed instructor of comparative anatomy and embryology at the University of Lwów, and in 1902 he was made professor. Nusbaum became director of the Zoological Institute of Lwów in 1906, and of the first Polish fresh water works, in Grodek Jagiellonski, in 1909. Among his books were *Zasady anotomii torownawczej*

(The Principles of Comparative Anatomy; 2 vols., 1898-1903); *Idea Ewolucjii w Biologii* (1910) and *Szlakami Wielzy* (In the Paths of Knowledge, 1916).

NUSSBAUM, ARTHUR, jurist, b. Berlin, 1877. He became a lawyer in Berlin in 1905. In 1914 he was appointed lecturer at the University of Berlin, and from 1918 to 1934 was professor of law there. In 1906 he published *Der Polnaer Ritualmordprozess,* a penetrating inquiry into the trial of Leopold Hilsner, especially a methodical criticism of the testimony of the witnesses, based on the records of the trial and on a knowledge of modern criminal psychology. Nussbaum's thorough examination of the Polna trial, although it remained within the boundaries of pure science, definitely established the fact that Hilsner was the victim of a judicial murder, and directed the attention of the jurists of the world to this fact. In 1909 he published a commentary of the German law of stock exchange, *Kommentar zum Börsengesetz,* and in 1914 *Rechtstatsachenforschung,* an inquiry into methods of jurisprudence, problems of form and matter, and reform of academic lectures on law.

After the first World War, Nussbaum contributed to the knowledge of the juridical problems issuing from the changed economic structure of Germany.

In 1925, he published *Das Geld in Theorie und Praxis des deutschen und ausländischen Rechts.* Under the title *Money in the Law,* a new edition of this work was published by Nussbaum in 1939 when Columbia University, of New York, and its Council for Social Research enabled him to continue the studies interrupted by the Nazi regime. The new edition, emphasizing United States law, discussed United States monetary history from a legal point of view. Before Nussbaum left Germany he published studies on the law of mortgages and on international civil law. He was co-editor of the *Archiv für civilistische Praxis,* and edited the *International Yearbook of Civil and Commercial Arbitration.*

NUSSBAUM, HILARY (HILLEL), Polish historian and educator, b. Warsaw, Poland, 1820; d. Warsaw, 1895. Himself educated in the Warsaw rabbinical seminary, he soon engaged in the education of Jewish youth in Warsaw. He founded and was in charge of a school for boys; later he taught the inmates in the home for children built by the philanthropist, Mathias Rosen, and managed the home as well. As an active participant in the Lomede Torah society, he encouraged Jewish learning among the young men of the city. Nussbaum was one of the organizers and builders of the first Reform synagogue in his native city in 1850, and the first to preach in Polish. In 1867 he was chosen to work on the committee of charities for Poland.

Nussbaum's Polish writings, valuable source material for other historians of the Jews of Poland, include the five-volume *History of the Jews from the Earliest Times to the Present* (1888-90) and *A Guide to Judaism: A Course in Literature and Religion* (1893). He contributed for many years to the Warsaw *Izraelita.*

Lit.: Yevreiskaya Entziklopedia, vol. 11, pp. 819-20.

NUSSBAUM, JACOB, painter, b. Rhina, district of Cassel, Germany, 1873; d. Palestine, 1936. After completing his studies at the Academy in Munich, he settled in Frankfort, where he lived until his departure for Palestine in 1933. Nussbaum was one of the best painters of the impressionist period in Germany, having gained much through travel (Hungary, 1896, Tunis, 1903-04). Nevertheless, he dealt mostly with scenes from his homeland. He loved Frankfort and was one of those who knew the old city best. Some of his paintings, like *Hauptwache* and *Schiller-Platz,* which were in the Staedelsches Museum (and Städtische Galerie) in Frankfort, and also his numerous paintings included in private collections, are little masterpieces. First considered primarily paintings of local interest, they soon roused admiration everywhere for the intimacy and the seriousness of their mood, for the delicate coloring and the distinguished restraint of their representation. The same was true of his landscapes of the regions around Frankfort—the moderately mountainous sections of Taunus, Odenwald, and Vogelsberg. Nussbaum found an increasing number of supporters among the members of the Berlin Sezession (independents).

On his fiftieth birthday, the city of Frankfort held a comprehensive exhibition of his work. The public museum of the city possesses also a self-portrait, a winter scene, an early spring landscape and other outdoor studies of the artist. In Palestine Nussbaum continued to practice his individualized art. He chose to live far from the crowded cities, and settled near Tiberias, where he tried to catch the characteristic color and light of the surroundings. No one has more warmly depicted the Palestinian landscape, with its vistas over the Sea of Galilee, its settlements and plantations, its young forests, with bright sunlight flickering through. He had successful exhibitions in Tel-Aviv and Jerusalem, and the museum in Tel-Aviv bought several of his paintings. MAX OSBORN.

Lit.: Kunst and Künstler, No. 21 (1922-23) 219, 222; Deutsche *Kunst und Dekoration,* No. 15 (1922-23) 273.

NUSSBAUM, JOHN D. (CHAIM DAVID), lawyer and poet, b. Lutzk, Russia, 1860. He emigrated to England, and after a short period of study at Cambridge University came to the United States in 1887. Admitted to the New York bar in 1903, he practised in that city until 1934.

Writing in English and Hebrew, Nussbaum was a frequent contributor of poetry to the press of both these languages. His Hebrew translation of Edgar Allan Poe's "The Raven" appeared in Reuben Brainin's magazine *Hatoren.* Other works include *Melo Hakometz,* a book of poems, memoirs and reminiscences, written in Biblical Hebrew (1920), and *Shirim,* original poems and translations, including Heine's "Princess Sabbath" and "The Lorelei," with introduction by Brainin (1922). He was one of the founders of the Czernowitz Congregation in New York city.

NUSSINOV, ISAAC MARKOVICH (YITZCHOK), writer and critic, b. Chernigov, Volhynia, Russia, 1889. In 1911 he organized one of the few Jewish schools in the Ukraine. During the first World War Nussinov lived in Italy and Switzerland, returning to Russia after the revolution. Joining the Communist party in 1919, he became an interpreter of history and a critic of literature, using the Marxian method. He wrote both in Russian and Yiddish; in Russian, Nussinov discussed Russian and French literature, in Yiddish he wrote on Russian and Yiddish authors. In 1926 Nussinov edited an edition of the work of Isaac Loeb Peretz; later he edited a Russian translation of Joseph Opatoshu's *In Poilishe Velder.* He was the editor of several Russian classics and of the works of Tolstoi.

As an educator Nussinov was almost equally well known, lecturing on literary history in several universities and on Yiddish literature at the Pedagogical Institute of Moscow. He was affiliated with the Institute of Jewish Proletarian Culture attached to the Ukrainian Academy of Sciences.

Lit.: Literaturnaya Entziklopedia, vol. 8 (1934), cols. 151-5.

N'VEH EITHAN, N'VEH YAAKOV, N'VEH ZION, *see* COLONIES, AGRICULTURAL.

NYBURG, SIDNEY LAUER, lawyer and author, b. Baltimore, 1880. He received his law degree from the University of Maryland in 1901, and started the practice of law in Baltimore the following year. Nyburg was author of *The Final Verdict* (1915) and *The Conquest* (1916). *The Chosen People* (1917) is a novel about a rabbi who tries to put idealism into practice in social and economic exigencies affecting the community. Nyburg's other books are *The Gate of Ivory* (1920) and *The Buried Rose* (1932), which is a collection of short stories about Baltimore.

NYIREGYHÁZA, city in Hungary, the capital of Szabolcs county, with a Jewish population of 5,000 (1939) in a total of 51,000. Early in the 19th cent. the Jews of Nyiregyháza, few in number, were under the jurisdiction of the chief rabbi of Szabolcs county, residing at Nagykálló. Their number greatly increased after 1840, when freedom of residence was granted to the Jews, and in 1865 they were permitted to install a rabbi of their own. The Hebrah Kaddisha (burial society) functioned from 1856 on.

The Jewish community of Nyiregyháza was one of the most important status quo communities of Hungary, its chief rabbi, Béla Bernstein (from 1909 on), being president of the national federation of status quo communities from the inception of that federation (1929). Late in the 19th and early in the 20th cent. the element inclined toward modern forms of community life played the leading role. The neighboring stronghold of Orthodoxy, Nyirbátor (1,800 Jews in a population of 10,000), under the spiritual leadership of Rabbi Naphtali Teitelbaum, and Nagykálló, center of Hasidism, as well as the influx of Jews from the regions adjacent to Galicia, effected a swerving of the community toward Orthodox Judaism in the spirit and practice traditional in Northeastern Hungary. Rabbi Isaac Friedmann, traveling in the vicinity, undertook propaganda in favor of Orthodox Judaism. The assistant to Chief Rabbi Bernstein, Rabbi Krausz, had been trained at the Hasidic Yeshiva of Nagykálló.

In the counter-revolution of 1920 the Jews of Nyiregyháza were subjected to the reign of terror of Miklós Budaházy, captain of an irregular military detachment, who persecuted his victims for alleged communist activities.

Partly from the considerable property left to the community by István Burger in 1920, a hospital for the Jews of northeastern Hungary was built, but in the financial crisis of 1929 the hospital had to be sold to the county of Szabolcs before it was dedicated. The community, with the aid of city and county, enlarged its school (1929) so as to accommodate 500 pupils.

From 1938 on the Jews of Nyiregyháza were subjected to the rigors of the anti-Jewish laws and the highhandedness of anti-Semitic officials.

O

OAKLAND, third largest city of California, having a population of 302,463 (census of 1940), including about 7,500 Jews. Jewish religious and social service institutions of Oakland extend their influence throughout Alameda and Contra Costa counties, affecting Jews in such communities as Hayward, Richmond, Martinez, Pittsburg, Antioch, Lafayette and Walnut Creek. There were 9,500 Jews in this territory of some 550,000 population in 1942.

The earliest record of Jewish settlement in Oakland is 1866. Among the first Jews are the names Coffee, Abrahamson, Rosenberg, Hirshberg, Samuels, Wachs, Bernstein, Furst, Biehl, Marcuse, Marks, Jonas, Greenhood, and Fibush. Aaron Fibush was one of the early councilmen in Oakland, and the only Jew to hold that office.

Another group with Orthodox inclinations included the names Bercovich, Markowitz, Silverstein, Simon, Buchman and Lewis. The First Hebrew Congregation, later known as Temple Sinai (Reform), was founded in 1874. Meyer S. Levy was elected its first rabbi (1881); other rabbis were M. Sessler (1892), M. Friedlander (1893-1915), Harvey B. Franklin (1917-21), Rudolph I. Coffee (1921-33). The rabbi in 1942, William H. Stern, commenced his tenure in 1934.

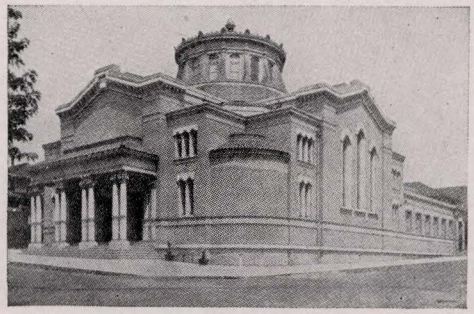
Beth Jacob Congregation (Orthodox) was founded in 1893. Its first rabbi was A. Meyerovich (1909-12). Rabbi B. M. Paper served from 1923 to 1941. In 1942 the rabbi was Tibor H. Stern.

Congregation Beth Abraham (Orthodox) came into existence in 1907. Its structure, opened in 1929, houses the Conservative congregation of the community. M. Goldberg served as rabbi from 1927 to 1929, Jack Levy from 1929 to 1932, and David Cohn from 1933 to 1940. Philip A. Langh, the incumbent in 1942, assumed his post in 1940.

Charitable work in Oakland and its environs dates back to 1876, when the Daughters of Israel Relief Society was organized. The Chevra Kadasha was founded in 1883, and the Free Loan Society in 1900. In 1918 the Jewish Relief Society of Alameda County was organized under the impetus of B. L. Mosbacher; it coordinated the work of the Daughters of Israel Relief Society, the Fruit and Flower Mission, Memory Fund and the Free Loan Society, and was incorporated. In 1922 it became one of the first functional Jewish federations in the United States, doing its own work through committees and departments, reincorporated under the name of Oakland Jewish Federation. Presidents of the Federation from 1922 were Frederick Kahn, B. L. Mosbacher, S. J. Freudenthal, Bernard Silverstein, Charles F. Wise, Herbert J. Samuels, Harold G. Trimble, and Lionel Wachs. In 1925 Oakland had the distinction of organizing the first federated technique for supporting national and foreign organizations, the United Jewish Welfare Fund of Oakland, incorporated in 1926. Its presidents were Lionel Wachs, Michael Grodin, Matt Wahrhaftig, Leonard J. Meltzer, and Sydney J. Silverstein. Professional executives of the Federation and Welfare Fund since their respective organizations were Samuel Ginsburg (1921-23), Samuel C. Kohs (1923-26), and Harry J. Sapper (1926-). The Jewish Community Center building was opened as a function of the Federation in 1924.

Oakland had a B'nai B'rith Lodge, initiated in 1875 and numbering (1942) over 1,000 members, and two A.Z.A. units; a section of the Council of Jewish Women and chapters of Hadassah, Junior Hadassah, and Council of Jewish Juniors; four units of the Workmen's Circle; sisterhoods in each of its Temples; Ladies Auxiliary of the B'nai B'rith; Jewish Consumptive Relief Society, affiliated with the Los Angeles Sanatorium at Duarte, Cal.

Jews of Oakland who achieved prominence were: George E. Samuels, judge of the Superior Court (1921-27); Harold Jacoby, judge of the Superior Court (1941); Bernard Sil-



Temple Sinai of Oakland, California.

verstein, president of the Oakland Civil Service Board (1931-37); Morris Mazor, vice-chairman of the city planning commission (1937); Jacob Lesser, vice-chairman of the city park board (1937); Nathan H. Miller, assistant district attorney (1927); Leonard J. Meltzer, assistant district attorney (1927); Stella Silverstein, member of the Oakland Charities Commission (1934-37); Abraham Jonas, president of the Oakland Chamber of Commerce (1914); Rudolph I. Coffee, member of the state department of social welfare (1924-31) and chaplain of the California state assembly (1925-26); Nat Levy, member of the Alameda County Charities Commission (1932-34); Harry J. Sapper, president, Alameda County Association of Social Workers (1928), and chairman, Emergency Education Program, State Department of Education (1933); Mrs. Philip Markowitz, member, Oakland Charities Commission (1938-40); Mrs. J. H. Lesser, member, Oakland Charities Commission (1940-); Matt Wahrhaftig, member, Alameda County Probation Committee (1937-). Albert S. Lavenson made a gift of $50,000 to Mills College in 1927.

OATH (*shebu'ah*). **1. Concept and History.** The oath is an imprecation uttered by one who calls down upon himself the punishment of God if he does not tell the truth or does not keep a promise that he is making. It is thus a confirmation and an intensification of the words spoken and is intended to increase their force and effect upon the auditors.

There are two main uses of the oath: confirmation of a statement, and in legal matters. In early Israel the first was widely employed, and swearing by the name of the Lord was regarded as a token of faithfulness to Him (*Deut.* 6:13; 10:20). God is called as witness of the statement or the promise, and is invoked to punish perjury. Thus the sacredness of a word given by one man to another, even in purely secular matters, is fortified by the sanctity of God. God's own promises in the Bible are expressed by the idea that He swears by Himself (*Gen.* 22:16; *Isa.* 45:23, and frequently).

The sacred nature of the oath led it to be used frequently in the courts in order to establish the truth. It was expected that a claimant or a witness would hardly take or make an oath unless he were sure that his statement was true; otherwise he would anticipate the imminent judgment of God.

So strong was the sanctity of the oath in the eyes of the Israelites that it could not be broken even if brought about by fraud or duress. Joshua felt it necessary to observe his oath to the Gibeonites who had deceived him (*Josh.* 9:19); Ezekiel condemned Zedekiah's failure to keep his oath, even though it was an oath which he was forced to take, in the severest tones (*Ezek.* 17:13-21). Perjury—of which the prophets frequently complain—is expressly forbidden in the Third Commandment, which comes immediately after the prohibition of idolatry and polytheism; it is branded as desecration of the Name of God (*Lev.* 19:12). It is avenged by the punishment of God, which strikes not only the offender but also his descendants (*Zech.* 5:4).

The Essenes, in the period of the Second Temple, refused to take an oath, holding it worse to take an oath than to commit perjury. Philo also mistrusted the oath. These teachings passed over into Christianity, where the Sermon on the Mount bids the followers of Jesus, "Swear not at all" (*Matt.* 5:34). (On the other hand, *Heb.* 6:16 stresses the value of the oath.) Some Christian sects in modern times still retain the prohibition of the oath. Many Talmudic rabbis took pride in the fact that they had never taken an oath in their lives, and the Talmud itself advises: "Whether you are right or wrong, never take an oath" (*Yer. Shebu.* 37b; cf. *Git.* 35a). However, the Talmud never goes so far as to prohibit the oath, recognizing it as an indispensable instrument in legal matters.

This avoidance of taking an oath continued in post-Talmudic times, and has continued to the present day. Disputes between Jews were conducted in such a way that there was as little occasion as possible for oaths; the medieval codes established the custom of pronouncing a ban against those who made an oath necessary because of a false or baseless charge.

Anti-Semites have frequently asserted that Jews did not take oaths seriously, basing their assertions on the Kol Nidre prayer for the forgiveness of hasty vows. The falsity of this assertion is proved not only by the express language of the prayer itself, but by the frequency with which Jewish codifiers expressly declared that Jews must observe with particular care the sanctity of an oath made to non-Jews.

2. Technique of the Oath. There was no exact formula for oaths in Bible Times. Typical examples are "I swear by God" (cf. *Ex.* 22:10) and "The Lord so do unto me and more also" (*I Sam.* 20:13). An example of a complete oath is the promise made by David to Bath-sheba in *I Kings* 1:29-30. As a rule, the maker of the oath seems to have uttered it in his own words; on the other hand, in such cases as that of the woman suspected of adultery, the oath is made by the priest, and the woman merely answers, "Amen" (*Num.* 5). By the time of the Mishnah it seems to have been the usual custom, which naturally was much older, to incorporate into the oath the name of God or one of His attributes (*Shebu.* 4:13).

Later on the formula of the oath was made more brief, and the use of the name of God was avoided. The language of the oath always had to be clearly understood by the person taking it. Similarly, on important occasions, the force of the oath was increased by preceding it with a solemn admonition on the part of the judge (*Shebu.* 39a). Witnesses were not permitted to take an oath with a mental reservation. The Talmudic authorities repeatedly insist that unspoken thoughts are to be regarded as of no account whatsoever (*debarim shebaleb 'enan debarim; Ned.* 28a).

A witness was warned against taking an oath even in such cases where his words might be the absolute truth yet would give a false impression. A famous case of this is known as the "hollow staff of Raba" (*kanya deraba*), which is described as follows (*Ned.* 23a; *Shebu.* 29a): A creditor once sued for repayment before Raba,

who summoned the debtor to appear before him and make oath that he had repaid the sum in question. The debtor, who had in reality not made the payment, hid the amount of money he had borrowed in a hollow staff, which he handed to the creditor just before he took oath that he had handed him back the money. The creditor in anger dashed the staff to the ground; it broke and revealed the fact that while the oath had been literally the truth, its intention was one of fraud.

Other customs prevailing with respect to the oath include:

Raising the hands toward heaven (as in *Gen.* 14:22; *Ex.* 6:8), a manner of taking an oath that is still in use.

Placing the hand upon the privates (as in the case of Abraham and Jacob; *Gen.* 24:2; 47:29); this seems to rest upon the mysterious powers associated with the sexual organs, or upon the covenant of circumcision.

Taking the oath before the altar in the sanctuary (*I Kings* 8:31). Similarly, in Talmudic and post-Talmudic times it was customary for the one who made an oath to touch some holy object such as a scroll of the law, or a set of phylacteries (Tefillin; *Shebu.* 38b; *Hoshen Mishpat* 87:13 et seq.).

3. Classes of Oaths. The application of the promissory oath extends to practically every circumstance of human life. It often appears in connection with a vow. Such an oath is valid only when it contains a promise to do something that is permitted, especially an act of beneficence. It is void if the promise is to do that which is contrary to the Law or morality. There is in Jewish law no such thing as an oath to be taken by judges, officials, or soldiers; these were expected to form their proper duties even without the obligation of an oath. However, the oath was frequently used in ancient times to seal an agreement (*I Sam.* 20:12-17) or to confirm the installation of a ruler (*Judges* 11:10).

The following classes of oaths are distinguished in Jewish law:

1. The rash oath (*shebu'ath bittui*), defined as an oath given unnecessarily by a person to another without any legal compulsion. It generally is added to a promise to do or to refrain from doing a certain thing in the future, or a declaration of the same sort referring to the past. Breach of such an oath is punishable by flagellation if deliberate, by an offering if unintentional.

2. The vain oath (*shebu'ath shav*), defined as an oath that is incorrect, impossible or contrary to the Law. The Mishnah cites as makers of vain oaths such as swear that a stone pillar is of gold or that a woman is a man, such as take an oath that they have seen a flying camel, or to disobey the ritual law. Another interesting example is the following: if a man swears that he will eat a loaf of bread, and immediately afterwards that he will not eat it, the first is a rash oath, the second a vain oath (*Shebu.* 3:8, 9). The punishment for an intentional vain oath is flagellation; if it is unintentional there is no punishment.

3. The witnesses' oath (*shebu'ath ha'eduth*), limited to cases where one who is summoned to court declares that he has no evidence to offer; in this case he is to affirm this statement by an oath. On the other hand, witnesses who give testimony that requires an oath to confirm it is of doubtful validity.

4. The deposit oath (*shebu'ath hapikkadon*), given when the one with whom a deposit has been made declares that he has already returned it in response to a claim made by the depositor.

5. The judicial oath (*shebu'ath hadayyanim*), the oath imposed by the judges upon parties in a suit, especially the defendant.

4. Details of the Judicial Oath. The oath is used in Jewish courts as one of the forms of proof, in addition to admission, testimony of witnesses and proof by means of documents; it is employed only when the other forms of proof are insufficient. In criminal cases, the only proof admitted is that of the testimony of at least two witnesses; the oath is not permitted as a form of proof. If the defendant in the case can not or will not take the oath, it is regarded as proof of guilt.

An oath is regarded as valid only when taken by a person possessing legal competency. This rule excludes deaf-mutes, insane persons and minors, as well as those regarded as frivolous or likely to commit perjury, gamblers, usurers, or those who deal in produce of the Sabbatical year. In such cases the necessity of making oath is transferred to the other party in the case (*Shebu.* 41a). In other cases there is an additional oath by implication when the first oath as originally given carries a responsibility as to related subjects.

Three separate classes of legal oaths are distinguished, according to the sources of the legislation: Bible, Mishnah or the rabbis:

I. The oath of the Torah (*shebu'ath hatorah*). This is always used to clear an individual of a charge made by the opposing party in the case; if he takes oath, he is considered absolved from the necessity of payment. This applies in the following cases:

a. Partial admission of the claim (*modeh bemiḳtzath*). If the defendant admits part of the claim of the plaintiff, he must take oath that he does not owe the balance of the amount.

b. When the accusation is supported by one witness only (*shebu'ah lehachhish 'eth ha'ed*). Whereas a claim supported by two witnesses is valid, that supported by only one witness can be answered by the defendant's taking an oath, in which case he is absolved from payment.

c. Cases of damage to property which has been entrusted to another (*shebu'ath hashomerim*). This varies according to the type of bailee and consequent degree of responsibility, as follows:

1. The gratuitous bailee (*shomer hinnam*), who is responsible only for gross negligence, can swear that the property has been damaged or lost by minor negligence, and is freed of all responsibility.

2. The paid trustee (*shomer sachar*) and the hirer who pays rental for the use of the object (*soher*), who have a greater responsibility, can swear that the loss occurred by pure accident.

3. The borrower (*sho'el*), who is most responsible, can swear that the property was damaged in the course of its normal use.

II. The oath of the Mishnah (*shebu'ath hamishnah*). This is an oath imposed upon the plaintiff in certain cases, thereby establishing his claim and enabling him to collect from the defendant. Thus a paid worker can take an oath as to wages due him in order to collect from his employer; claims based on theft or personal injuries are established; the entries of a merchant in his ledger are affirmed.

Another oath in this class is that required of a certain group of persons who are trustees for the goods of others, such as the guardian, the lessor, the business partner and the wife who does business for her husband. In order to avert any suspicion that these have abused their trust, they are required to make an oath of manifestation that they have acted without taking advantage.

III. The oath of the rabbis (*shebu'ath heseth,* literally, "oath of equity"). This is applied if one is sued for a debt and denies it entirely. Since it is deemed unlikely that a person would go to court without having some claim, it was deemed fit to require the defendant to take an oath, in order to make him consider very carefully if he had overlooked a debt that he owed the plaintiff. This oath goes back to the 3rd cent. C.E., and in course of time became the most usual form of oath in Jewish courts.

Two classical rabbinic works discuss the numerous points that occur in the field of oaths: Hai Gaon, in his *Mishpete Shebuoth,* originally written in Arabic (translated into Hebrew and published at Venice, 1612), gave a survey of oaths and an exact summary of the cases of the different types of oaths. Isaac ben Reuben Barceloni collected the different cases of oaths in the twenty chapters of his *Shaare Shebuoth.*

MARCUS COHN.

Lit.: The tractate *Shebuoth* in the Mishnah and Talmud; Maimonides, *Hilchoth Toen Venitan; Shulhan Aruch, Hoshen Mishpat* 28; 75; 87 et seq.; Frankel, Z., *Die Eidesleistung der Juden in theologischer und historischer Beziehung* (1840); Hoffmann, D., in *Jeschurun,* vol. 1 (1914) 186 et seq.; Rappoport, Julius, in *Jewish Encyclopedia,* vol. 9, pp. 365-67.

OATH MORE JUDAICO ("oath according to the custom of the Jews"), an oath required of Jews in court proceedings in the Middle Ages and up to modern times; it consisted of a special ceremonial and a special formula. Charlemagne had made the regulation that when a Jew took an oath in a case where he was opposing a Christian, he had to gird himself with sorrel or thorns, take the scroll of the Torah or a Latin Bible in his right hand, and as evidence of the truth of his words call down upon himself the leprosy of Naaman (*II Kings* 5:1-27) and the punishment of the faction of Korah (*Num.* 16:32). Constantine VII required a similar oath from the Jews of Constantinople, in a suit against a baptized Jew about 950.

The oath was still more complicated in German codes of law, such as the *Schwabenspiegel* and the Saxon *Weichbildrecht* (Municipal Right). The one who was to make oath had to step into water, girt with a wreath of thorns, spit three times on his male member, and then say the words: "By the *Bereshith Bara*... Who has led Israel through the Red Sea with dry feet, by the Law, by the spitting on the circumcised member, and by the thorn with which I have encircled my hips, I swear not falsely in the name of the Lord Zebaoth. . . . But if I swear falsely, may the descendants of my body be cursed; may I grope at the wall like a blind man, and fall down like one without eyes. At the same time may the earth open and swallow me like Dathan and Abiram." The Saxon law adds the stipulation that the Jew must stand upon the hide of a sow that has littered within the past fourteen days, and which has been removed by a special cut. The Silesian law compelled the Jew who made an oath to stand on a three-legged stool, with his face to the sun, his feet bare, and wearing the Tallith (prayer shawl) and Jewish hat. The accompanying ceremonies gradually fell into disuse; but the Oath More Judaico persisted until the time of the emancipation in the 19th cent. In Russia a special and distinct Jewish oath at the recruiting of Jewish soldiers still existed as late as the middle of the 19th cent.

SALOMON HUGO LIEBEN.

Lit.: Aronius, J., *Regesten zur Geschichte der Juden in fränkischen und deutschen Reiche bis zum Jahre 1273,* nos. 77, 78, 355, 458; Scherer, J. E., *Die Rechtsverhältnisse der Juden in den deutsch-österreichischen Ländern,* p. 293 et seq.; Frankel, Z., *Die Eidesleistung der Juden* (1840); Jost, in Ersch and Gruber, *Allgemeine Enzyklopädie der Wissenschaften und Künste,* vol. 2, p. 27; Kisch, Guido, in *Hebrew Union College Annual,* vol. 14 (1939) 431-56.

OBADIAH, book of the Minor Prophets, fourth in order in Hebrew Bibles. Nothing at all is known about its author. It is the shortest book of the Bible, consisting of but twenty-one verses, and is couched in the form of a prophecy of destruction against Edom. Verses 1 to 9 are very similar to those found in *Jer.* 49:7-22. The date of the book is uncertain, but it is later than the destruction of the First Temple (586 B.C.E.), since it reproaches the Edomites for their hostility to Judah at that time. Some Bible students hold that the book is a collection from several sources. Its tone is purely nationalistic; it looks for vengeance on the enemies of Judah and a return of the exiles to inherit the kingdom. According to the rabbis, Obadiah was a proselyte.

Lit.: The Biblical commentaries and dictionaries.

OBADIAH BEN JACOB (Abu Isa), pseudo-Messiah, *see* ISFAHANI, ABU ISA (al-).

OBADIAH YAREH OF BERTINORO, *see* BERTINORO.

OBEDIENCE. Judaism, being a religion based on law, sets especial store upon obedience to the commandments of God. The injunctions of the Bible, both on the part of the legislator and the prophet, deal again and again with the necessity of obeying the command of God. Again and again the reward of obeying and the punishment of disobedience are stressed; yet at the same time there is a consistent thought that the highest form of obedience is that which comes from a sense of love for and duty to God. The story of the sacrifice of Isaac, with Abraham's and Isaac's unquestioning acceptance of the decree of God, no matter how much it grieved them, was always an example to all generations of Jews. The Talmud declares that true service of God is that which is given without thought of reward (*Aboth* 1:3); Akiba gave thanks that by his martyrdom he was able to fulfill the commandment (*Deut.* 6:5): "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy might" (*Ber.* 61b). The rabbis, convinced of the excellence of the Law, urged the Jews to obey it whether they understood it or not, "for from doing it not for its sake one comes to do it for its sake" (*Nazir* 23b), that is, unquestioning obedience to the Law leads to a true understanding of it. Some of the commandments for which they could find no logical explanation, such as the laws of prohibited mixtures, were explained by some of the rabbis as intended to test the obedience of Israel.

Jewish teaching also stresses, though to a lesser degree, obedience to human superiors, such as parents, teachers, masters and authorities. Yet it is noteworthy that the wording of the Fifth Commandment is not "Obey thy father and mother" but "Honor thy father and mother." There is no Jewish equivalent to the Paulinian: Slaves, obey your masters (*Eph.* 6:5 and elsewhere). The attempt of Gamaliel II to force the Sanhedrin to obedience to him succeeded once in the case of Joshua, but ended in Gamaliel's deposition. That there was obedience in Jewish life throughout the centuries is unquestionable; but it was an obedience based upon respect and not upon servility.

See also: AUTHORITY; PARENTAL AUTHORITY; SLAVERY.

Lit.: Lazarus, M., *Ethics of Judaism.*

OBERDORFER, EUGENE, JR., United States army officer, b. Atlanta, Ga., 1896. He graduated from a military school and received his B.S. degree from the University of Georgia in 1916. Shortly thereafter he entered the service of the United States Army and took part in the Mexican border war; when the United States entered the first World War he became a captain in the infantry. After the War he remained in the Georgia National Guard, with the rank of colonel in the 122d Infantry. At the time of his retirement in 1930 Oberdorfer was elevated to the rank of brigadier general in the Georgia militia. He was the first Jew to receive a commission in the Georgia National Guard, and the first to serve as acting adjutant general of Georgia. Oberdorfer was engaged in the insurance business, was a director of the Chamber of Commerce, and held executive posts in commercial organizations. In 1942 he was recommissioned as a major in the United States Army Air Forces Technical Training Command.

OBERMANN, JULIAN JOEL, orientalist, b. Warsaw, Poland, 1888. He received the Ph.D. degree from the University of Vienna in 1915, and was on the pedagogical staff of the University of Hamburg from 1915 to 1924, when he came to the United States. He served as professor of Bible and Semitic philology at the Jewish Institute of Religion, in New York city, from 1924 to 1932. In the spring of 1929 Obermann lectured as guest professor at The Hebrew University, Jerusalem, on Biblical mysticism and spiritual contact between Judaism and Mohammedanism. In 1933 he was appointed professor of Semitic languages at Yale University, a post which he still occupied in 1942. He served as co-editor of the *Journal of Biblical Literature* from 1933 on.

Obermann was author of several scholarly works in German and English, including *Das Problem der Kausalität bei den Arabern* (1916); *Der philosophische und religiöse Subjectivismus Ghazalis* (1921); "Political Theology in Early Islam" (*Journal of the American Oriental Society,* 1935). He edited Hugo Gressmann's *Israel and the Tower of Babel* (New York, 1929) and *The Arabic Original of Ibn Shahin's Book of Comfort, known as the Hibbur Yaphe* (New Haven, (1933).

OBERMAYER, LEON JACOB, lawyer and communal worker, b. Sciota, Ill., 1886. His father, Herrmann, served in the Confederate Army during the Civil War. In practice at Philadelphia from 1908, and a member of Edmonds, Obermayer and Rebmann from 1920, Obermayer became prominent in a number of legal organizations in Pennsylvania. In 1932 and again in 1936 he was vice-president of the Pennsylvania Bar Association; in 1937 to 1938 he was chairman of the governing board of the Philadelphia Bar Association, and was then made head of its important committee on professional guidance.

In addition Obermayer's numerous activities in the cultural and civic life of Philadelphia included membership and directive posts on the Board of Public Education, the Selective Service Board, the Council of Defense, the Pennsylvania Museum of Art and the University of Pennsylvania Museum. In 1941 he was made a member of the Recreation Commission of the state, and that year he was given the Silver Beaver award for his work with the Boy Scouts of America.

Equally energetic in the Jewish community, Obermayer was appointed to the executive council of the National Jewish Welfare Board in 1917, serving as local chairman from that date to 1941. During his incumbency (1915-26) as president of the Young Men's and Young Women's Hebrew Association of Philadelphia, the association built its new quarters. He was also elected to executive posts in the Jewish Hospital (1917), the Hebrew Sunday School Society (1922), and Gratz College (1931). He was formerly president of Congregation Adath Jeshurun, and in 1941 was elected a member of the board of trustees of Congregation Rodeph Shalom.

OBERMEYER, JAKOB, Orientalist, b. Steinhardt, Bavaria, Germany, 1845; d. Würzburg, Germany, 1935. In 1868 he made a journey to Baghdad, where he taught French for two years at the Alliance Israélite Universelle school and was also tutor of the pretender to the Persian throne, Prince Mulk-Ara, who lived there in exile. When, in 1878, the prince became reconciled with his brother Nasr-Eddin, the shah of Persia, Obermeyer accompanied him to Persia, where for two years he headed a French school. After returning to Vienna, he became (1880) professor at the Vienna Institute for Oriental Languages, and in 1898 was appointed court interpreter of Arabic and Persian in the district court in Vienna. He wrote *Das moderne Judentum im Morgen- und Abendland* (1907) and *Die Landschaft Babylonien im Zeitalter des Talmuds und des Gaonats* (1929).

OBERNAUER, HAROLD, attorney, b. Pittsburgh, 1887. He received his B.A. degree from Yale University in 1910 and his law degree in 1913 from the University of Pittsburgh Law School. Admitted to the bar the same year, Obernauer entered practice in Pittsburgh. Subsequently he was vice-president (1936-38) and president (1938-40) of the Bar Association of Allegheny County. Obernauer was also a member of the board of law examiners of Allegheny County in 1935, and in 1942 was still serving on the board. He was chairman of the committee on public relations of the Pennsylvania Bar Association, and a member of the committee on public relations of the American Bar Association.

Among Obernauer's activities in the Jewish community were his directorship of the Federation of Jewish Philanthropies of Pittsburgh (1935-36), of the Hebrew Free Loan Association (1934-37), of the Young Men's and Young Women's Hebrew Association (1929-35; 1939-), and his trusteeship of the Irene Kaufmann Settlement in Pittsburgh. During the first World War Obernauer was chairman of the legal advisory board of district no. 2, Pittsburgh; in 1942 he was serving as chairman of Appeal Board A, Area 9, of the Selective Service System of Pennsylvania.

OBERNDORF, CLARENCE PAUL, psychiatrist, b. New York city, 1882. He graduated from Bellevue Hospital in 1908, and began to practise medicine in New York the same year. From 1914 to 1920 he was instructor in neurology at the Cornell University Medical School, and from 1915 to 1920 adjunct neurologist at Bellevue Hospital. Oberndorf became associate psychiatrist at Mt. Sinai Hospital, in New York city, in 1925, and retained this connection until 1939. In 1936 he was clinical professor of psychiatry at Columbia University. Among his posts in scientific organizations were the presidency of the American Psychoanalytic Association, of the New York Psychoanalytic Society and of the New York Society for Clinical Psychiatry.

Oberndorf was a director of the New York Association for Jewish Children. He wrote many articles on psychiatry for technical journals, and was himself a contributing editor of the *Journal of Criminal Psychopathology* and of the *Psychoanalytic Review;* he was also (1922-) editor of the *International Journal of Psycho-analysis.*

OBERNECK, HERMANN, lawyer, b. Berlin, 1854; d. Berlin, 1930. He practiced law and was a notary in Berlin, and published numerous articles and books in the fields of cadaster and mortgage law. Oberneck was president of the Berlin notaries association, and the editor of the *Zeitschrift des deutschen Notarvereins.* Some of his outstanding works are: *Kommentar zum preussischen Grundbuchgesetze* (1888); *Das Reichsgrundbuchsrecht* (1900); *Das Notariatsrecht der deutschen Länder* (new edition, 1928); *Das Hypothekenrecht des deutschen bürgerlichen Gesetzbuches* (1897). Oberneck was active for many years on the board of the Jewish hospital in Berlin.

OBLATION, *see* SACRIFICE.

ÓBUDA (in German, Alt-Ofen; in Hebrew literature, Oven Yashen), an ancient city in Hungary; in the 20th cent. it formed the third district of Budapest, with a Jewish population of 5,500. The earliest reference to the presence of Jews in Óbuda was found in a document of 1349. In the 15th cent. a Jewish community was in existence; it was destroyed in the time following the invasion of Hungary by the Turks in 1526. A census of 1712 counted eighty-eight Jews at Óbuda. In 1737 they numbered 198, and erected a synagogue in 1738. Under the protection of the Counts Zichy, to whom they paid protection tax, they were allowed to organize their communal and religious life. Their judge enjoyed great authority; a scepter of wrought silver was the emblem of his power, and he was preceded by a herald when walking in the streets. The Jews were granted the rare privilege of owning landed property. In 1749 they paid a toleration tax of 340 gulden. From 1766 on they were under the protection of the Royal Hungarian Chamber. They established a Hebrah Kaddisha (1770), a hospital (1780), and the first Jewish secular school in Hungary (1784). The number of Jewish families in 1787 (after the Edict of Toleration) was 320.

In 1848 the community dedicated to the cause of the national revolution the silver treasure of its synagogue; it equipped fifty horsemen for the army.

Rabbis of Óbuda were Issachar Beer Oppenheim (d. 1745); Matathia Günsberg (1752); Isaac Kicse (after 1786); Moses Münz (1789-1831), who was also chief rabbi of Pest county. He was followed by Zebi Hirsch Heller, author of *Hiddushe Tib Gittin;* Marcus Hirsch (1861-80), subsequently chief rabbi of Prague and Hamburg; Gyula Klein (1887-95); Illés Adler (1896-1907); Gyula Wellesz (1910-15); Ignác Schreiber (1919-22); and Joseph Neumann.

Although Óbuda was placed under the administration of the city of Budapest, the Jewish community retained its religious and communal autonomy. The well-to-do members of this industrial district established many religious and charitable institutions. Their great synagogue was built in 1820; another was dedicated in 1927. A Talmud Torah for children and one for adults, a soup kitchen supplying 120 meals daily, a home and a hospital for the aged, a kindergarten and a literary association testify to the public-mindedness of the community. The trend of religious life was decidedly traditional; a large group of Orthodox Jews accepted the authority of and paid taxes to the autonomous Orthodox Jewish community of Budapest.

Óbuda was the site of largely Jewish-owned textile industries. The Goldberger cotton and rayon industries were major export industries of Hungary. Due to the discriminatory laws of 1938 to 1942, hundreds of Jewish employees and executives were deprived of work, and non-Jewish administrators were appointed to manage the plants. ANNA BETTELHEIM.

OCCUPATIONS. 1. Social-Economic Development of the Jews During the 19th and Early 20th Centuries. Small in number, settled in villages or little towns, engaged as petty shopkeepers or petty traders, segregated from the non-Jewish world, the greater part of the Jewish people (with the exception of a small group of bankers and wealthy merchants) once lived lives of terrible poverty—ghetto existences as pariahs.

During the 19th cent. this monotonous set-up of middlemen was transformed into a variegated nation, professionally and socially divided into strata and classes. On the one hand, there developed a large group of haut and middle bourgeoisie and a large group of professional intelligentsia. These groups were deeply rooted in the surrounding non-Jewish environment and became organic parts of it. On the other hand, a large class of Jewish artisans grew up, workers in shops and factories, who altered the physiognomy of Jewish life.

Jews were a significant influence throughout Europe in the development of capitalistic forms of life and in drawing backward countries into the stream of modernity, but their importance varied in different countries.

In Northern and Western Europe (England, Scandinavia, France), where there were few Jews and where capitalism developed in the 17th and 18th centuries, the Jews played a minor part from a quantitative point of view, but were qualitatively important. Jewish participation was marked in banking, foreign trade and certain branches of industry—such as the chemical and clothing industries—in England, in the publishing business in Sweden, in banking and railroad construction in France.

More conspicuous in all phases was the influence of Jews in the capitalistic development of the Central European Germanic countries (Germany, Austria, Bohemia, Moravia and Hungary), where the percentage of Jews in the population was higher, and where they stood at the cradle of the capitalistic transformation. Here they were the pioneers and the prime movers in railroad construction, export, import, general trade and in many branches of industry. In these countries they belonged to the upper and middle classes, but they were particularly well represented and manifest in the professional intelligentsia. In banking and in foreign trade they occupied a dominant role until 1933.

The influence of Jews in Eastern and Southern Europe was of even greater scope and effect. Here they had lived in large numbers for centuries, and had been occupied not only with the upper and middle classes of trade and industry, but with the lowest classes as well, without competition or jealousy until the end of the 19th cent.

Because of differences in the tempo of development in various countries and as the result of the uneven distribution of Jews among the various countries, three classes of Jews had developed by the 20th cent.:

a) A Western European class of Jewry, consisting of a broad stratum of middle-class and professional intelligentsia, another of haut bourgeoisie and a still broader stratum of white collar proletariat.

b) Eastern European Jewry, made up of a broad stratum of petit bourgeoisie, a narrow strip of haut bourgeoisie and professional intelligentsia and a wide working-class stratum, consisting of artisans and manual laborers.

c) A transitional class in the countries of immigration, where both the first two classes were represented, with the tendency to become more like the Western European type.

In 1825 the social-economic structure of the Jews was subdivided about as follows:

1. Taverns and distilleries..... 30%
2. Trade and middlemen..... 30%
3. Handicraft..... 18%
4. Agriculture..... 0.5%
5. Religious functions. 3.5%
6. Household service and unskilled labor..... 5%
7. Without definite occupation..... 13%

100%

In 1930 the occupational structure of the Jews throughout the world was about as follows:

1. Commerce and credit 35%
2. Industry and handicraft..... 40%
3. Liberal professions and public service 5%
4. Agriculture..... 4%
5. Domestic service and unskilled labor..... 6%
6. Without definite occupation..... 10%

100%

If the taverns and distilleries in the first grouping are classed as petty trade, the figures indicate that in 1825 about 60% of the Jews of the world were engaged in commerce and in 1930 about 35%. In the interim the nature of the commerce in which the Jews engaged had changed radically from a village and provincial type of trading. It had become urbanized into merchandising. In those countries which still had mass settlements of Jews, like Poland, Roumania, and Hungary, the village and small-town type of trade retained considerable importance.

Participation in industry and handicraft more than doubled in the interim, and even here there was a profound qualitative change. The Jewish small industrialist arose, employing five or ten workers. A Jewish proletariat, still moderate in numbers, also developed in major and minor industries. The participation in agriculture was multiplied by eight, and a class of intelligentsia developed. Not much information is available about the occupational division of Jews at the beginning of the 19th cent. A few statistics, however, can be offered.

In 1818 the Jews of Russia derived their livelihoods as follows:

Region	Trade, Taverns and Middlemen	Handicraft	Agriculture	Total
*Ukraine	342,803, or 86.5%	48,237, or 12.1%	5,390, or 1.4%	396,430
**Lithuania and White Russia	242,938, or 86.6%	30,316, or 10.8%	7,295, or 2.6%	280,549
Total	585,741, or 86.5%	78,553, or 11.6%	12,685, or 1.9%	676, 979

*Including the provinces of Kiev, Ekaterinoslav, Poltava, Cherson, Tavrig, Volhynia and Podolia.
**Including the provinces of Mohilev, Vitebsk, Grodno, Vilna, Minsk, Courland and Bialystock.

There are indications, however, that the percentage of those engaged in handicraft was larger than the cited statistics show. The following statistics deal with Jewish artisans at the beginning of the 19th cent. In 1802, the percentage of Jewish artisans in the province of Minsk was as follows:

Occupation	Total Number of Workers	Number of Jews
Tailors	164	160, or 97.5%
Shoemakers	137	2, or 1.5%
Masons	30	– –
Construction-carpenters	26	1, or 4 %
Furriers	21	16, or 76.2%
Jewelers	18	18, or 100 %
Tanners	15	– –
Blacksmiths	15	3, or 20 %
Cabinet-makers	12	2, or 16.6%
Bankers	12	10, or 83.3%
Saddlers	12	– –
Others	45	36, or 80 %
Total	507	248, or 48.97%

In general, Jews made up about half the total number of artisans in the province of Minsk, but they comprised almost all the tailors and only a small percentage of the shoemakers. Almost 65% of all the Jewish artisans were tailors. If one adds furriers and jewelers, the percentage of Jewish artisans engaged in the clothing and related industries was 78.

Occupational statistics for the Jews of Galicia in 1820 were as follows:

Commerce and distilleries	15,800, or 54.8%
Factories and handicraft	11,140, or 38.6%
Liberal professions and religious functionaries	1,200, or 4.1%
Agriculture	836, or 2.5%
Total	28,976, or 100%

These figures include only registered Jews. Many middlemen and traders who traveled from village to village, and even artisans who worked as clothiers for the peasants, were not included.

Of 1,441 large commercial firms in Galicia in 1820, 1,172, or 81.3%, were Jewish. Of 5,349 traders in Galicia at the same period, 3,073, or 57.5%, were Jewish. Of 2,487 tavern keepers, 1,003, or only 40.3%, were Jewish.

Of 12,359 artisans in Galicia in 1820, 4,187, or 33.9%, were Jews. In Galicia, too, however, 94.3% of all the tailors were Jewish, 98.5% of the glaziers, and 70% of the hatmakers.

The professional structure of the Jews of Prussia (excluding Posen) in 1816 was as follows:

Large-scale commerce, banking and industry	2%
Small-scale commerce	8%
Petty trade and taverns	40%
Peddlers	20%
Total of traders	70%
Handicraft	7%
Domestic service	10%
Religious functionaries	2%
Liberal professions	1%
Without occupation, and beggars	10%
	30%

Artisans were much fewer here. There were no agriculturists at all. The greatest percentage consisted of poor petty traders or of peddlers who dragged themselves about from village to village with packs on their backs.

The statistics for Posen in 1816 were:

Commerce, taverns, landlords and manufacturers	63.3%
Handicraft	34.0%
Religious functionaries and liberal professions	2.5%
Agriculture	0.2%

The percentage of artisans here is higher, although here, too, about $\frac{2}{3}$ of the Jewish population was engaged in commerce.

In the larger cities of Germany, particularly in Berlin, where, at the beginning of the 19th cent., the Jewish haut bourgeoisie was concentrated, as well as the rapidly expanding Jewish intelligentsia, the occupational structure was quite different. The statistics for Berlin in 1816 were:

Commerce, credit, landlords, manufacturers	48.0%
Liberal professions	45.0%
Handicrafts	2.0%
Landowners	0.5%
Religious functionaries and others	4.5%
	100%

More detailed and therefore more interesting statistics about the Jewish population in Vienna in 1804 are available. Jews did not have residence privileges in Vienna at that time; only specially privileged Jews lived in the city, and their numbers were not large.

	Number	Percentage
Bankers and credit exchange	2	1.6%
Large-scale commerce	16	12.7%
Petty trade	64	50.8%
Taverns	10	7.9%
Handicraft	8	6.3%
Manufacturers	2	1.6%
Physicians	3	2.4%
Dentists	1	0.8%
Others	20	15.9%
Total	126	100%

These characteristics may be considered typical for the many cities in Germany and Austria where Jews did not have residence privileges at the beginning of the 19th cent.

The 19th cent., and the 20th cent. until 1914, were a period of steady development for all segments of the Jewish population. The degree of development varied in different parts of the world, but everywhere Jews occupied economic positions out of proportion to their percentage in the general population. In industrialized countries, where the percentage of Jews was small, Jews reached a high economic level and occupied significant positions, but even in agrarian countries they were important parts of the urban bourgeoisie. In the agrarian countries, the masses of Jews remained impoverished, but in comparison to their status at the beginning of the 19th cent., they had made much progress. From a colorless mass of village Jews, craven before the caprices of the landowners on whom their bread depended, they grew into a congeries of different classes—traders, artisans, workers and employees, who fought shoulder to shoulder with the same classes in the surrounding populations to gain economic and political rights. A particularly progressive evolution was achieved by the Jewish working class, which was a product of the second half of the 19th cent.

2. Jews in Agriculture. Agriculture among the Jews developed in the 19th cent., when the percentage of other persons engaged in agriculture grew smaller throughout the world. This is one of the manifestations of the peculiar condition of the Jews, and of their occasional divergence from the main stream of development. Yet, despite this contradictory development, the percentage of Jews engaged in agriculture is very different from the percentage of the rest of the population so engaged, and this remains a striking line of division between Jews and non-Jews.

No more than 25,000 or 30,000 Jews, or about 9.5% of the total number of Jews, were engaged in agriculture in the period around 1825. In the years before the beginning of the second World War the number of Jews supported by agricultural pursuits in the various countries was as follows:

Country	Year	Number of Jews Engaged in Agriculture	Percent of Jewish Population
Soviet Union*	1939	180,000	6.0%
Poland**	1931	134,965	4.3%
United States**	1939	100,000	2.0%
Roumania**	1930	43,145	5.7%
Hungary**	1930	12,976	2.9%
Czechoslovakia**	1931	31,697	8.9%
Argentina*	1939	18,000	6.0%
Palestine*	1939	75,000	15.0%
Lithuania*	1939	6,000	3.8%
Germany**	1933	5,124	1.0%
Canada**	1930	2,000	1.3%
Other Countries*	1939	6,000	–
Total		614,907	4.0%

* Approximation
** Actual Count

More than 600,000 Jews were engaged in agriculture at the outbreak of the second World War in 1939, or about 4% of the total Jewish population of the world. During a century of intensive commercialization and industrialization, in both of which Jews played colossal roles, the Jewish people seems nevertheless to have saved a part of its energies for reunion with the earth, so that the body of the people as a whole might be refreshed.

There still remained, however, a chasm between the respective participation in agriculture by Jews and non-Jews. This can be seen from the comparative tables showing the economic and agricultural activities of Jews and non-Jews in various countries.

Table 1 (on page 268) presents the number of gainfully employed Jews engaged in agriculture in seven countries of Eastern European and Western European types. Only 5.5% of the Jewish population was engaged in agriculture, as compared to 37.1% of the non-Jews. The ratio was one to seven. But conditions varied in the different countries. In Germany, Bohemia, Moravia, Latvia and

TABLE 1. AGRICULTURE: JEWS AND NON-JEWS IN VARIOUS COUNTRIES

Country	Year of Census	Non-Jews			Jews			
		Total Engaged in Gainful Occupations	Agriculture		Total Engaged in Gainful Occupations	Agriculture		
			Absolute	%		Absolute	%	% of Total in Agriculture
Germany	1933	37,816,202	9,338,618	24.9	301,428	4,167	1.3	0.04
Roumania	1930	10,228,000	7,734,000	75.6	318,000	13,000	4.1	0.1
Hungary	1930	3,745,139	2,025,665	54.1	213,081	5,786	2.7	0.2
Czechoslovakia	1930	7,482,257	2,660,842	35.6	166,134	13,791	8.3	0.5
Thereof: Slovakia and Carpatho-Russia	1930	1,671,165	1,050,238	62.9	96,048	12,715	13.3	1.2
Bohemia, Moravia, Silesia	1930	5,811,092	1,610,604	27.4	70,086	1,076	1.5	0.06
Palestine	1931	214,155	122,285	57.1	164,800†	33,000*	20.0	21.2
Canada	1931	3,865,330	1,222,932	31.6	61,900	813	1.3	0.07
Latvia	1930	1,174,569	804,316	68.5	41,174	457	1.1	0.05
Total		64,525,652	23,908,658	37.1	1,266,517	71,014	5.5	0.3

* As of 1937.

Canada, barely 1% of the Jewish population was engaged in agriculture, but in Palestine 20% of all the gainfully employed Jews were agriculturists, in Slovakia and Carpatho-Russia more than 13%, and in Roumania more than 4%. In Germany, Jewish agriculturists constituted .04% of the total number of agriculturists in the country, in Palestine they constituted 21%. In comparison to the total number of persons engaged in agriculture in the countries included in the table, the Jews provided only a nominal percentage. Non-Jewish Germans had proportionally 19 times as many agriculturists as Jewish Germans offered, Hungarian 20 times as many, Roumanians 18 times as many and Slovakians and Carpatho-Russian only five times as many.

3. Professional Structure. Tables 2A and 2B show the professional structure of Jews and non-Jews in eight countries of different kinds. The table covers about 45,000,000 non-Jewish and more than 2,250,000 Jewish gainfully employed persons—figures large enough to be considered typical.

The general total indicates that about 42% of gainfully employed Jews (excepting those engaged in agriculture) were engaged in trade, while among non-Jews the percentage was 13.7%, or slightly less than

TABLE 2A. PROFESSIONAL STRUCTURE OF THE JEWISH POPULATION IN VARIOUS COUNTRIES

Country	Year of Census	Number and Percentage Engaged in Gainful Occupations Without Agriculture	Thereof:						
			Industry and Handicraft	Commerce and Credit	Transport and Communication	Public Service and Liberal Professions	Domestic Service	Independent Maintenance †	Others
Poland	1931	1,114,453	505,870	425,641	38,822	68,111	36,357	28,995	10,657
%		100.0	45.4	38.2	3.5	6.1	3.3	2.6	0.9
Germany	1933	297,261	55,655	147,804	988	27,953	3,920	60,941	.....
%		100.0	18.7	49.8	0.3	9.4	1.3	20.5	
Roumania	1930	305,000	106,000	157,000	8,000	9,000	.....	.....	25,000
%		100.0	34.8	51.5	2.6	2.9			8.2*
Hungary	1930	207,295	67,879	95,844	4,126	17,354	3,128	15,420	3,544
%		100.0	32.8	46.2	2.0	8.4	1.5	7.4	1.7
Czechoslovakia	1930	152,313	33,807	71,082	3,339	12,669	2,643	27,138	1,635
%		100.0	22.2	46.7	2.2	8.3	1.7	17.8	1.1
thereof: Slovakia and Carpatho-Russia		83,333	20,671	38,577	2,420	6,900	2,050	11,191	1,524
%		100.0	24.8	46.2	2.9	8.3	2.5	13.4	1.8
Bohemia and Moravia		68,980	13,136	32,505	919	5,769	593	15,947	111
%		100.0	19.0	47.1	1.3	8.4	0.9	23.1	0.2
Palestine	1937	131,800	50,500	27,000	9,500	22,300	8,500	.....	14,000
%		100.0	38.3	20.5	7.2	16.9	6.5		10.6**
Canada	1931	61,087	20,364	23,852	1,755	3,469	3,660	.....	7,987
%		100.0	33.3	39.0	2.9	5.7	6.0		13.1**
Latvia	1930	40,717	11,838	20,021	903	5,298	838	.....	1,819**
%		100.0	29.1	49.2	2.2	13.0	2.0		4.5
Total		2,309,926	851,913	968,244	67,433	166,154	59,046	132,494	64,642
%		100.0	36.9	41.9	2.9	7.2	2.6	5.7	2.8

* Includes domestic and those not engaged in gainful occupations.
** Includes other and those not engaged in gainful occupations.
† Persons maintaining themselves without gainful work such as: pensioners, capitalists, inmates of asylums, prisons, and the like.

TABLE 2B. PROFESSIONAL STRUCTURE OF NON-JEWS IN VARIOUS COUNTRIES

Country	*Year of Census*	*Number and Percentage Engaged in Gainful Occupations Without Agriculture*	*Thereof:*						
			Industry and Handicraft	*Commerce and Credit*	*Transport and Communications*	*Public Service and Liberal Professions*	*Domestic Service*	*Independent Maintenance†*	*Others*
Poland	1931	4,139,511	2,031,799	387,602	301,715	497,848	440,843	382,033	97,671
%		100.0	49.0	9.3	7.3	12.0	10.9	9.2	2.3
Germany	1933	28,477,584	12,997,327	4,299,779	1,551,003	2,374,297	1,494,563	5,760,615	.....
%		100.0	45.6	15.1	5.5	8.3	5.3	20.2	
Roumania	1930	2,494,000	1,184,000	451,000	252,000	335,000	.....	.....	272,000*
%		100.0	47.5	18.1	10.1	13.4			10.9
Hungary	1930	1,719,474	850,865	171,446	106,900	178,458	199,075	154,020	58,710
%		100.0	49.5	10.0	6.2	10.4	11.6	8.9	3.4
Czechoslovakia	1930	4,821,415	2,490,295	488,045	286,813	324,504	334,582	792,123	105,053
%		100.0	51.7	10.1	6.0	6.7	6.9	16.4	2.2
thereof:									
Slovakia and Carpatho-Russia		620,927	256,215	45,716	49,882	69,061	68,903	95,079	36,071
%		100.0	41.3	7.4	8.0	11.1	11.1	15.3	5.8
Bohemia Moravia-Silesia		4,200,488	2,234,080	442,329	236,931	255,443	265,679	697,044	68,982
%		100.0	53.2	10.5	5.8	6.0	6.3	16.6	1.6
Palestine	1931	91,870	26,986	17,614	12,864	14,117	6,748	.....	13,541**
%		100.0	29.4	19.2	14.0	15.4	7.3		14.7
Canada	1931	2,642,398	716,430	327,631	298,522	274,598	353,369	.....	671,848**
%		100.0	27.1	12.4	11.3	10.4	13.4		25.4
Latvia	1930	370,253	152,084	43,614	39,427	66,705	38,746	.....	29,677**
%		100.0	41.1	11.8	10.6	17.0	10.5		8.0
Total		44,756,505	20,449,786	6,186,731	2,849,244	4,065,527	2,867,926	7,088,791	1,248,500
%		100.0	45.7	13.8	6.3	9.1	6.4	15.9	2.8

* Includes domestic and those not engaged in gainful occupations.
** Includes other and those not engaged in gainful occupations.
† Persons maintaining themselves without gainful work such as: pensioners, capitalists, inmates of asylums, prisons, etc.

one-third as many. This difference in proportion is second to the difference found in agriculture. In the remaining occupations the differences are not so marked. About 37% of the Jews are engaged in industry and 45.7% of the non-Jews. The liberal professions and official employees took 9.1% of the Jews and 7.2% of the non-Jews. Another striking difference is found in the category of domestic services, where the proportion of Jews was about one-third that of non-Jews.

The general statistics are informative, but they partly erase the pictures of the separate countries. In most countries, between 40 and 50% of the Jews are engaged in commerce, in Poland and Canada about 40%, and in Palestine only 20.5%.

Poland provides the highest proportion of Jews engaged in industry and handicraft—45.4%. The smallest proportion of Jews engaged in industry and handicraft was in Germany, Bohemia and Moravia. A broader line of distinction may be drawn. In the Eastern European countries between 30 and 45% of the Jews were engaged in industry and handicraft; in Western Europe only about 20%.

Palestine is prominent in the category of liberal professions and public service; here about one-sixth of the gainfully employed worked in these fields. This was partly a consequence of the fact that a growing country requires such direction, and partly because many intellectuals from Germany and other Nazi-dominated countries went to Palestine.

The more highly developed a country, the less differences there are in the occupational structure of the Jewish and non-Jewish populations; the more backward a country, the deeper the chasm between them. Germany on the one hand and Slovakia and Carpatho-Russia on the other provide a good contrast. In Germany the proportion of Jews engaged in commerce was three times that of non-Jews; in Slovakia and Carpatho-Russia it was six times as great. This is the most extreme difference between Jews and non-Jews; in other occupations it was not so great. In Roumania only 2.9% of the Jews were engaged in the liberal professions and public service, while of non-Jews, 13.4%, or four times as many, were so engaged.

Soviet Russia. The tables cited above have not covered all of European Jewry. The Jews within the Soviet Union have been omitted. For them only approximations for the year 1939 can be offered. The census figures for 1926 are outdated, and newer official statistics on the occupational structure of the Jews are not available. The approximations cited below are on the basis of Soviet data.

The Jews resident in the Soviet Union in 1939—before the annexation of the Baltic countries, of Polish districts, and of Bessarabia and Bucovina—were divided as follows:

Civil Service	450,000	or	32.2%
Liberal professions	250,000	or	17.8%
Manual labor	300,000	or	21.5%
Agriculture	100,000	or	7.1%
Cooperative or independent handicrafts	200,000	or	14.3%
Others	100,000	or	7.1%
	1,400,000	or	100%

These figures include only those gainfully employed. Inasmuch as most of the representatives of the liberal professions were also in the employ of the state, it may be said that about half of the gainfully employed Jews in the Soviet Union were in government service.

Workers, including manual laborers, agriculturists and handicraft artisans, comprise only 42.9% of the

gainfully employed, or a smaller percentage than among the Polish Jews.

These are the more detailed figures of the Jews engaged in the liberal professions in the Soviet Union:

Engineers, technicians and architects	85,000
Teachers, cultural workers, journalists and writers	76,000
Physicians	52,000
Artists, actors and musicians	17,000
Professors and scientists	7,000
Agronomists	2,000
	239,000

Comparison with the occupational structure of the non-Jewish population discloses a wide difference. About 63% of the non-Jewish population was engaged in agriculture in 1939, and only 7% of the Jewish population, or 1/9 as many. Government employees comprised only 7.5% of the gainfully employed non-Jews and 5 times as many of the Jews. The liberal professions took 17.8% of the Jewish population and only 4% of the non-Jews.

The large number of Jewish students in the Soviet Union indicates that the percentage of the Jewish population engaged in the liberal professions was still growing. Of every thousand in the population at large, the average number entering universities was:

Jews	20.4	White Russians	2.4
Russians	2.8	Ukrainians	2.0

In 1935, therefore, the Jews, according to the population percentage, had 7 times as many students as the Russians, 8 times as many as the White Russians, and 10 times as many as the Ukrainians. In 1939 the figures were probably even more favorable for the Jews.

America. In American countries, few statistics are available, except in Canada, where they are arranged according to race or religion. In the United States, privately gleaned statistics have to suffice. The following is a table for the Jewish population of Detroit:

DISTRIBUTION OF GAINFULLY EMPLOYED JEWISH WORKERS, 15 YEARS OF AGE AND OVER, BY OCCUPATIONAL GROUPS AND SEX: DETROIT, 1935

Occupational Groups	Total		Male		Female	
	Number	%	Number	%	Number	%
Manufacturing and mechanical	6,653	23.3	5,853	27.0	800	10.5
Transportation and communication	627	2.2	520	2.4	107	1.4
Trade	15,850	54.1	11,773	54.3	4,077	53.5
Public service	257	0.9	173	0.8	84	1.1
Professional service	2,884	9.5	1,604	7.4	1,280	16.8
Domestic and personal service	2,910	9.6	1,691	7.8	1,219	16.0
Agriculture and not specified	118	0.4	65	0.3	53	0.7
Total	29,299	100.0	21,679	100.0	7,620	100.0

In Detroit, which may be considered typical of large Jewish communities outside of New York city, more than half of the gainfully employed Jews are engaged in trade. Industry takes one-fourth and the liberal professions one-tenth.

In smaller cities the percentage engaged in industry is less, while the percentage engaged in trade is higher, and the liberal professions take still more. Stamford, Conn., which may be considered a characteristic smaller community, provides the following statistics:

DISTRIBUTION OF 1,434 GAINFUL JEWISH WORKERS, 16 YEARS OF AGE AND OVER, BY OCCUPATIONAL GROUPS AND SEX: STAMFORD, 1938

Occupational Groups	Total		Male		Female	
	Number	%	Number	%	Number	%
Industry	231	16.1	176	16.9	55	14.1
Trade and commerce	807	56.2	608	58.2	199	51.1
Public service	12	0.9	8	0.8	4	1.0
Professional service	193	13.5	143	13.7	50	12.9
Public utilities	2	0.1	—	—	2	0.5
Service trades	78	5.5	51	4.8	27	7.0
Unclassified	111	7.7	59	5.6	52	13.4
Total	1,434	100.0	1,045	100.0	389	100.0

Here more than 56% of the gainfully employed Jews are engaged in trade; 13.5% in the professions.

The Stamford statistics offer also interesting facts about the comparative occupational structures of the native American Jewish and foreign-born Jewish populations. The liberal professions take 18.5% of the native Americans and only 5.9% of the foreign-born, a ratio of 3 to 1. Industry takes 14.2% of the native Americans and 18.9% of the foreign-born, trade 52.8% of the native American and 61.4% of the foreign-born. Public service occupies 1.4% of the native Americans and none at all of the foreign-born.

Maurice J. Karpf offers (on page 271) interesting statistics for New York city.

OCCUPATIONAL DISTRIBUTION OF JEWISH MALE RESIDENTS OF NEW YORK CITY COMPARED WITH THE GENERAL POPULATION IN THAT CITY BASED ON THE FEDERAL CENSUS OF 1930

Occupation	Jews		General Population	
	Number	%	Number	%
Trade	4,594	34.5	230,326	21.2
Manufacturing and mechanical	4,540	34.1	361,795	33.2
Clerical	1,823	13.7	112,731	10.4
Professional service	887	6.6	79,961	7.4
Domestic and personal	748	5.6	150,112	13.8
Transportation and communication	594	4.5	124,348	11.4
Public service	133	1.0	26,165	2.4
Agriculture	—	—	1,722	.2
Extraction of minerals	—	—	431	—
Forestry and fishing	—	—	116	—
Total	13,319	100.0	1,087,707	100.0

OCCUPATIONAL DISTRIBUTION OF JEWISH FEMALE RESIDENTS OF NEW YORK CITY COMPARED WITH THE GENERAL POPULATION IN THAT CITY BASED ON THE FEDERAL CENSUS OF 1930

Occupation	Jews		General Population	
	Number	%	Number	%
Clerical	1,794	52.5	110,727	24.2
Manufacturing and Mechanical	579	16.9	89,030	19.5
Trade	514	15.0	36,573	8.0
Professional service	354	10.4	59,518	13.1
Domestic and personal	144	4.2	146,913	32.0
Transportation and communication	23	.7	13,843	3.1
Public service	9	.3	566	.1
Agriculture	—	—	51	—
Extraction of minerals	—	—	2	—
Total	3,417	100.0	457,223	100.0

A combination of both tables provides the following occupational structure:

Trade	30.5%
Clerical	21.6%
Industry	30.6%
Liberal professions	7.4%
Household and personal service	5.3%
Transportation	3.7%
Public Service	0.9%
	100.0%

If the clerical employees are divided, and three-quarters of them assumed to be in trade and commerce, and one-fourth in industry, 45 or 46% of the gainfully employed Jews in New York are seen to be engaged in trade, or 15% less than in Detroit and 18% less than in Stamford. This may be attributed to the fact that New York is the center of the clothing manufacturing industry, which contains many Jewish workers. Industry, including the clerical workers engaged in it, occupies about 36% of the gainfully employed Jews in New York, 56% more than in Detroit and more than twice as much as in Stamford.

The Karpf statistics show that the percentage of Jews engaged in trade in New York is twice that of the non-Jews. In industry the percentages are the same. The greatest difference is under the "domestic and personal" classification. Of 3,417 Jewish women, only 144, or 4.2%, were engaged in this labor, while of 457,223 non-Jewish women, 146,913, or 32%, were so engaged—eight times as many. Among men the difference is not so great; nevertheless, domestic and personal work occupies 2½ times as many non-Jewish men as Jewish men. This situation was repeated in European countries as well. Even in impoverished Poland, Jewish girls preferred to earn less in sweatshops than to enter domestic service.

In the "public service" classification there is a wide difference between the participation of Jewish and non-Jewish men. Non-Jews are occupied 2½ times as much as Jews. The statistics for the women are too small to be important.

Another source provides more detailed statistics about Jewish participation in trade and commerce in New York. In 1935 the percentage of store owners who were Jews was:

87.3% in furniture
86.8% in clothing
72.5% in food
66.3% in drugs
23.7% in drinks

Jews constituted 68.7% of the retailers and 53.2% of the wholesalers. This includes only employers. As employees Jews are lesser participants. In retailing Jews constituted only 42.3% of the employees, and in the wholesale trade only 32.3%.

In industry, in New York, Jews provided 61.2% of the employers and 33.5% of the employees. In two industries Jews provided exceptionally high percentages; in the fur industry they constituted 94.3% of the employers and 80.7% of the employees; in the clothing industry they constituted 87% of the employers and 58.3% of the employees. In metals only 13.2% of the employers were Jews and 4% of the employees.

Statistics for Boston in 1900 show that 36.7% of the gainfully employed Jews were engaged in trade, and 52.9% in industry. At that time more American Jews participated in industry. Between 1910 and 1930 a

widespread departure from industry to trade occurred. In 1900 only 2.4% of the gainfully employed Jews in Boston were engaged in the liberal professions, or 1/3 as many as among New York Jews in 1935 and 1/4 as many as among Detroit Jews in 1935. In 1900 7% of the gainfully employed Jews in Boston were engaged in domestic service; necessity drove them to participate even in this unpopular occupation.

In the United States, where Jews have absolute equality, the 20th cent. changed them from industrial workers to trade employers and to practitioners in the liberal professions. In Poland, where the Jews had practically no rights, the opposite occurred. The following table shows the comparative development, in Poland, of Jews and non-Jews in trade and industry, between 1921 and 1931:

POLAND. JEWS AND NON-JEWS IN COMMERCE AND INDUSTRY (1921 AND 1931)

Year	Percentage of All Jews Engaged in Gainful Occupations	Percentage of Total Engaged in Gainful Occupations	Percentage of All Non-Jews Engaged in Gainful Occupations	Percentage of Total Engaged in Gainful Occupations
		Commerce		
1921	39.4	62.2	8.2	37.8
1931	38.2	52.3	9.3	47.7
		Industry		
1921	36.6	22.2	42.8	77.8
1931	45.4	19.9	49.0	80.1

The number of Jews engaged in trade fell from 39.4% in 1921 to 38.2% in 1931, while among non-Jews the percentage increased from 8.2% to 9.3%. In 1921 Jews constituted 62% of those engaged in trade in Poland; in 1931 only 52.37, and in 1938 only 48%. During the years just before the outbreak of the second World War the participation of non-Jews in trade grew especially fast.

The comparative participation of Jews in industry also dropped because the absolute increase of non-Jews in it was marked. But the number of Jews engaged in industry increased. In 1921 only 36.6% of the gainfully employed Jews were in industry; in 1921, 45.4%.

Table 3 shows the proportion of Jews in various occupations at various periods.

Jewish participation in trade was (1942) decreasing in all countries except Canada. The decrease was especially marked in Germany, where 7.5% of those engaged in trade in 1907 were Jews and only 3.3% in 1933—less than half. In Czechoslovakia Jewish participation, within nine years, dropped from 16.6% to 12.7%, or by one-fourth.

The comparative participation of Jews in industry also decreased everywhere, except in Canada, and the same was true of the liberal professions. This is explained by the increase of non-Jewish urban populations and their urge to enter Jewish occupations—trade, the liberal professions, and handicrafts.

Africa. The following table offers the occupational structure of the Jews of Tripoli:

TABLE 3. PERCENTAGE OF JEWS AMONG THOSE ENGAGED IN GAINFUL OCCUPATIONS IN VARIOUS COUNTRIES

Country	*Year of Census*	*Of 100 Engaged in Gainful Occupations*			*Jews Were in:*				
		All Without Agriculture	*Industry and Handicraft*	*Commerce and Credit*	*Transport Communication*	*Public Service Liberal Professions*	*Personal and Domestic Service*	*Independent Maintenance†*	*Others*
Poland	1921	25.3	22.2	62.2	10.2	12.4	16.7	17.1	11.1
	1931	21.2	19.9	52.3	11.4	12.0	7.6	7.0	9.8
Germany	1895	1.7	0.6	7.5	0.1	1.5	...	...	1.8
	1910	1.3	0.6	5.9	0.1	1.6	...	...	0.8
	1933	1.0	0.4	3.3	0.1	1.2	0.3	1.0	...
Hungary	1920	13.0	8.8	40.6	5.7	10.3	2.4	10.6	5.1
	1930	10.8	7.4	35.8	3.7	8.9	1.5	9.1	5.4
Czechoslovakia	1921	3.4	1.6	16.6	1.4	4.0	1.1	3.6	3.4
	1930	3.1	1.3	12.7	1.2	3.8	0.8	3.3	1.5
thereof: Slovakia and Carpatho-Russia	1921	12.0	8.3	54.9	4.0	10.1	3.4	9.8	6.9
	1930	11.8	7.5	45.9	4.6	9.1	2.9	10.5	4.1
Bohemia, Moravia, Silesia	1921	1.9	0.7	9.5	0.8	2.5	0.4	2.6	1.3
	1930	1.6	0.6	6.8	0.4	2.2	0.2	2.2	0.2
Canada	1921	1.9	2.3	5.1	0.5	0.9	0.5	...	1.0
	1931	2.3	2.7	6.8	0.6	1.2	1.0	...	1.2

† Consists of persons maintaining themselves independently without gainful work, such as pensioners, capitalists, inmates of asylums, prisons and the like.

PROFESSIONAL STRUCTURE OF THE JEWISH POPULATION IN TRIPOLI IN 1931

Occupation	Jews		Non-Jews	
	Absolute	%	Absolute	%
Industry and handicraft	2,130	46.2	7,373	58.9
Commerce and credit	1,465	31.7	1,663	13.3
Transport and communication	142	3.1	1,022	8.2
Public service and liberal professions	369	8.0	2,144	17.1
Domestic	506	11.0	318	2.5
Total	4,612	100.0	12,520	100.0

It is remarkable that the occupational structure of the Jewish communities in Tripoli, which have been isolated from their European counterparts for centuries, is similar to that of the latter. The percentage of artisans is larger than the percentage of traders, but the same was true in Poland. In only one classification do they differ from the European communities: the number of servants totals 11%, 4 times the percentage found among non-Jews.

The following table shows the proportion of Jews engaged in various occupations in 1931:

JEWS AS COMPARED TO THE TOTAL POPULATION ENGAGED IN GAINFUL OCCUPATIONS: TRIPOLI, 1931

Occupations	Engaged in Gainful Occupations		
	Total	Jews	
		Absolute	%
Agriculture	1,695	13	0.8
Industry and handicraft	9,503	2,130	22.4
Commerce and credit	3,128	1,465	46.8
Transport and communication	1,164	142	12.2
Public service and liberal professions	2,513	369	14.7
Domestic Service	824	506	61.4
Grand Total	18,827	4,625	24.6

These figures also resemble European records. The Jews of Tripoli constituted more than half of the gainfully employed population engaged in trade and more than 1/5 of those engaged in industry and handicrafts. They constituted approximately one-seventh of those engaged in the liberal professions and civil service.

A few statistics are available for the district of Constantine, in the French North African colony of Algeria. In 1930 there were 22,929 Jews in the district, of whom 6,297, or 28%, were gainfully employed. This is a very low proportion. The city of Constantine, in 1930, had 11,921 Jews, of whom 3,735, or 31.5%, were gainfully employed. In the city of Constantine there were the following Jewish artisans:

Tailors	381	Mechanics	36
Shoemakers	206	Blacksmiths	32
Jewelers	141	Electricians	14
Barbers	132	Miscellaneous	178
Carpenters	158		
Masons	108	Total	1,428
Printers	42		

This means that 38.2% of all the gainfully employed Jews were artisans, which is approximately the percentage found in European cities. Also, the list is headed by clothing workers, again a characteristic common to all Jewish communities.

Maurice Eisenbeth, from whose *Le judaïsme nord-africain* (1931) the statistics are taken, says that the Jewish community of Constantine underwent a great evolutionary development after the end of Turkish rule (1837). The Jews of the city were then either tailors or traders; now they participate in all the professions, including law, medicine, engineering and banking.

Of 786 gainfully employed Jewish women in Constantine, 520, or ⅔, were domestic servants. Dressmaking occupied 164, or 20.9%. About 87% of the Jewish women were engaged in these two professions, but there were also some midwives, dentists, and one lawyer.

Class structure. Tables 4A and 4B (on page 274) show the class structure of Jews and non-Jews in various European countries. More than 54% of the Jews are "independents" and only more than 13% of the non-Jews, or ¼ as many. Jews are therefore less varied than non-Jews in class structure. But the majority of these Jewish "independents" were petty traders or poor artisans, constituting a large mass of petit bourgeoisie, frequently earning less than workers, certainly less than qualified workers. In Poland, out of 693,160 Jewish independents, only 75,362, or 10.9%, had employees. The rest, or 81.1% of the independents, had no assistants. And even among the 10.9%, there were many who employed only one worker in their shops, or one assistant in their stores.

White-collar proletarians included 15.3% of the Jews and 17.9% of the non-Jews, about the same proportion. In manual labor the difference is marked. Only 22.9% of the gainfully employed Jews are so occupied and 50.5% of the non-Jews, or twice as many. Unskilled labor, which makes up a large part of the final classification "unknown," occupied twice as many non-Jews as Jews.

But Jews have different social classifications in different countries. Manual labor engaged the following percentages:

Jews in Hungary	32.3%
Jews in Poland	26.8%
Jews in Slovakia and Carpatho-Russia	16.8%
Jews in Germany	7.8%
Jews in Bohemia and Moravia	5.7%

Six times as many Hungarian Jews were manual laborers as Bohemian and Moravian Jews, and four times as many Hungarian as German Jews. In Poland five times as many Jews were manual laborers as in Bohemia and Moravia, and three and a half times as many as in Germany.

On the other hand, in the classification of clerks the Jews of Bohemia and Moravia head the list, with more than a third of the gainfully employed Jews engaged in this work—four times as many as in Poland. German Jews also had a large number of white-collar proletarians. The belief that all of German Jewry consisted of middle-class elements was not true. 36.4% of them were proletarians (clerks and workers). However, this was less than half the percentage found among non-Jews. Besides, 47.8%, or almost one-half, of the non-Jews in Germany were manual laborers, and 7.8%, or about one-thirteenth, of the Jews. In Poland there was also a substantial difference, but not quite so great—59.2% of the gainfully employed non-Jews and 26.8% of the Jews, a ratio of more than two to one.

Table 5 (on page 275) shows the percentage of Jews in the various classes in the several countries under discussion. Of all the independents in trade, Jews constitute the following percentages:

In Poland	65.4%
In Carpatho-Russia	57.3%
In Hungary	41.9%
In Bohemia and Moravia	8.2%
In Germany	5.5%

TABLE 4A. SOCIAL STRUCTURE OF THE JEWISH POPULATION IN VARIOUS COUNTRIES ENGAGED IN GAINFUL OCCUPATIONS (EXCLUDING AGRICULTURE)

Country	*Year of Census*	*Total*	*Independent*	*Clerks*	*Workers*	*Unknown*
Poland	1931	1,114,453	693,160	91,168	299,181	30,944
%		100.0	62.2	8.2	26.8	2.8
Germany	1933	297,268	128,036	85,056	23,228	60,948
%		100.0	43.1	28.6	7.8	20.5
Hungary	1930	207,295	72,470	52,548	66,857	15,420
%		100.0	35.0	25.3	32.3	7 4
Czechoslovakia	1930	152,343	64,275	42,944	17,986	27,138
%		100.0	42.2	28.2	11.8	17.8
thereof:						
Slovakia and Carpatho-Russia		83,333	38,978	19,146	14,018	11,191
%		100.0	46.8	23.0	16.8	13.4
Bohemia, Moravia, Silesia		69,010	25,297	23,798	3,968	15,947
%		100.0	36.7	34.5	5.7	23.1
Palestine (with agriculture, estimate)	1937	164,800	53,800	75,000	22,000	14,000
%		100.0	32.6	45.5	13.4	8.5
Total*		1,771,359	957,941	271,716	407,252	134,450
%		100.0	54.1	15.3	22.9	7.9

* Excluding Palestine.

In the comparatively undeveloped countries, commercially speaking, Jews make up two-thirds of the independent traders (Poland) or more than a half (Carpatho-Russia). In the highly commercialized countries, the proportion is less; Germany shows only 5.5%. The same is true of industry and handicraft. Of all the independents in industry and handicraft, Jews constituted:

In Poland	35.6%
In Carpatho-Russia	16.0%
In Hungary	10.6%
In Bohemia and Moravia	1.8%
In Germany	1.3%

Tables 6A and 6B give the class structure of Jews and non-Jews in trade and commerce. Of the total number of Jews engaged in trade, 71% are independents, and

TABLE 4B. SOCIAL STRUCTURE OF THE NON-JEWISH POPULATION IN VARIOUS COUNTRIES ENGAGED IN GAINFUL OCCUPATIONS (EXCLUDING AGRICULTURE)

Country	*Year of Census*	*Total*	*Independent*	*Clerks*	*Workers*	*Unknown*
Poland	1931	4,139,511	753,666	546,964	2,449,876	389,005
%		106.0	18.2	13.2	59.2	9.4
Germany	1933	28,477,584	3,703,657	5,399,285	13,614,027	5,760,615
%		100.0	13.0	19.0	47.8	20 2
Hungary	1930	1,719,474	283,017	189,272	1,093,115	154,070
%		100.0	16.4	11.0	63.6	9.0
Czechoslovakia	1930	4,821,415	590,252	866,281	2,572,759	792,123
%		100.0	12.2	18.0	53.4	16.4
thereof:						
Slovakia and Carpatho-Russia		620,927	81,935	122,149	321,764	95,079
%		100.0	13.2	19.7	51.8	15.3
Bohemia, Moravia, Silesia		4,200,488	508,317	744,132	2,250,995	697,044
%		100.0	12.1	17.7	53.6	16.6
Palestine	1937	.....	.....	.....	.....	.....
Total		39,157,984	5,330,592	7,001,802	19,729,777	7,095,813
%		100.0	13.7	17.9	50.5	17.9

TABLE 5. PERCENTAGE OF JEWS IN VARIOUS SOCIAL CLASSES

Country	*Year of Census*	*In All Classes Without Agriculture % of Jews among:*			*Industry*			*Commerce*			*Public Service and Liberal Professions*		
		Independent	*Clerks*	*Workers*	*Independent*	*Clerks*	*Workers*	*Independent*	*Clerks*	*Workers*	*Independent*	*Clerks*	*Workers*
Poland	1931	47.9	14.3	10.9	35.6	19.7	12.9	65.4	30.3	23.1	43.7	10.3	5.1
Germany	1933	3.3	1.6	0.2	1.3	1.4	0.2	5.5	3.0	0.3	6.0	0.8	0.3
Hungary	1930	20.4	21.7	5.8	10.6	33.0	4.8	41.9	47.7	24.4	34.2	7.4	3.1
Czechoslovakia	1930	9.8	4.7	0.7	4.6	3.5	0.5	16.8	12.1	3.1	14.9	2.8	1.1
thereof: Carpatho-Russia		32.2	13.6	4.2	16.0	13.9	4.0	57.3	40.6	16.6	29.6	7.4	3.7
Bohemia, Moravia, Silesia		4.7	3.1	0.2	1.8	2.5	0.1	8.2	7.8	1.0	10.6	1.5	0.5

TABLE 6A. COMMERCE: SOCIAL STRUCTURE OF THE JEWS

Country	*Year of Census*	*Total*	*Independent*	*Clerks*	*Workers*
Poland	1931	425,641	358,147	25,948	41,546
%		100.0	84.1	6.1	9.8
Germany	1933	147,804	92,353	51,852	3,599
%		100.0	62.5	35.1	2.4
Hungary	1930	95,844	41,140	27,579	27,125
%		100.0	42.9	28.8	28.3
Czechoslovakia	1930	71,082	42,422	25,805	2,855
%		100.0	59.7	36.3	4.0
thereof: Slovakia and Carpatho-Russia		38,577	25,184	11,342	2,051
%		100.0	65.3	29.4	5.3
Bohemia, Moravia, Silesia		32,505	17,238	14,463	804
%		100.0	53.0	44.5	2.5
Total		811,453	576,484	156,989	77,980
%		100.0	71.0	19.4	9.6

TABLE 6B. COMMERCE: SOCIAL STRUCTURE OF THE NON-JEWS

Country	*Year of Census*	*Total*	*Independent*	*Clerks*	*Workers*
Poland	1931	387,602	189,871	59,693	138,038
%		100.0	49.0	15.4	35.6
Germany	1933	4,299,779	1,588,821	1,675,306	1,035,652
%		100.0	36.9	39.0	24.1
Hungary	1930	171,446	57,122	30,286	84,038
%		100.0	33.3	17.7	49.0
Czechoslovakia	1930	488,045	210,708	187,793	89,544
%		100.0	43.2	38.5	18.3
thereof: Slovakia and Carpatho-Russia		45,716	18,805	16,609	10,302
%		100.0	41.2	36.3	22.5
Bohemia, Moravia, Silesia		442,329	191,903	171,184	79,242
%		100.0	43.4	38.7	17.9
Total		5,346,872	2,046,522	1,953,078	1,347,272
%		100.0	38.3	36.5	25.2

only 38.3% of the non-Jews, or almost half as many. This is to be explained by the fact that even in those countries where major commerce is in Jewish hands, there are a large number of small shopkeepers. In Poland the number of small shopkeepers and market stall owners was especially large. Of every hundred

TABLE 7A. INDUSTRY: SOCIAL STRUCTURE OF THE JEWS

Country	*Year of Census*	*Total*	*Independent*	*Clerks*	*Workers*
Poland	1931	505,870	269,193	20,940	215,737
%		100.0	53.2	4.1	42.7
Germany	1933	55,655	22,099	18,869	14,687
%		100.0	39.7	33.9	26.4
Hungary	1930	67,879	20,547	14,694	32,638
%		100.0	30.3	21.6	48.1
Czechoslovakia	1930	33,807	15,261	8,205	10,341
%		100.0	45.1	24.3	30.6
thereof:					
Slovakia and Carpatho-Russia		20,671	9,999	2,701	7,971
%		100.0	48.4	13.1	38.5
Bohemia, Moravia, Silesia		13,136	5,262	5,504	2,370
%		100.0	40.1	41.9	18.9
Total		663,211	327,100	62,708	273,403
%		100.0	49.3	9.5	41.2

gainfully employed Jews in trade in Poland, more than 84 were independent, while among non-Jews the percentage was only 49. Even in Germany, where Jews participated widely in large and moderate-scale commerce, 62.5% of those engaged in trade were "independent"; among non-Jews only 36.9%. The same situation is repeated, without exception, in all other countries. The more backward a country, the more "independent" the Jews are who are engaged in trade. But this is a nominal, unfortunate independence, enjoyed by the many market stall keepers, who earned so little that on Jewish holidays they turned to charity.

The reasons for this condition are to be found not only in certain objective causes, but also in the avowed desire of the Jew to be on his own, to earn less, if necessary, but not to be dependent on an employer. Under circumstances in which the non-Jew remains in the employ of someone else, the Jew breaks away to open his own store or stall. The Jew finds it easier, too, to raise the small amount of capital needed for such a venture; he can borrow from a relative or from a cooperative loan association. Partly for this reason, there are half as many clerks among Jews as among non-Jews, and one-third as many ordinary employees in trade. The same is true in industry and handicraft.

Tables 7A and 7B show the class structure of Jews and non-Jews in industry and handicraft. Among Jews the independents in industry total 49.3% of those engaged in it and among non-Jews only 14.8%, or less than one-third as many. Manual labor occupies 41.2% of the Jews and 76.1% of the non-Jews. This situation occurs in every country which is studied, and is evidently repeated throughout the world. The second of the usual manifestations also repeats itself everywhere —the richer a country, the smaller the number of independents among Jews. But among workers the exact opposite is true. In Hungary, of every 100 Jews engaged in industry, 48 are manual laborers, in Poland 42.7, in Slovakia and Carpatho-Russia 38.5, in Germany only 26.4, and in Bohemia and Moravia 18.9.

TABLE 7B. INDUSTRY: SOCIAL STRUCTURE OF THE NON-JEWS

Country	*Year of Census*	*Total*	*Independent*	*Clerks*	*Workers*
Poland	1931	2,031,799	487,018	85,263	1,459,518
%		100.0	24.0	4.2	71.8
Germany	1933	12,997,327	1,740,946	1,331,627	9,924,754
%		100.0	13.4	10.2	76.4
Hungary	1930	850,865	172,764	29,843	648,258
%		100.0	20.3	3.5	76.2
Czechoslovakia	1930	2,490,295	319,597	227,159	1,943,539
%		100.0	12.8	9.1	78.1
thereof:					
Slovakia and Carpatho-Russia		256,215	52,415	16,725	187,075
%		100.0	20.5	6.5	73.0
Bohemia, Moravia, Silesia		2,234,080	267,182	210,434	1,756,464
%		100.0	12.0	9.4	78.6
Total		18,370,286	2,720,325	1,673,892	13,976,069
%		100.0	14.8	9.1	76.1

Data on clerks in industry are interesting. Among the Jews in Germany, more than one-third of those engaged in industry were clerks, but among the Jews in Poland only 4.1%. Here certain basic differences in regional Jewry manifest themselves. In Eastern Europe the Jewish proletariat consists of manual laborers, in Western Europe of white-collar proletarians. The Jews of Germany were more widely variegated than the impoverished Jews of Poland. Combining the two proletarian groups (workers and clerks) in the tables, one finds that 60.3% of the Jews in Germany were proletarians and only 46.8% of the Jews of Poland. This can be explained by the fact that in Poland the independents earned much less than the employees in Germany. In Poland there were many poor artisans who were classified as independents. The same is true in comparing the Jews of Carpatho-Russia with those of Bohemia and Moravia. Among the Jews of Carpatho-Russia there were fewer proletarians (workers and clerks), but among the Jews of Bohemia and Moravia there were many clerks, probably of high-salary standing, and in Carpatho-Russia there were a large number of impoverished artisans.

The concept of a proletarian as a person who lives on wages and not on his own capital permits of varied inclusion. A bank executive who lives on wages is a proletarian, like the night-watchman in the same bank. The engineer in a factory is a proletarian, living on wages, like the unskilled laborer in the factory's courtyard. Classifications of proletarians and employers derived from wage livelihood are not as illuminating as they should be, but no other statistics are available.

The social structure of the Jews in the United States must again be studied from privately-gathered information. Detroit Jewry is studied in the statistics which are given below:

DISTRIBUTION OF GAINFULLY EMPLOYED JEWISH WORKERS, 15 YEARS OF AGE AND OVER, BY SOCIAL-ECONOMIC CLASSES AND SEX: DETROIT, 1935

Social-Economic Classes	Total		Male		Female	
	Number	%	Number	%	Number	%
Professional persons	2,259	7.6	1,474	6.8	785	10.3
Proprietors, managers and officials	7,541	26.8	7,175	33.1	366	4.8
Clerks and kindred workers	11,873	39.1	6,829	31.5	5,044	66.2
Skilled workers and foremen	2,480	8.9	2,450	11.3	30	0.4
Semi-skilled workers	4,315	14.8	3,187	14.7	1,128	14.8
Unskilled workers	831	2.8	564	2.6	267	3.5
Total	29,299	100.0	21,679	100.0	7,620	100.0

The combination of the last four categories—all of them proletarians—shows that they constitute 65.6% of the gainfully employed Jews in the city. Even among the professionals there may be employees, such as dental technicians, nurses, and teachers. This would bring the percentage of Jews in Detroit who derive a livelihood from wages to about 68 or 69%. This percentage approaches the percentage of proletarians in the general population of the United States, among whom the proletarian elements constituted 75 or 76% of the gainfully employed. The difference manifests itself, however, in the respective structures of the proletarian classes among the Jews and the non-Jews. Among non-Jews about 12% of the proletarians are engaged in domestic service; among Jews this category hardly exists. Among non-Jews about 15% are agricultural workers, another category which is almost non-existent among the Jews. About one-fourth of the proletarians, from the categories of lowest rank, are not found among the Jews. Another difference lies in the fact that among non-Jews about 40% of the proletarians are engaged in industry and 30% in trade, while among Jews 70 or 75% of the proletarians are in trade and 20 or 25% in industry. Moreover, Jews are not engaged in heavy industry, but mostly in light and medium industry, while non-Jews are engaged in heavy industry. An example of a smaller Jewish community is found in Buffalo.

DISTRIBUTION OF 5,659 GAINFULLY EMPLOYED JEWISH WORKERS, BY SOCIAL-ECONOMIC CLASSES AND SEX: BUFFALO, 1938

Social-Economic Classes	Total		Male		Female	
	Number	%	Number	%	Number	%
Professional persons	809	14.3	638	14.3	171	14.1
Proprietors, managers and officials	1,465	25.9	1,430	32.2	35	2.9
Clerks and kindred workers	2,015	35.6	1,069	24.0	946	77.9
Skilled workers	919	16.3	888	20.0	31	2.5
Semi-skilled workers	171	3.0	163	3.7	8	0.7
Unskilled workers	182	3.2	171	3.8	11	0.9
Unclassified and others	98	1.7	88	2.0	12	1.0
Total	5,659	100.0	4,445	100.0	1,214	100.0

The unification of the same four categories (clerks, skilled workers, semi-skilled workers, and unskilled workers) shows only 58.1% of proletarians. The smaller the Jewish community, the smaller the percentage of proletarians. Even the structure of the Jewish proletarian class is different in smaller communities, where the percentage of commercial clerks is larger than in larger communities.

In Canada, where the count is official, the following condition obtained in 1931:

George Wolf

PERCENTAGE DISTRIBUTION OF GAINFULLY EMPLOYED JEWISH WORKERS, 10 YEARS OF AGE AND OVER, BY SOCIAL-ECONOMIC CLASSES AND SEX: CANADA, 1931

Social-Economic Classes	Total	Male	Female
Professional persons	5.1	5.2	4.4
Proprietors, managers and officials	24.7	30.3	5.9
Clerks and kindred workmen	30.3	24.3	50.2
Skilled workers	13.8	16.9	3.4
Semi-skilled workers	20.4	17.6	29.6
Unskilled workers	5.7	5.7	6.5
Total	100.0	100.0	100.0

The four proletarian groups here total more than 70% of the gainfully employed. But the large proportion of semi-skilled and unskilled workers indicates that the Jews of Canada are poorer than the Jews of the United States.

An approximation of the number of proletarians among the Jews throughout the whole world in 1939 would present the structure of the Jews before the outbreak of the second World War, a period during which rumor tried to depict the Jews as constituting a capitalist bourgeoisie. The approximate number of proletarians of all categories among the Jews was:

In United States	1,000,000	In France	50,000
In Soviet Russia	1,000,000	In the rest of Europe	30,000
In Poland	450,000	In Canada	70,000
In Palestine	125,000	In South America	100,000
In Hungary	100,000	Elsewhere	150,000
In Roumania	125,000		
In Czechoslovakia	70,000	Total	3,320,000
In England	50,000		

In the statistics for the Soviet Union, the liberal professions were included, for most of the Jews engaged in such professions are government employees. In the United States the minimum figures were taken. Of the five million Jews in the United States, at least two million, or 40%, are in all probability gainfully employed. Fifty per cent of this figure, or 1,000,000, were relegated to the proletarian category, although such detailed statistics as are available indicate that the percentage is higher.

Few statistics are to be had as to the structure of the Jewish proletarian class. Some official material is available for Poland, and it may be considered typical for East European countries.

JEWISH AND NON-JEWISH WORKERS IN POLAND

Occupation	Of 100 Workers		Average Weekly Wages (Zlotys)
	Jewish	Non-Jewish	
Handicraft	58.7	33.2	18.4
Commerce and transport	18.7	12.5	22.5
Home-workers	9.2	1.9	14.0
Small industry	8.9	9.6	22.8
Industry	3.8	23.0	27.4
Mining	0.4	8.4	37.7
Electric works, water and railway factories	0.3	8.9	40.9
Foundry	—	2.5	46.2

This small table is sententious; it removes some of the confusion from the concept of proletarianism. The number of workers earning less than 20 zlotys ($4.00) per week constituted 67.9% of the Jewish proletarians and only 35.1% of the non-Jews, almost half as much. Occupations which paid more than 35 zlotys engaged only 0.7% of the Jews, while 19.8% of the non-Jewish proletarians belonged to this aristocracy. Almost one-fifth of the non-Jews were in the highest wage category, and not even 1% of the Jews.

The whole proletarian structure is different among Jews from the status among non-Jews. A proletarian engaged in trade or handicraft is psychologically close to the petit-bourgeoisie; a small bit of capital and he opens his own store or shop. The possibility of making this change influences the Jewish proletarian long before it becomes a reality. But the non-Jewish proletarian, employed in a large factory or mine, can not dream of establishing the one or buying the other, and the result is that his proletarian mentality is stabilized and rooted. The last four groups in our table constitute the category of proletarians who must consider themselves sentenced to perpetual proletarianism. Non-Jews have 42.8% of their proletarians in this group; Jews only 4.5%, or one-ninth as many.

During the third and fourth decades of the 19th cent. the condition of the Jews in Germany and Poland aroused a great deal of interest. Table 8, compiled in 1933, after the establishment of the National Socialist (Nazi) state, offers a thoroughly objective view of the participation of the Jews of Germany in liberal professions. The table includes 22 occupations, and in all of them Jews constituted little more than 2%. In only three occupations did Jews constitute more than 10%—law (16.3%), patent representation (13.3%), and medicine (10.9%). Jews contributed 2.6% of the professors and only 0.9% of the instructors. Among judges and state attorneys they constituted only 2.8%, in pharmacy 3.6%, in literature and journalism 5.1%.

Of the public school teachers, who influence the population extensively, Jews constituted only 0.5%, which was less than the percentage of Jews in the population. In engineering and technical work the percentage was only 0.7. It must be added that the statistics do not include baptized Jews. The inclusion of the latter group would have increased the percentage somewhat, but not greatly.

Statistics offer only quantitative information. The editor of the *Frankfurter Zeitung* is counted as a literary unit, and also the editor of a provincial sheet that wields no influence at all. But the three most important newspapers in Germany—the *Frankfurter Zeitung*, the *Berliner Tageblatt* and the *Vossische Zeitung*, the staffs of which were largely Jewish, had more political weight and cultural influence than a thousand provincial newspapers edited by "Aryans." This influence attracted more attention than the mere number of Jewish editors and journalists. Besides, the Jewish intellectuals were concentrated in the larger cities, where their proportion was more conspicuous.

Table 8 includes only the intellectual professions, and also those intellectual categories which were government-employed, like judges, district attorneys and professors. A study of the Jews in government employ, according to the census of 1925, gives a picture of the status of the Jews of Germany, long before they were aware of the Hitlerian terror hanging over their heads.

Of 168,993 upper grade employees in the postal and telegraph division, in 1925, only 156, or 0.09%, were Jews. Of 247,604 upper grade railroad employees, 113, or 0.05%, were Jews. Of 344,831 employees in the departments of administration and justice, 1,474, or 0.43%, were Jews. Of 201,643 teachers, 1,927, or 0.96%, were Jews. Most of these teachers were employed in Jewish schools. Of 73,644 employees in the medical category (physicians and other personnel in hospitals

TABLE 8. JEWS IN GOVERNMENT SERVICE AND IN THE LIBERAL PROFESSIONS IN GERMANY (1933).

Profession	*Total*	*Number of Jews*	*Percentage of Total*
Lawyers and notaries	18,641	3,030	16.3
Patent representatives	595	79	13.3
Physicians	51,067	5,557	10.9
Dentists	12,120	1,041	8.6
Stage directors	1,070	60	5.6
Legal advisors	3,058	165	5.4
Journalists and writers	17,277	872	5.1
Private teachers	10,730	461	4.3
Pharmacists	18,220	657	3.6
Stage entertainers	23,694	703	3.0
Judges and district attorneys	10,359	286	2.8
Professors	7,272	192	2.6
Solicitors	14,683	367	2.5
Painters and sculptors	14,750	360	2.4
Chemists and laboratory technicians	31,013	715	2.3
Dental technicians	30,981	653	2.1
Musicians	93,861	1,915	2.0
Veterinarians	6,307	98	1.6
Religious functionaries	40,165	434	1.1
Instructors	37,505	317	0.9
Engineers and technicians	202,574	1,443	0.7
Elementary and secondary school instructors	251,102	1,323	0.5
Total	896,984	20,728	2.3

and similar therapeutic institutions), 1,326 were Jews, or barely 1.80%. This was the only category in which the participation of Jews was greater than the percentage of Jews in the population.

In general, Jews were not overly prominent, quantitatively, in economic life, but there were branches in which they concentrated and were conspicuous, especially in certain cities. To all employed in banking, for instance, Jews contributed only 3% of the participants. But of the owners of private banks, Jews constituted 52.3% in 1928 and 48.1% in 1930. In Frankfort, 81% of all the private bankers were Jews; of the 58 private banks in Frankfort, 47 belonged to Jews in 1930. Of 9,984 textile wholesale houses, 3,938, in 1930, belonged to Jews, or 39.5%. In Berlin, however, Jews owned 61.5% of the wholesale textile houses, in Breslau 74.9%, in Frankfort 69.5% and in Offenbach 89.9%.

Even more conspicuous was the concentration in Vienna. Of 180,000 Jews in Austria in 1938, about 165,000 lived in Vienna. But 62% of the lawyers were Jews, 62.7% of the dentists, 47.2% of the physicians and 28.6% of the professors. Including baptized Jews, the figures would be much higher.

The groups mentioned above were conspicuous and fed the anti-Semitic accusations that Jews were not engaged in productive occupations, as if the healing of the sick and the teaching of students were unproductive occupations. But these groups constituted only a small minority of the Jews in Vienna. In the side streets of Vienna were the Jewish working elements. In 1938 there were 25,898 Jewish shops in Vienna; of them 13,046 were handicraft workshops and 10,992 trade or commercial establishments. There were more artisans than traders. Of the trade establishments, 2,076 were wholesale, or only about one-fifth. The rest were small stores. There were only 85 Jewish banks. Of 13,046 Jewish handicraft workshops, 4,500 housed locksmiths, blacksmiths and glaziers, there were 1,840 tailoring establishments, and 1,106 were dressmaking houses. There were 426 Jewish watchmakers and jewelers and 398 shoemakers.

Economically, the Jews of Germany, Austria and the Sudeten territories were, in 1942, 100% liquidated. In 1933 there were about 750,000 Jews in these countries; in 1942 the 180,000 left there were engaged in something approaching slave labor. The total capital of the German Jews was about 15 billion marks, or about 4 billion dollars, according to the 1932 exchange. Including the wealth of the Austrian and Sudeten Jews, the capital of the Jews totalled about 20 billion marks, or more than 5 billion dollars. Five or ten percent remained in the hands of the Jews, and even less than that was transported out of the country.

In Poland, out of 52,234 upper grade employees in the government departments of administration and justice, only 1,228, or 2.3%, were Jews—one-fourth the percentage of the Jews in the country, according to the census of 1931. The figures for 1939 were certainly smaller. Of 42,432 upper grade employees in the communities, 1,384, or 3.3%, were Jews—one-eighth the percentage of Jews in urban populations. Of the 39,309 postal employees in Poland, there were only 307 Jews, or 0.7%. Of 194,171 railroad employees, only 700, or 0.3%, were Jews. Of 4,432 upper grade police employees in 1931, only 48, or about 1%, were Jews. Of 37,702 lower grade police employees, 26, or 0.08%, were Jews.

See also: ARTISANS; GUILDS; HANDICRAFTS; LABOR; NEEDLE TRADES; PROLETARIAT; the statistics given in the articles on the various countries.

JACOB LESTSCHINSKY.

Lit.: The official statistical publications of Germany, Austria, Poland, Hungary, Czechoslovakia and Soviet Russia; Fauman, S. Joseph, "The Jews in the Waste Industry in Detroit," *Jewish Social Studies,* vol. 3, No. 1 (Jan., 1941); *Patterns of Jewish Occupational Distribution in the United States and Canada* (1940; Report No. 6 of the Jewish Occupational Council); Karpf, Maurice J., *Jewish Community Organization in the United States* (1938); Koenig, Samuel, "The Socio-Economic Structure of an American Jewish Community," in *Jews in a Gentile World* (1942); Rosenberg, Louis, *Canada's Jews* (1939; published by the Bureau of Social and Economic Research of the Canadian Jewish Congress); Israel, Edward L., "Occupations of Jews," *Central Conference of American Rabbis Year Book,* vol. 36 (1926) 247-82; Brawer, *Galizien, wie es zu Österreich kam* (1910); Jost, Isaak Markus, *Neuere Geschichte der Israeliten* (1846-47); *Jüdische Statistik* (1903; published by the Bureau für Statistik der Juden, Berlin); Lestschinsky, Jacob, *Das wirtschaftliche Schicksal des deutschen Judentums* (1932); Nossig, Alfred, *Materialen zur Statistik des jüdischen Stammes* (1887); *Allgemeine Zeitung des Judentums* (1837-55); Schipper, I., "Die galizische Judenschaft in den Jahren 1772-1848," *Neue jüdische Monatshefte,* fascicle 9/10; Segall, Jacob, *Die beruflichen und sozialen Verhältnisse der Juden in Deutschland* (1912); Wolf, Gerson, *Die Juden* (1883); *Zeitschrift für Demographie und Statistik der Juden* (1905-27); Lestschinsky, Jacob, *Dos Sovietishe Identum* (1941); idem, "Yiddishe Ekonomik," *Allgemeine Entziklopedia der Yiddn,* vol. 1 (1939); idem, "Di Entviklung fun Iddishen Folk far di Letzte Hundert Yor," *Shriften far Ekonomik und Statistik* (1928; containing a wealth of bibliography); idem, "Dos Sotziale Panim fun Amerikaner Yidentum," *Yivo Bletter,* March-April, 1941, and May-June, 1941; idem, "Der Yiddisher Proletariat in Poilen," *ibid.,* Jan.-Feb., 1940; idem, "Der Yiddisher Handel in di Shtett fun Poilen," *Yiddishe Ekonomik,* Sept.-Oct., 1938; idem, *Dos Iddishe Folk in Tziffern* (1921); idem, "Berufe und soziale Struktur der Juden Ost- und Mitteleuropas," *Yivo Ekonomishe Shriftn,* vol. 1 (1928) 191-210; *Tzeitshrift far Yiddishe Geshichte Demographie und Ekonomik,* vols. 2 to 3 (Minsk, 1928); Eisenbeth, Maurice, *Le judaïsme nord-africain;* Balaban, M., *Dzieje Zydow w Galizyi i w rzeczpospolitej krakowskiej 1772-1868* (1914; on the condition of the Jews in Galicia); Bruckus, B., *Professionalni Sostav Yevreyskago Nasseleniya* (Professional Structure of the Jewish People; St. Petersburg, 1908); Gessen, U., *Yevrey v Rossii* (*St. Petersburg,* 1906); idem, *Historiya Yevreyskago Naroda v Rossii* (St. Petersburg, 1923).

OCHLAH VEOCHLAH, a Masoretic work so called from its first words. It contains the Masorah

Magna, arranged independently of the Bible text, and was intended for the correction of Bible manuscripts of the Middle Ages, especially the copies of the Torah used in public reading in the synagogue. It makes notes of unusual passages in the texts, and the number of times that certain forms or expressions occur; thus it begins by pointing out that the form *'ochlah* occurs only in *I Sam* 1:9 and the form *ve'ochlah* only in *Gen.* 27:19. The work further contains notes on parallel passages in the Bible, Kere and Kethib, mnemotechnical sentences and like Masoretic notes.

The work seems to have originated in Babylonia in the Gaonic period, and the original text was variously revised and expanded in different countries. Rabbenu Gershom (10th cent.) made additions, and his recension was circulated in Germany and Northern France. A second related and expanded recension was made by Menahem ben Peretz of Joigny (about 1150) and was probably very similar to that of Gershom. The North African and Spanish scholars used still another form of the Ochlah Veochlah.

Modern scholarship regards the following as independent recensions of the original Ochlah Veochlah: the manuscript in the Bibliothèque Nationale at Paris, published by Salomon Frensdorff (*Das Buch Ochlah W'ochlah, übersetzt und mit erklärenden Anmerkungen versehen,* Hannover, 1864); a manuscript at the University of Halle; the Masorah Finalis, arranged by Jacob ben Hayim and printed for the first time in the Bomberg Bible (Venice, 1524-25).

Lit.: Ehrentreu, in *Jeschurun,* vol. 8, p. 467; vol. 10, pp. 38, 52-53, 296 et seq.; vol. 11, p. 38; Bacher, W., in *Jewish Encyclopedia,* vol. 9, pp. 392-93.



Adolph S. Ochs

OCHS, ADOLPH SIMON, newspaper publisher, b. Cincinnati, 1858; d. New York city, 1935. His career began as a newsboy in Knoxville, Tenn., when he was eleven years old. At the age of twelve he was cash boy in his uncle's grocery store in Providence, R. I., and attended business school at night. His first job on a newspaper was as printer's devil on the Knoxville *Chronicle* from 1873 to 1875, which was followed by a year as printer's apprentice in the job printing office of Henry Watterson's Louisville, Ky., *Courier-Journal.* In 1876 he was employed by the Knoxville *Daily Tribune,* where he occupied many positions from assistant foreman and reporter to assistant business manager and managing editor.

In 1877 Ochs accompanied Frank Paul to Chattanooga, Tenn., then a city of 12,000 inhabitants, to assist him in establishing the Chattanooga *Daily Dispatch.* Paul's limited resources were soon exhausted and the paper failed in 1878. Ochs was appointed receiver, succeeded in paying all its debts, and then effected a consolidation with the Chattanooga *Times,* of which he later (July 1, 1878) gained ownership and control with an initial payment of $250 in cash. Under his management, the paper became one of the most influential and successful daily newspapers in the South. In 1878 he compiled and printed a directory of the city of Chattanooga, and a year later founded *The Tradesman,* a local trade publication. He was the principal factor in the organization of the Southern Associated Press, and was conspicuous in the leadership of all civic movements for the welfare and development of Chattanooga.

In 1896 he came to New York to consider an offer to assume the management of *The Daily Mercury,* but the negotiations were halted when he learned that the newspaper was financed to champion the currency policies of William Jennings Bryan, with which Ochs disagreed. In fact, he led the opposition to Bryanism in Tennessee.

While in New York, Ochs learned that the New York *Times* (established in 1851) was in financial difficulties. He made an inquiry about it, and was invited to reorganize the company. This was done by selling 5 per cent first mortgage bonds at par by giving a stock bonus of $1,500 with each $1,000 bond. In 1930 this bonus stock commanded a market value of $5,000 a share, thus yielding $75,000 on a $1,000 investment. He reorganized The New York Times Company and became its publisher in 1896 with a contract to acquire its control when the newspaper was placed on a paying basis. The conditions of the contract were accomplished in three years (1899), and the controlling interest passed into his hands. He was president, publisher, and majority stockholder until his death, and the phenomenal rise of the paper to its present world-wide leadership is credited largely to his management.

In 1901 he purchased the Philadelphia *Times,* and a year later the Philadelphia *Public Ledger.* He consolidated the two papers, and in 1912 sold them to Cyrus H. K. Curtis. In 1901 he became a director and member of the executive committee of the Associated Press.

In 1925, at a cost of over $500,000, he underwrote the preparation of the *Dictionary of American Biography* by the Learned Societies of America. He also financed the publication of the *American Year Book.* In 1925 he was made chairman of the committee for the raising of a $5,000,000 endowment fund for the

Hebrew Union College, heading the list of contributors with a gift of $500,000 on behalf of himself and Mrs. Ochs. By personal interviews, letters, and public addresses, he succeeded in raising nearly the entire amount. In 1924 he presented to Mizpah Congregation of Chattanooga the Julius and Bertha Ochs Memorial Temple and Community House, costing more than $400,000.

Early in 1930 Adolph S. Ochs presented two Menorahs of bronze to the Cathedral of St. John the Divine in New York, where they were placed on the high altar as an appropriate gift from a Jew to a Christian church. In 1900 he was chosen a member of the board of trustees of Temple Emanu-El, New York.

On the occasion of the fiftieth anniversary of his ownership of the Chattanooga *Times*, in July, 1928, the city of Chattanooga paid him a tribute in the form of an elaborate two-day celebration, conferring on him the honor of "Citizen Emeritus." The most representative sections of the American press, secular and religious, the Associated Press, the New York State Chamber of Commerce and numerous other organizations, including all civic and religious organizations in Chattanooga, joined in honors and testimonials to him at that time. In 1940 the citizens of Chattanooga erected and dedicated the Adolph S. Ochs Observatory and Museum on Lookout Mountain in Tennessee.

In 1918 Columbia University awarded to the New York *Times* the first Pulitzer Gold Medal in Journalism for meritorious public service, and in 1930 the School of Journalism of the University of Missouri conferred a like honor on the newspaper.

Adolph S. Ochs received honorary degrees from Columbia University, New York University, Yale University, the University of Chattanooga, Dartmouth College, and Lincoln Memorial University. President Nicholas Murray Butler, of Columbia, in conferring the degree of that university, said of him:

> "The master mind of the outstanding triumph of modern journalism in any land; building on the firm foundation of sound principle and large vision a great organ of public education and public opinion, which now has no equal in influence, which sets the standard of excellence for newspaper service and the fair and adequate treatment of the world's news, and which faithfully represents the United States to the world and the world to the United States. I gladly admit you to the degree of Doctor of Laws."

The National Institute of Social Sciences awarded Ochs its gold medal in 1927. A number of foreign decorations were tendered to him, but as a newspaper publisher he deemed it unwise to accept them. However, he made an exception in permitting the orders of chevalier, officer, and finally commander of the Legion of Honor of France to be conferred upon him. In 1938 an American Legion post was formed in his honor in New York.

Ochs' contribution to American journalism was the publication of a "true news-paper," an aim he evolved while publishing the Chattanooga *Times*. He insisted on a complete separation of news and editorial opinion. In a terse phrase, "all the news that's fit to print," he expressed the essence of his journalistic creed. Under the guidance of Ochs, the New York *Times* became known the world over for its complete news coverage.

Much of his amazing success Ochs attributed to his Jewish background. "My Jewish home life and religion gave me a spiritual uplift and a sense of responsibility to my subconscious better self—which I think is the God within me, the Unknowable, the Inexplicable. This makes me believe I am more than an animal, and that this life cannot be the end of our spiritual nature." "I inherited good health and sound moral principles; I found pleasure in work that came to my hand and doing it conscientiously; I found joy and satisfaction in being helpful to my parents and others, and in thus making my life worthwhile, I found happiness and consolation."

His ideas on Judaism represented "a departure from Orthodoxy—not in conflict with it, but in step with progress as we understand it." He maintained that he was a Jew by religion only, opposed Zionism, and urged the fullest participation of the Jews in the life of the communities in which they lived. "Jews are no different from other people," he argued. "They are made up of all classes, represent all kinds of temperaments and dispositions. We have those who are doubters, agnostics, among those who are religiously inclined . . . a reflection of the community as a whole."

At the dedication of the cornerstone of Temple Beth-El in Glens Falls, New York, Ochs gave further testimony to his absorption in religion, declaring: "I know Judaism only as a religion. I wish nothing of Judaism in me that does not spell religion. Religion is all I stand for as a Jew. I know no other definition for a Jew than religion, which spells responsibilities." Elucidating his religious credo, Ochs went on to say: "There are many many wonderful things that I do not know, that I do not understand, yet know to be facts, that I am willing also to believe the things that give peace, happiness and hope and cause us to be better neighbors and to cooperate for the common good."

He viewed ideal citizenship as attainable "by standing as Jews for what is best in the life of our commonwealth."

A non-Jewish appraisal of Adolph S. Ochs while still alive was penned by the editor of the Central Christian Advocate, leading Methodist journal, who believed that "to Ochs the New York *Times* comes pretty near being a religion. . . . His Jewish mother, incarnating what is most lovely in Jewish home life, though long gone, continues to influence him and through him, the whole world. The *Times* is based on the ancient and homely virtues taught the lad, Adolph, by Bertha Ochs, his beautiful mother. There is integrity of conscience, that religion of conscience, those old-fashioned fidelities in it, as well as being the greatest newspaper on earth. Those things too are the values Ochs wanted in the synagogues to which his hereditary religion relates him."

Ochs married Effie Miriam Wise, daughter of Rabbi Isaac M. Wise of Cincinnati, in 1883. He had one child, a daughter, Iphigene, who married Arthur Hays Sulzberger (1917), who succeeded Ochs as publisher of the *Times* upon the latter's death.

JONAH B. WISE.

Lit.: Rittenberg, Louis, "Ochs at Seventy-Five: a Spiritual Estimate," *American Hebrew*, March 10, 1933, pp. 291, 296; Rich, Louis, in *American Jewish Year Book* (1935-36) 27; various articles, including the necrology, published in the *New York Times*.

OCHS, JULIUS, American soldier and public official, b. Fürth, Bavaria, Germany, 1826; d. Chattanooga, Tenn., 1888. He was the father of Adolph S. Ochs and of George Washington Ochs-Oakes. He came to the United States in 1845, joining his brother Leopold and his sisters Nanie and Sarah, who lived in Louisville, Ky. He served as an orderly sergeant in the war between the United States and Mexico. In 1850 he went into business in Natchez, Miss., where he witnessed the workings of the slave system and became sympathetic to the abolitionist cause. At Natchez he met "an attractive girl named Bertha Levy," whom he married in 1855. She had been forced to leave Germany because of her sympathy with the revolutionary movement of 1848. Although Ochs served as brevet-major in the Union armies during the American Civil War, the sympathies of Bertha Levy Ochs were strongly pro-Southern.

Settling in Knoxville, Tenn., in the summer of 1865, he was a delegate from Knox County to the state convention which nominated William G. Brownlow for governor. In 1868 he was elected justice of the peace and a member of the Knox County Court, and later became United States commissioner and tax assessor. He served on the commission to erect the first bridge which spanned the Tennessee river at Knoxville. He was an influential member of the County Court, and was offered the nomination of county court clerk, which he declined. In 1872 he was selected as delegate from the second Tennessee Congressional District to the Liberal Republican National Convention at Cincinnati, which nominated Horace Greeley for the presidency. In 1878 he moved to Chattanooga, where he became head of the small Jewish community there, organized a congregation, and served as volunteer rabbi for twenty-five years. He also served as chaplain of the Grand Army of the Republic Post in Chattanooga.

Lit.: Ochs-Oakes, G. W., *Julius Ochs, 1826-1888.*

OCHS, MILTON BARLOW, publisher and editor, b. Cincinnati, 1864. In 1878 he joined his elder brother, Adolph S., in Chattanooga, Tenn., to become vice-president and managing editor of the latter's Chattanooga *Times.* After an interruption in 1890 to 1891, when he was general tourist agent of the passenger department of the Colorado Midland Railway, he again assumed the managing editorship of the *Times* until 1899. In 1909 he became publisher and owner of the Nashville *American.* Three years later he went to the Philadelphia *Public Ledger,* but returned once more to the Chattanooga *Times* in 1913 in his former capacity, finally becoming vice-president of the Times Publishing Company.

Ochs was closely associated with the development of Southern highways, serving as president of the Taft Memorial Highway and director of the Dixie Highway. He was president of the Lookout Mountain Scenic Highway and board chairman of its park, which was given to the federal government in 1935. The local county court named the Ochs Highway on Lookout Mountain for him and his brother Adolph.

During the first World War Milton B. Ochs became a colonel in the Fourth Tennessee Infantry, resigning after the armistice; in the second World War he was made chairman of the selective service board of Hamilton County in Tennessee.

OCHS, SIEGFRIED, choral conductor and teacher of music, b. Frankfort, Germany, 1858; d. Berlin, 1929. He renounced the study of chemistry for music, and in 1882 founded the Philharmonic Choral Society which, under his direction, became one of the great musical organizations in Germany. When, in 1920, the Philharmonic Choral Society was merged with that of the Berlin Hochschule für Musik, Ochs continued as its conductor, and combined these duties with the teaching of oratorio classes at the Hochschule.

He composed many works, including a comic opera, *Im Namen des Gesetzes* (first performed in Hamburg in 1888), two operettas, songs and choral works. Ochs edited many works of Johann Sebastian Bach, including the *Passion According to St. Matthew,* and was author of several books, notably *Der deutsche Gesangsverein* (4 vols., 1923-28), *Über die Art, Musik zu hören* (1926), and an autobiography, *Geschehenes, Gesehenes* (1922).

Lit.: Singer, K., *Siegfried Ochs und der Philharmonischer Chor* (1932).

OCHS-OAKES, GEORGE WASHINGTON, journalist and mayor, b. Cincinnati, 1861; d. New York city, 1931. A son of Julius Ochs and brother of Adolph S. Ochs, he was graduated from the University of Tennessee in 1880 and became a candidate for the Ph.D. degree at Columbia University in 1924. He entered journalism and was connected in various capacities with the Chattanooga *Times,* becoming publisher in 1896, when his brother, Adolph, purchased the New York *Times.* In 1900 he directed publication of the Paris Exposition edition of the New York *Times,* for which he was decorated by the French government with the Cross of the Legion of Honor. From 1901 to 1914 he was editor and publisher of the Philadelphia *Times,* which later became the *Public Ledger.* In 1915 he became editor and general manager of *Current History Magazine,* published by the New York Times Company. While in Tennessee he was active in civic life. He was twice mayor of Chattanooga (1893-98), and declined a third nomination offered him by acclamation.

Ochs-Oakes was president of the Chattanooga police commission, of the board of education, of the library association, and of the chamber of commerce. In Philadelphia he was president of the National Jewish Chautauqua Association. He was president of the Civitan Club of New York (1924-26), and honorary president from 1927. He was president of the Chattanooga Society of New York; member of the Advisory Board of the George Washington Bi-Centenary Celebration (1929-32); commissioner of the State of New York Sesqui-Centennial Exposition (1926).

Lit.: American Hebrew, Oct. 30, 1931.

ODES OF SOLOMON, *see* PSALMS OF SOLOMON.

ODESSA, city of the Ukraine on the Black Sea, with 180,000 Jews out of a population of 500,000 inhabitants (1939). Little is known about the ancient history of the Jews in Odessa. When, in 1789, the Russians took the fortified city of Chadshibey, which in 1794 was named Odessa, only five Jews are believed to have lived there. In a travel report of 1799 their number was given as 312, and it was stated also that a Jewish school existed in Odessa. The city played an important economic and cultural part in the life of the Russian Jews, economically because the Jews participated actively in the grain and money trades. The Odessa Jews came mostly from Volhynia and Podolia and in part from Lithuania. The Jews originating from

Brody, who came to Odessa in large numbers, contributed particularly to the improvement of the comfort and social level of the Jews in Odessa. In 1826 the first public school was founded by Jews in Odessa and was directed by Bezalel Stern. The school had essentially a German character. The Russian language was taught by a Christian. Odessa was also one of the first cities where instruction in Jewish religion was introduced into secular schools.

In general, the city, through emissaries from Galicia, was very strongly under the influence of the Mendelssohnian ideas. Odessa was one of the most important centers of the Haskalah movement; synagogal reforms (sermons and choirs) were introduced here. It was one of the gathering places of the Jewish intelligentsia. Important Jewish periodicals, such as *Zion* (1861), *Denj* (1872), *Hashiloah* (from 1907) and *Haolam* (from 1912), were published in Odessa, and Jewish journalists for the first time were active on non-Jewish newspapers. Here the so-called Odessa Comité, the leading organization of the Chovevei Zion, had its seat. Founded shortly after the Kattowitz Conference of 1884, it obtained legal recognition as an "association for the support of Jewish farmers and workers in Syria and Palestine" (1890). The Odessa Committee, whose first president was Leo Pinsker, originally confined its activities to giving financial aid to colonists in Palestine, but later also supported schools and libraries, the wine-trade company Hacarmel Hamizrahi, the land-purchasing company Geulah and the Palestine Teachers Organization. It also published Israel Belkind's work, *Eretz Israel* (New York ed., 1919). The Committee worked in harmony with the Zionist Organization, but its end came with the first World War and particularly with the rise of the Bolshevik government in Russia (1917). Men like Ahad Haam, Chaim Nahman Bialik, Simon Dubnow, Mendele Mocher Sforim, Hayim Tchernowitz, the leader of the modern Yeshiva, the noted cantor Minkowski and many others were active in Odessa. The community was organized in an exemplary manner.

Odessa was beset by pogroms many times, especially in 1821 in consequence of false rumors that the Jews were accomplices in the assassination of the Greek patriarch of Constantinople. This pogrom inflicted severe economic losses on the Jews. At Eastertide of 1871 outbreaks against the Jews occurred, caused, according to official reports, by the spontaneous agitation of the Christians for adequate repressive measures against the Jews and protest against exploitation by Jews. Ten years later (May 3 to 5, 1881) another pogrom took place in Odessa, and only the courageous intervention of the Jewish self-defense guard prevented its prolongation. A much more severe blow fell upon the Jews of Odessa at the pogrom of October, 1905, when the masses were led by priests under religious colors. Its victims were 301 dead, thousands wounded and disabled, 140 widows, 600 orphans and 40,000 shattered lives. In the post-War period (1918 on) the Jewish population suffered severely from the general conditions. Famine, epidemics and the aftermath of the civil war greatly reduced the Jewish population, but it recovered in the 1930's and before the German invasion (1941) had increased by almost 20 per cent over their number in 1904.

The Nazi occupation of Odessa (in the fall of 1941) was accompanied by the mass execution of Jews, of whom 25,000, including women and children, were herded into military barracks and mowed down by squads of Roumanian machine-gunners. For the rest, a ghetto was established near the Jewish cemetery, "in retaliation for Jewish sabotage." Labor squads were driven by the Nazi military police to the outskirts of the city, where they were forced to demolish the bunkers and barricades blocking the roads to the city. They were also forced to demolish the barricades in the center of the city and to remove the sandbags from the buildings.

JOSEF MEISL.

Lit.: Regesti i Nadpisi, vol. 3, No. 2452; Tarnopel, I., *Notices historiques et caractéristiques sur les Israélites d'Odessa* (1855); Kahan, in *Yevreiskaya Starina* (1911) 260-67; Orschanski, in *Yevrei v Rossii* (1877) 156-74; *Die Judenpogrome in Russland,* vol. 1 (1910) 194; vol. 2 (1910) 109 et seq.; Lestschinsky, Jacob, in *Blätter für Demographie,* vol. 2, pp. 70-74; Koralnik, *ibid.,* pp. 82-85; *Yevreiskaya Entziklopedia,* vol. 12, pp. 50-68; Finkelstein, G. D., "Natürliche Bewegung der jüdischen Bevölkerung der Stadt Odessa," *Ose-Rundschau,* Aug., 1927; *Jewish affairs,* vol. 1, No. 1 (Aug., 1941). On the Odessa Committee: *Kethabim Letoledoth Hibbath Tziyyon Veyishub Eretz Yisrael,* vol. 1 (1919); vol. 2 (1928); *Keneseth Yisrael,* vols. 1 and 2 (1887-88); Zitron, S. L., *Toledoth Hibbath Tziyyon.*

ODETS, CLIFFORD, playwright, b. Philadelphia, 1906. His first association with the theatre was in 1923, when he began to play small parts in various Broadway productions. Subsequently, from 1928 to 1930, Odets played juvenile roles in productions of the Theatre Guild. In 1930 he joined the Group Theatre.

When his one-act play *Waiting for Lefty* sounded its youthful challenge in January, 1935, not only was a new talent born to the American theatre, but the distinctive dramatic tone of the era between the great depression and the second World War was struck. *Waiting for Lefty* was the first of a line of eager "socially conscious" plays and of corresponding theatre units, just as *Awake and Sing,* written before it, introduced a new idiom to literary vocabulary. And with *Till the Day I Die,* during the same year, the pioneer anti-Nazi play was produced in New York.

All this served to make critics and public aware that a real personality had come upon the scene. Four things were specially noted in the enthusiastic reception of this writer. His peculiar gift for vivid dialogue, his success in presenting sharp characters, a fascinating originality in the statement of short dramatic bits of action, a daring and earnest conviction in the choice of contemporary themes. Thus, Odets today is safely set down as "the playwright of the thirties," and admitted to be one of the outstanding younger playwrights of this epoch.

Actually, although there is some justification in associating Odets' temper with the atmosphere of the 1930's—a composite of misery and hopeful rebelliousness—the designation that limits his meaning to this period is misleading. Odets is one of the very few artists who have written for the American theatre at any time. He is, to put it another way, one of that remarkably small number of playwrights that can be seriously compared with important contemporary American writers in the field of the novel or of poetry.

Odets is a tender singer of the American middle class troubled by the contradictions of our civilization. The



Clifford Odets

protagonist of Odets' plays is not so much the "proletariat," which the so-called propaganda theatre had presumably come to celebrate, but that universal conscience that seeks for dignity in life, for freedom and completeness, for faith, comradeship, for security not alone of economic stability but of values tested by time in the crucible of man's total experience.

Odets' plays portray, in a mingled vein of comedy and sorrowfulness, the absurdity, the helplessness and the all-pervading plaintiveness of a world deprived of an operative moral principle. Nearly all of Odets' people are good people, endowed with capacities for love. Nearly all are crippled by some fear, ignorance, resentment, above all bewilderment, that reflects a time which supplies even less of the certainty of a spiritually cemented social organism than of the means of subsistence.

The typical Odets figure is some variant of the middle class man who complains, in an unpublished monodrama (1935), "I can't sleep!" The prevailing mood that dominates Odets' plays is not one of dissent but of worry and longing. In all of Odets the people are seen to wander in a maze that is the modern cosmos of commerce—feverish, fearful, lonely. Their dynamic motivation lies in the fact that all, in some way, are seeking the key to redemption; they all want to be men in a humanely ordered world. Those who are most removed from this quest are grotesque figures; those who offer fraudulent or oversimplified solutions are the comic ones. The central characters are those most conscious of the question, "What is to be done?"—even when they are uncertain of the answer or choose the wrong ones.

Odets' work is compassionate and understanding. It is his feeling for people that is the clue to his extraordinary talent for character creation, a talent second to none in our dramatic literature. From this in turn is derived that imagistic shorthand—the widely admired Odets dialogue—which is the conglomerate speech of our energetic, hectic, rich tohu-bohu of a world. With all this—giving it the unmistakable Odetsian stamp—is the fervor of a passionate delicate being whose soul shifts constantly between a typically American belief in "victory," and a mournful discouragement that makes so many moments of his plays sound like heart-broken jeremiads.

The failure of some of Odets' work—which is partly the failure to achieve his own proper form—his unevenness, and the fact that his unproduced play (*The Silent Partner*) is in many respects his most ambitious work, suggest that this young American writer—already eminent—is still in the process of his artistic evolution. His other plays include: *Awake and Sing* (1935); *Paradise Lost* (1935); *Golden Boy* (1937); *Rocket to the Moon* (1938); *Night Music* (1940); *Clash By Night* (1941). Odets was the author also of *The General Died at Dawn* (1936) and other scenarios.

HAROLD CLURMAN.

Lit.: Current Biography, vol. 2 (1941).

OELSNER, HERMAN, philologist, b. England, 1871; d. London, 1923. He received his B.A. degree from Cambridge in 1892, and his Ph.D. degree from the University of Berlin in 1896. Later he served as lecturer and examiner in various Romance languages at Cambridge, Oxford, the University of London and the Royal University of Ireland. He was also temporarily professor of French language and literature at the University College of North Wales (1903-4). In 1905 Oelsner was given the Taylor Lectureship in Old French and Romance Philology at Oxford—the first to hold this post, which he retained until 1909, when he was made the first professor of Romance Languages at Oxford. This chair he retained until his resignation in 1913.

Oelsner, known as one of the foremost scholars of his time, was author of many studies on Romance literature and writers, and edited as well as translated the work of Dante, Calderon, Cervantes and Gaspary's *History of Italian Literature* (1901). He was a contributor to the *Encyclopaedia Britannica* and *Nelson's Encyclopedia.*

OENOMAUS OF GADARA, *see* OINOMAOS OF GADARA.

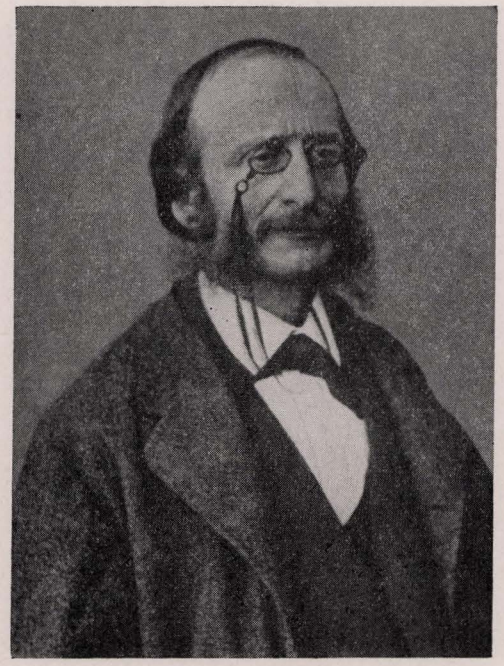
OESCUS, a town in northern Bulgaria, located at the junction of the Iscar (Oescus) and the Danube. Under the name of Colonia Ulpia, Oescus was a military colony of the Romans in Moesia; as early as the 2nd cent. B.C.E. a Jewish settlement existed of which only the following inscription has been preserved:

IOSES ARCISINAO
ET PRINCIPALES
FILIVS MAXIMINI
PANNONI SIBI ET
QYRIAE COIVGI
SVI VIVO SVO ME
MORIA DEDICA
VIT

(National Museum, Sofia)

This inscription is the oldest Jewish monument in Bulgaria. In the 20th cent. Oescus has been a small village without importance or Jewish inhabitants.

Lit.: Bulletin de la Société Archéologique Bulgare (1912-13); Katzaroff, G., *Les antiquités au Musée National.*



Jacques Offenbach

OESTERLEY, WILLIAM OSCAR EMIL, non-Jewish orientalist, b. Calcutta, India, 1866. He was educated at Cambridge and at Wells Theological College. Prior to 1923, when he was made rector of St. Mary, Aldermany, London, Oesterley held many church posts throughout England. In 1936 he was also made prebendary of St. Paul's Cathedral in London. Oesterley wrote voluminously on Biblical and historical subjects, and much of his work dealt with Jewish aspects of the material.

Among his studies were: *The Religion and Worship of the Synagogue; The Evolution of the Messianic Idea; The Literature of Rabbinical and Medieval Judaism; A Study in Old Testament Religion; The Jewish Background of the Christian Liturgy; Hebrew Religion* (1930) and *A History of Israel* (2 vols.), both with T. H. Robinson; *An Introduction to the Books of the Old Testament* (1934); *The Gospel Parables in the Light of Their Jewish Background; The Jews and Judaism during the Greek Period,* and many studies and translations of specific books of the Bible.

In addition to his posts in the church, Oesterley held various positions in English universities. He was, from 1926 to 1936, professor of Hebrew and Old Testament Exegesis at King's College, the University of London, and was made professor emeritus in 1936. He served as examiner in Hebrew at the Universities of Cambridge, Durham, London, Bristol, Wales and Liverpool.

OESTERREICHER, JOSEPH MANES, physician, b. Óbuda, Hungary, 1756; d. Vienna, 1832. He was the first Jew in Hungary to receive (1781) the degree of M.D., although Jews had not yet been admitted to the schools when he was a young boy. Emperor Joseph II intervened on his behalf with the medical faculty of the University of Buda. His thesis analyzed the mineral springs of Buda. Oesterreicher served as physician in the hospital at Óbuda. Subsequently he was appointed physician-in-chief of Zala county and, by order of the emperor, physician-in-chief of Balatonfüred which, due to his efforts, became a popular spa. He also created a foundation for soldiers at Balatonfüred.

From 1803 on he lived at Vienna as a successful physician. He invented several chemical processes, such as the manufacturing of sodium sulphate and of bicarbonate of soda. He was named imperial and royal chamber physician, received a gold medal, and was allowed to work at the Institute of Medical Technology at Vienna. He published a work describing the springs of Balatonfüred and another (in Hungarian) on the sodium sulphate he found in Hungary.

Lit.: Reich, Ignatz, *Beth-El Ehrentempel verdienter ungarischer Israeliten,* part 1.

OFANNIM, a class of angels; they are mentioned in the Kedushah of the daily Morning Service (Shaharith) in the first benediction before the Shema; such mention is probably as early as in *Yer. Ber.* 9c. Accordingly, the term Ofannim was used to designate also the Piyutim (liturgical poems) which were to be interpolated before this section and which contain the song of praise of the angels; the older of such Piyutim refer to the song of praise, the later ones are descriptive of the angels. Examples hereof may be found in the Mahzor and in Brody-Wiener, *Anthologia Hebraica* (pp. 81, 123, 157, 197).

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* 62 et seq.; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 39; Zunz, L., *Die synagogale Poesie des Mittelalters,* 2nd ed., p. 62.

OFFENBACH, JACQUES, composer of operettas, b. Cologne, Germany, 1819; d. Paris, 1880. He was the seventh child of Isaac Juda Eberst, a Jewish musician and cantor who, coming from Offenbach, called himself by that name on settling at Deutz in 1802. At the age of nine Jakob (as his given name was originally) began to practise the cello, and as soon as he had acquired the necessary technique, he started playing with his brother Julius and one of his sisters in the restaurants of Cologne. In November, 1833, the father took him and Julius to Paris, where Cherubini, the director of the Conservatoire, admitted Jakob as a pupil. After only a year, Jacques, as he called himself now, left the Conservatoire and found a berth as cellist in the Opéra-Comique. At that time he had the good fortune to meet Jacques Halévy, the composer of *La Juive,* who gave him lessons in composition, and he began to compose waltzes for the café-concerts at the Jardin Turc.

In 1837 Offenbach was released from the Opéra-Comique. Fortunately he was befriended by Friedrich von Flotow, the composer of the opera *Martha,* who introduced him as a virtuoso into the musical homes of Paris. A long pilgrimage through the salons enabled Offenbach, at the end of January, 1839, to give his first concert. Others followed in the next years, in all of which he included his own compositions. In the spring of 1843 he arranged, at the Salle Herz, a performance designed to present his theatrical duet, *Le moine bourru,* with which he vainly tried to force the theatre. Spiced with boulevard wit, it testified to his comic gifts.

On August 14, 1844, he married Herminia Mitchell; she was a strict Catholic, and on the demand of her family Offenbach changed his faith. During the years that followed he played in the most distinguished salons, caused hurricanes of laughter with a musical parody of Félicien David's symphonic ode *Le désert,* and continued to besiege the Opéra-Comique.

The revolution of 1848 interrupted his plans; he fled with his little family to Cologne, where he composed

some patriotic songs in honor of revolutionary Germany. After his return to Paris, a year later, he was invited by Arsène Houssaye to reorganize the orchestra of the Comédie Française; but the actors resented his innovations, and the only positive result there was his wonderful music for Musset's poem, *Fortunio's Song*. Also during that period he composed the charming little opera *Le trésor à Mathurin,* which, under the title of *Marriage aux lanternes,* was later to enjoy a tremendous success.

In the meantime, Napoleon III had made himself emperor. At about this time Offenbach's luck turned. He succeeded in hiring a tiny theatre near the Universal Exposition in the Champs-Elysées and opened it, on July 5, 1855, with a musical farce, *Les deux aveugles,* the success of which surpassed his fondest hopes. The theatre, called Les Bouffes-Parisiens, became the rage. During the winter Offenbach installed the Bouffes in the Théâtre des Jeunes Élèves, opening with *Ba-ta-clan,* a chinoiserie musicale, with libretto by Ludovic Halévy. It satirized Meyerbeer's grand opera, and its music was sung everywhere.

Thanks to an inexhaustible stream of musical ideas Offenbach produced in the following years a multitude of little operas: *Le savetier et le financier, Croquefer, ou le dernier des Paladines, Mesdames de la Halle.* But he was a bad businessman, and despite his triumphs financial difficulties overtook him. Thus he built his hopes on his first elaborate operetta, *Orpheus in the Underworld,* the libretto of which was written by Halévy and Hector Crémieux. With this work, which, through its glamorous frenzy, served the ends of imperial policy and at the same time contributed to the decomposition of the Second Empire, the genre of the "offenbachiade" was created. *Orpheus,* produced on October 21, 1858, conquered Paris. Offenbach tried to follow up his success by presenting, in November, 1859, *Geneviève de Brabant,* ridiculing medieval themes. Three months later he produced the revue *Le carnaval des revues,* containing a satire on Richard Wagner. The harvest was at hand. In 1860 he became a French citizen, and in the following year he was awarded the ribbon of the Legion of Honor. Even the Opéra-Comique now accepted one of his works, *Barkouf;* it proved to be a failure. This disaster was somewhat compensated by the enthusiastic reception of *La chanson de Fortunio,* resurrecting *Fortunio's Song.*

Offenbach's operettas spread over Europe. Each year he went to Bad Ems, where he launched such delightful little works as *Les bavards, Il Signor Fagotto* and *Lieschen and Fritzchen.* At Vienna he became a positive cult. He composed for the Opera House there the romantic opera *Rheinnixen,* which, boring as it was, contained the marvellous *Goblin's Song* that was to reappear as the *Barcarolle* in *The Tales of Hoffmann.* Depressed by its cold reception, Offenbach wanted another *Orpheus,* and with his librettists Halévy and Meilhac he wrote *Helen of Troy,* a major work, presented on December 17, 1864, in the Variétés, with Hortense Schneider as Helen. This offenbachiade, that mirrored the whole frivolity of the Second Empire, became one of his greatest triumphs. Almost in the same style was *Barbe-Bleue,* produced in February, 1866, and followed on October 31, 1866, by the masterpiece *La vie parisienne,* the most enchanting of all paeans of praise written to any city. In 1867, the year of the sparkling Universal Exposition, Offenbach offered at the Variétés the brilliant military satire, *The Grand Duchess of Gerolstein,* again with Schneider as heroine.

Like the empire itself, the offenbachiade began to decline, although Offenbach, indefatigable as ever, continued to produce one work after another: *La Perichole,* rich in beauties; *La Diva,* an obvious failure; finally, at the end of 1869, *Les Brigands,* an incomparable blending of offenbachiade and comic opera. The Franco-Prussian War broke out and during it France became a republic. Immediately after the peace Offenbach returned from Vienna to Paris and tried to establish himself anew in a world hostile to the defeated empire. He took over the large theatre of the Gaîté and began to attract a broad public with lavishly staged shows and pantomimes. *Madame l'Archiduc,* more reminiscent of his former operettas, is one of the most notable works of that period. In consequence of his prodigality the Gaîté went bankrupt (1874), and the old man was forced to compose even more than before. *La Créole* and *Le voyage dans la lune* are among the creations of those years.

To save himself from penury, Offenbach in 1876 accepted the offer of an American impresario, Bacquero, to make an American tour. He conducted concerts in the Gilmore Garden at New York and then at the Centennial Exposition of Philadelphia, with the result that his music became highly popular in the United States. Back in France again, Offenbach suddenly was struck with the idea of composing a grand opera on the old play by Barbier and Carré, *The Tales of Hoffmann.* While he worked over it, tortured by the gout, he carried on his usual production; at the end of 1879 *La fille du Tambour-Major,* his hundredth work, renewed his popularity. Carvalho, the director of the beloved Opéra-Comique, started rehearsing *The Tales of Hoffmann,* but Offenbach was not to be present at the première. He died before it, on October 5, 1880, just after having finished the piano arrangement of this world-famous work.

SIEGFRIED KRACAUER.

Lit.: Kracauer, Siegfried, *Orpheus in Paris, Offenbach and the Paris of His Time* (1938); Henseler, Anton, *Jakob Offenbach* (1930); Martinet, André, *Offenbach. Sa vie et son oeuvre* (1887); Schneider, Louis, *Les maîtres de l'opérette française: Offenbach* (1923).

OFFICIALS, RELIGIOUS AND COMMUNAL, *see* FUNCTIONARIES, RELIGIOUS AND COMMUNAL.

OFFNER, RICHARD, art historian, b. Vienna, 1889. He was brought to the United States in 1891. After being educated at Harvard University, he went to Rome on a fellowship to the American Academy there (1912-1914); he was awarded his doctor's degree at Vienna in 1914, and in 1920 to 1922 was Sachs fellow at Harvard. In 1923 he was appointed professor of the history of fine arts at New York University.

Besides contributions to various art journals, Offner's published works include: *Studies in Florentine Painting* (1927); *Italian Primitives at Yale University* (1927); *The Works of Bernardo Daddi* (1930); *A Corpus of Florentine Painting* (section 3, vols. 1-4, 1930-34).

OFNER, JULIUS, lawyer and politician, b. Horschanz, Bohemia, 1845; d. Vienna, 1924. In 1896 he was elected to the Lower Austrian Diet on a democratic ticket. He entered the Reichsrat in 1901, representing (1907-1919) the second district of Vienna (Leopoldstadt), which had a large Jewish population, but was defeated by the Jewish National candidate Robert Stricker, at the election to the Austrian National Assembly in 1919. In parliament Ofner fought for woman's suffrage and sponsored several laws in favor of the working men as well as other social measures of great benefit to actors and civil service employees; he also achieved the elimination of child labor. Ofner was the author of the so-called Lex Ofner, a law preventing criminal indictment of perpetrators of petty larceny.

In 1913 he became a member of the Austrian Su-

preme Court, and, when this court was supplanted by the Constitutional Court in 1919, he became its permanent referee. In 1918 he was instrumental in obtaining a pardon for Leopold Hilsner, alleged slayer of Agnes Hruza, after Hilsner, a Jew, had been in prison for nineteen years.

Ofner was president of the Vienna Bar Association and author of many articles on juridical and philosophical themes. Among his writings are: *Der Servitutenbegriff nach römischem und österreichischem Recht* (1884); *Der soziale Character des allgemeinen bürgerlichen Gesetzbuches* (1914); *Der soziale Gehalt der Hypothek; Der soziale Rechtsgedanke* (1923). His collected essays and lectures were published in 1931 (*Recht und Gesellschaft*).

Ofner was an opponent of Zionism and a champion of assimilation. His monument, erected in the second ward by the Social Democratic administration of Vienna, was demolished by the Nazis in 1938.

OG, king of Bashan who was defeated and slain by the Israelites in their conquest of the Transjordan (*Num.* 21:33). He was said to have been of gigantic stature and his bed—nine cubits (about thirteen feet) in length and four cubits (about six feet) in breadth—was exhibited at Rabbah in Ammon (*Deut.* 3:11).

The Biblical account of Og is much elaborated in the Midrash. Og is said to have lived at the time of the Flood, and to have begged Noah to save him from the deluge; the latter consented on condition that Og would serve his (Noah's) descendants. As Og was too large to enter the Ark, he rode on the outside and Noah passed out his food to him through an opening in the side of the Ark. Og was also the "one who escaped" (*Gen.* 14:13) to inform Abraham that his nephew Lot had been made a captive. He derided Abraham for his childlessness and later, when Isaac was born, he declared that he could crush him with a finger. Thereupon God predicted that Og would live to see a multitude of the descendants of Isaac and would be slain by one of them. The death of Og was accomplished by Moses himself. Moses, who was ten cubits (about fifteen feet) in height, took an ax ten cubits in length, jumped ten cubits in the air, and even then only nicked Og in the ankle; but this blow felled him. Another report declared that a grave-digger chased a deer for three days through a gigantic bone, and was later informed that it was the thigh-bone of Og.

Lit.: The Biblical dictionaries; Ginzberg, L., *Legends of the Jews,* vols. 1 and 5.

OHALOTH ("Tents"), second tractate of the sixth division of the Mishnah, Toharoth, and of the Tosefta (where it is called Ahiluth, "overshadowing"). It discusses the ritual impurity to man and utensil spread by a corpse. According to Biblical law, a corpse defiles not only by contact, like all unclean things, but by the mere fact that a person or a thing happens to be in the same Ohel ("tent," "house") with it (*Num.* 19:14-16). The contents of the eighteen chapters of the Mishnah are: 1. Defilement by a dead body and its transfer. Enumeration of the 248 members of the human body. 2. How much of a dead body defiles in the tent, how much by contact and by carrying. 3. Adding up of that which defiles. Blood. Which openings (doors, windows) and which spaces prevent and which further the spread of impurity. 4. Cabinets in the open and in a room with regard to impurity. 5. A covered pit (a cistern) in the unclean house. 6. How persons and vessels may become "tents." Partitions. 7. The slanting roof; the slanting sides of anything that is roofed over. The doors of a house with a corpse in it. Defilement in connection with a still-born child. When the unborn child may be cut up while in the womb and removed piecemeal in order to save the life of the mother, and when the child may not be injured in spite of the danger to the mother. 8. Things which do or do not transmit impurity and those which do or do not protect against it. 9. A species of basket. A tomb hewn in the rock. 10. Openings in the house. 11. The house with a roof cracked. When one leans out of a window over a corpse; when one is lying on the threshold of a house and the carriers of a corpse pass over him. 12. Expansion or non-expansion of impurity upward and downward. 13. The size of windows and other holes requisite for the progress of impurity. 14. Cornices, jetties, and other projections. 15. Boards lying on the top or by the side of each other; similarly, clay barrels, wainscotings. 16. The finding of one or more corpses. 17-18. A place containing bones of dead bodies (Beth Haperas). Houses and dwellings of heathens.

The Tosefta is also divided into eighteen chapters and contains various details which serve to explain the Mishnah. There is neither Babylonian nor Palestinian Gemara to this tractate. The Halachoth in Ohaloth were considered difficult in Talmudic times (*Hag.* 14a).

Lit.: Danby, H., *The Mishnah* (1933) 649-76; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 9, p. 389.

OHEL MOED, *see* TABERNACLE.

OHIO, a north central state of the United States, having a population of 6,907,612 (census of 1940), including about 183,500 Jews in 1942. In 1877 Ohio was estimated to have approximately 14,600 Jews, mainly of German and Hungarian extraction. Twenty years later the exodus of Jews from pogrom-harried Eastern Europe had increased that number to 50,000, and in the following decade, other thousands of Russian and Bessarabian Jews, crossing the Atlantic, swelled the total to 85,000. In the next score of years Ohio's Jews increased to about 174,000, which was approximately two and one-seventh per cent of the general Ohio population. Of this Jewish total, Cleveland and Cincinnati alone had two-thirds.

In 1942 the Jewish population was distributed approximately as follows:

Akron	7,500
Canton	4,200
Cincinnati	20,000
Cleveland	90,000
Cleveland Heights	10,000
Columbus	8,000
Dayton	5,000
East Cleveland	1,200
Lorain	800
Steubenville	1,000
Toledo	10,000
Youngstown	8,000

In addition, there were ten other cities or towns where the Jews numbered almost 300 and over; ten localities in which there were more than 100 Jews, and a large number of communities with less than that total.

The first Jew to participate actively in the settlement of Ohio was Colonel David Salisbury Franks, who, in 1790, in return for his services in the American Revolutionary War, received a land grant from Congress situated within the territorial limits of what later became the state of Ohio. Franks was also appointed an agent charged with receiving French settlers in the

Ohio Valley at the distribution point of Alexandria, Va. He was well qualified for this task; for, having traded with the Indians of the Ohio territory for a number of years before the outbreak of the American Revolution, he knew the country well. Another Jew, Joseph Simon, who had established a trading post at Lancaster, Pa., about 1740, made frequent excursions into the Ohio area.

The first actual settlement of Jews, however, was made at Cincinnati, which was originally founded by white pioneers in 1790. There, in 1817, settled the Jew Joseph Jonas, watchmaker and silversmith of Exeter, England. From miles around, the inhabitants came to see the strange Hebrew. One old Quakeress said: "Thou art one of God's chosen people. Wilt thou let me examine thee?" After the examination, she exclaimed: "Well, thou art no different to [from] other people!"

Friends had warned Jonas: "In the wilds of America and entirely amongst Gentiles you will forget your religion and your God." But in the fall of 1819, forced to disregard the traditional Minyan, Jonas and three fellow Jews from England, together with David Israel Johnson of Brookville, Ind., held religious services on the high holy days. Five years later the community, its numbers swelled by women and children as well as by additional men (still mainly from England), formed Bene Israel, the first Jewish congregation in the Ohio Valley and in the vast northwest territory. A synagogue was erected on Broadway between Fifth and Sixth streets; on September 9, 1836, this synagogue was dedicated. Later, Joseph Jonas, who read the dedicatory address, wrote an account of the ceremony: "What must have been the exciting feelings of the founder of this congregation at the consecration of this first temple west of the Allegheny mountains when, in knocking thrice outside the inner door, he was addressed by the reader within: 'It is the voice of my beloved that knocketh,' and he answered, 'Open to me the gates of righteousness; I will go into them and I will praise the Lord!' "

Jonas gives an interesting account also of the nature of Christian-Jewish relations in this early period. "From the period of the arrival of the first Israelite in Cincinnati to this date [1842], the Israelites have been much esteemed and highly respected by their fellow-citizens, and a general interchange of civilities and friendships has taken place between them. Many persons of the Nazarene faith, residing from fifty to one hundred miles from the city, hearing that there were Jews living in Cincinnati, came into town for the special purpose of viewing and conversing with some of the children of Israel, 'the holy people of God,' as they termed us."

After the first influx of English Jews, large numbers of German Jews began to settle in Ohio. In 1837 Simson (or Samson) Thorman arrived in Cleveland from Bavaria and started a community there, establishing the second congregation in Ohio, the Israelitische Society, in 1839. By 1850 the German Jews far outnumbered the English. Jews were quickly becoming an integral part of the Ohio community as a whole, and were respected for their industry and sobriety.

Early in the history of the Jewish community a satisfactory Sunday law precedent was established. In 1845 a Jewish merchant of Cincinnati appealed to the Court of Common Pleas of Hamilton County against fines imposed by the mayor of Cincinnati for violation of a municipal ordinance against selling goods on Sundays. The judge reversed the mayor's decision, condemning it as "unconstitutional and at variance with the spirit of free toleration," and declaring that Jews who kept their stores closed on their own Sabbath had the right to remain open every other day.

In 1860 to 1865 excitement ran high in archeological and religious circles. "Hebrew" relics had been discovered in a great stone mound near Newark, Ohio, and were regarded by some as proof that the primitive, pre-Indian Mound Builders once in that vicinity were really the Ten Lost Tribes of Israel. But the relics were eventually revealed to be planted frauds.

In Ohio, the Civil War offered a striking example of Jewish participation. Over 1,000 Ohio Jews enlisted on the side of the Union, a number second only to New York state's Jewish enlistment. (The total Jewish population of Ohio was estimated at about 14,600 in 1877, and must have been considerably less in the Civil War period.) Fifty-two of the Jewish soldiers were reported killed in action, and sixteen wounded. Five were cited for bravery: Colonel Marcus M. Spiegel, David Orbanski, Henry Heller, Abraham Grunwalt, Isaac Gans.

Meanwhile, the Jewish communities of Cincinnati and Cleveland kept growing. In Cincinnati, in 1841, a group of German Jews established Congregation Bene Yeshurun which, like Bene Israel, was Reform. In 1848 the third congregation, Ahabath Achim, was organized. The Polishe Shul split in 1847, and some of its members organized Adath Israel (Conservative). The first Orthodox congregation was Beth Tefillah, founded in 1866. In 1942 Cincinnati had nine Orthodox congregations. In that year Cincinnati Jews resided in large numbers in the suburb of Avondale.

In Cleveland, The Israelitische Society (founded in 1839) split, and the Ansche Chesed Society was formed in 1842; the two were again merged to become Ansche Chesed Israelitische Society. Other congregations sprang up in Cleveland: Tifereth Israel (1850), B'nai Jeshurun (1865), and Ansche Emeth (1870). The latter two were Conservative. The early Orthodox congregations were Bes Medrosh Hagodol, Ahavath Israel, Neveh Tzedek, and Oheb Tzedek. In 1942 Cleveland had two Reform and thirty-four Conservative and Orthodox synagogues. In Cleveland, Rabbi Emanuel Eckstein of Congregation B'nai Jacob, noted Hebrew bibliographer, had collected one of the country's outstanding Hebrew libraries.

Thus the history of Ohio Jewry was largely the history of Cincinnati and Cleveland up to the middle of the 19th cent. From then on, the Jewish communities began to spread and thrive throughout the state. By the end of that century, eighteen cities and towns had at least one Jewish institution; sixteen had a total of fifty organized congregations.

AKRON appears to have had Jewish settlers as early as 1850. The Akron Hebrew Congregation (Reform) was the first to be founded, in 1865. The synagogue of the congregation (Temple Israel) in use in 1942 was built in 1912. Five Orthodox congregations were organized: Sons of Peace (Bene Shalom), Edgewood Ave. Synagogue, Ahavas Zedek, Anshe Sfard and the United Hebrew Congregation.

BELLAIRE had, in 1942, about 275 Jews. The two Orthodox congregations were Agudath Achim, organized about 1890, and The Sons of Israel, organized

in 1896. In 1913 the latter joined the Union of American Hebrew Congregations; in 1942 it had twenty members, and conducted annual high holy day services.

CANTON, a city of eastern Ohio about fifty miles south of Cleveland, organized the Canton Hebrew Congregation (Reform) in 1885. The congregation's rabbis included Herbert C. Straus (1917-20), Carl N. Herman (1922-23) and Charles B. Latz, who became rabbi in 1923 and was still serving in 1942. The congregation also had a religious school, a sisterhood, a junior congregation and study organizations for men and women. Orthodox congregations include Tifereth Zion, Beth Ha-Midrosh, Agudas Achim and Shaare Torah. These have religious schools, ladies' auxiliaries, and adult study classes. Other communal organizations are the Canton Talmud Torah, the Jewish Welfare League, the Jewish Family Service, and a lodge of the B'nai B'rith. The welfare fund allocates funds not only to various local groups, but to national and international organizations as well. In 1924 the Welfare League and the B'nai B'rith organized a Jewish Community Center, where many of the communal activities were carried on, including meetings of the local Zionist organization and the Hadassah chapter. The *Stark County Jewish News,* a bi-monthly, was established at Canton in 1921. Abe M. Luntz of the Jewish community was elected president of the Canton board of education in 1934, and was still in that post in 1942.

CIRCLEVILLE, a small community with a handful of Jews, had a congregation as far back as 1855. In 1907 the congregation was known as Children of Israel. Ben Gordon was mayor in 1942, elected in 1941.

COLUMBUS, one of the oldest Jewish communities, had its beginnings in 1838. In 1852 the first congregation, B'nai Jeshurun (Temple Israel), was organized; in 1942 its membership consisted of over 400 families. Samuel M. Gup, rabbi of Temple Israel, and prominent in the civic and cultural life of both the Jewish and general community, was a former officer of the Franklin County Ministerial Association, and active in interfaith relations in the state. He was a director of Columbus Civic Defense, and a member of the board of the Columbus Philharmonic Orchestra. The Conservative congregation Tifereth Israel was founded in 1901, and Agudath Achim, the most important of the Orthodox congregations, in 1883. Beth Jacob (Orthodox) was organized in 1897.

DAYTON had its first Jewish settlers as early as 1842. Congregation B'nai Jeshurun was organized in 1850 as the Hebrew Society; later it adopted the Reform ritual, and from 1927 on was known as Temple Israel. In 1941 its membership numbered 400 families. The Dayton View Synagogue Center, also Reform, was organized in 1924. The Orthodox congregation Beth Jacob was organized in 1875, and Beth Abraham in 1895.

EAST LIVERPOOL, with a Jewish population in 1942 of about 300, was first settled in the 1880's. Among the early comers were Adolf Joseph, William Erlanger, Gus Bendheim and Sol Whit, from Germany. Meyer Reich came from Austria, and Abraham Fisher from Russia. Temple B'nai Israel (Reform) was founded in 1892 and was served part time by Hebrew Union College students and by Rabbi Isador E. Philo of Youngstown, until 1941, when Harry Lasker was elected to the pulpit as the first full time rabbi. The synagogue built in 1922 was considered unusually fine for so small a community. The Orthodox congregation, B'nai Jacob, was founded about 1900. Other organizations included the B'nai B'rith lodge and the Jewish Federation, supporting the United Jewish Appeal as well as an orphanage and hospitals.

ELYRIA, which in 1942 had approximately 375 Jewish inhabitants, numbered among its earliest settlers S. Altfeld and M. Mendelson, both of Russia, who arrived about 1852. The Conservative congregation Agudath Ahim B'nai Abraham was organized in 1917. The first rabbi was C. Kramer; in 1938 Lothar L. Lubasch was called to the pulpit and was still serving in 1942. The synagogue then in use was purchased in 1924. The congregation included a Hebrew and Sunday school and a sisterhood. In addition, the communal organizations were a B'nai B'rith lodge and a district of the Zionist Organization of America, the former sponsoring Jewish speakers of national reputation at the Theological Seminary in Oberlin. Alex Altfeld of the Jewish community was for one year vice-president of the Elyria chamber of commerce.

HAMILTON, whose Jewish inhabitants in 1942 numbered approximately 450, had its first Jewish settler about 1855 in the person of Jacob Grabenheimer, who was also the first Jew to settle in Butler County. Other early settlers were Moses Klein, Jonas Hirsch, Ferdinand Steinfeld, Jacob Maas, David Koppel (grandfather of Fannie Hurst), Meyer Roth, Moses Saver, Herman Guggenheimer, Louis Davis and Samuel Levy (all from Bavaria). In 1866 they organized Congregation Bene Israel (Reform), which in the initial decade of its existence was served by a Reverend Rosenthal. The first synagogue was built in 1878; later a new one, given to the community by Ben Strauss as a memorial to his parents, was erected in 1923. Rabbis succeeding Rosenthal were Herman Wolff, Adolph Pollack, Possmann, and Lippmann Liebmann, who left in 1913. Thereafter a series of students from the Hebrew Union College conducted bi-weekly services until 1937, when Arthur J. Lelyveld was called to the pulpit. He was succeeded in 1941 by Myron Silverman. The sisterhood of the congregation was originally organized in 1866. A B'nai B'rith lodge was established in 1922. In 1941 Mrs. Myron Kahn of the Jewish community gave a camp to the Hamilton Boy Scout Council in memory of her first husband.

LANCASTER, a small community of about fifty Jewish inhabitants (1942), supported its own B'nai Israel Congregation, which purchased a synagogue in 1926. Julius L. Baker was elected to the pulpit in 1932.

LIMA, whose estimated Jewish population in 1942 was about 420, supported Beth Israel Congregation (Reform), whose rabbi in that year was Bernard M. Dorfman, and the Orthodox congregation Shaare Zedek.

LORAIN had, in 1942, approximately 800 Jews. The Hungarian immigrants Joachim Resek, Ben Klein, Michael Langsam, Samuel Klein and Malvin and Joseph Gould arrived in the 1880's and 1890's. In 1895 Nathan Berger came from Poland, and Isaac Haas from Russia. Congregation Agudath B'nai Israel was organized in 1925, out of the merger of the South and North Lorain congregations (the latter, Agudath Achim, having been organized in 1901). In 1931 a new synagogue, ad-

judged the finest house of worship in Lorain County, was built. The congregation, served by Shohets and Hebrew teachers, had as its first ordained rabbis Jacob Cohen (1931-32) and Max Dubrow (1932-33). In 1934 Julius Kerman was elected rabbi, and was still the incumbent in 1942. The congregation also organized a Hebrew and Sunday school, the Jewish Relief Society, and the Community Center. Other organizations included a lodge of the B'nai B'rith, and a Workmen's Circle, organized in 1921. Harry Shiff was safety director of the city (1916-20), and Jacob Gould held the same post in 1921.

PIQUA, a small but old community, organized Congregation Anshe Emeth in 1858. A Hebrew ladies' aid society was formed in 1893. In 1942 the congregation had twenty contributing members, but no rabbi.

PORTSMOUTH, likewise an old community, incorporated Congregation Bene Abraham Kahal Kodesh in 1858. Auxiliary societies were the Ladies' Aid and the Jewish Charity Society. In 1942 the congregation had thirty-seven contributing members.

SANDUSKY had, in 1942, Congregation Oheb Shalom (Reform), with a contributing membership of twenty. For a number of years the rabbi of the Toledo Congregation Shomer Emunim visited the community; in 1942 the congregation held services only on the high holy days.

SPRINGFIELD. Early Jewish settlers in Springfield, the Jewish community of which, in 1942, had approximately 400 individuals, included Jacob Wolf, Moses D. Levy and M. M. Kaufman, who arrived in the decade from 1860 to 1870. Congregation Ohavay Zedukah, which was Reform in 1942, was organized in 1865, and the synagogue was built in 1918. Among the rabbis who served the congregation were Sidney S. Tedesche, Simon Cohen (1920-22), Director of Research of the *Universal Jewish Encyclopedia,* and Phineas Smoller. In 1939 Jacob Polish became rabbi, and still occupied the pulpit in 1942. There was also a Sunday school. In addition to the Federated Jewish Women's Club, the community sponsored a lodge of the B'nai B'rith and a district of the Zionist Organization. The Orthodox congregation Chesed Shel Emes was organized in 1886. Jacob Wolf held the office of county commissioner, and Jacob Klein was on the city board of public works.

STEUBENVILLE had a large Jewish community of about 1,000 in 1942. The Orthodox congregation B'nei Israel was organized in 1891. Beth-El Congregation, which joined the Union of American Hebrew Congregations in 1923, was supported by eighty-one members in 1941, and was served by Rabbi Irving I. Hausman.

TOLEDO appears to have had Jewish settlers early, and in 1866 the Orthodox congregation later incorporated under the name of B'nai Israel was organized, with Solomon Van Noorden, a clothing merchant, as first rabbi. In 1942 the congregation was Conservative. Morton Goldberg, whose service began in 1937, was rabbi. The Reform congregation, Shomer Emunim, organized in 1870, had a membership of 400 families in 1942; the rabbi was Leon I. Feuer. In addition, there were several Orthodox congregations. Bene Schulom was organized in 1904. Bnai Abraham was incorporated in 1906.

WARREN, in 1942, had a Jewish population of about 650. One of its early settlers was Jacob Knofsky, who arrived from Lithuania in 1892. Congregation Beth Israel was organized in 1918, and the synagogue was built that year. The first rabbi, P. Greenstein, served for a score of years. In 1942 Rabbi Leon Stitskin, who came to the pulpit in 1932, was the incumbent; he organized the Warren Community Forum and in 1938 published the volume *Judaism as a Religion.* Other organizations were the Hebrew Institute, the Jewish Center and the Warren Family Welfare.

YOUNGSTOWN had, in 1942, approximately 8,000 Jews. The Reform congregation, Rodef Sholem, was organized in 1867 by German and Austrian settlers, and the new synagogue built in 1915. Isador E. Philo was elected to its pulpit in 1912, and was still serving in 1942. The Orthodox Congregation Emanu-El, organized in 1907, had as its rabbi in 1942 Carl L. Manello, who began his service in 1929. Anshe Emeth, Conservative, was organized in 1919, and its synagogue built in 1927. Rabbi Nathan Kollin served from 1933 to 1941.

ZANESVILLE had an estimated Jewish population of 370 in 1942. The Orthodox congregation Beth Abraham was organized in 1891. Another early congregation was Keneseth Israel.

The contribution of Ohio Jewry to American Judaism was not confined to the sum total of Ohio's numerous congregations. Particularly through its second largest city of Cincinnati did Ohio become the flourishing ground for widespread movements in Reform Judaism, which in turn affected the life of all American Jewry. From the pulpit of Bene Jeshurun, in Cincinnati, Isaac Mayer Wise, America's leading Reform rabbi, wielded his nation-wide influence. His pioneer weekly, *The American Israelite,* founded in 1854, was a unique force in Anglo-Jewish culture. The Hebrew Union College, of Cincinnati, which Wise founded in 1875, sent its rabbis not only to the farthermost localities of the United States, but also to pulpits in Cuba, Canada, Scotland, England, South Africa and Australia. In Ohio itself leading pulpits were served by such nationally famous rabbis as Max Lilienthal, David Philipson, Abba Hillel Silver, David Lefkowitz, Louis Grossman, and Eliezer Silver (Orthodox). Julian Morgenstern, a graduate of the Hebrew Union College and its president from 1922 on, gained a reputation as a Biblical scholar; he served for a time as president of the American Oriental Society, and wrote many books and articles on Biblical exegesis and history. The Union of American Hebrew Congregations developed the National Federation of Temple Sisterhoods, the National Federation of Temple Brotherhoods, and the National Federation of Temple Youth, all with large memberships in 1942. The B'nai B'rith had important developments in Ohio; Alfred M. Cohen, of Cincinnati, was its national president from 1925 to 1938. Interracial amity had a striking instance in the state when, in March, 1867, Rabbi Max Lilienthal occupied the pulpit of a Christian church. In Ohio, and especially in Cleveland, Zionist activities were intensive and of national scope. Rabbi Abba Hillel Silver, of Cleveland, became national chairman of the United Palestine Appeal.

Equally notable was the contribution of Ohio's Jews to the Ohio commonwealth, in commerce and industry, in education and in public office. Early Jews were, in the main, shopkeepers. Later, Jews developed some of Ohio's most important industries, such as textile and clothing factories, distilleries, shops, and the manufacture of yeast and cigars. Later still they became leaders in metal and steel, in the overall industry, and in merchandising and jobbing. The famed B. Manischewitz Matzo Company was founded in Cincinnati. Many Jews went into the insurance business; in Cincinnati they conducted 50 per cent of this business. The motion picture industry attracted many.

There were a number of Jewish participants in Ohio public life in the 19th cent. Beginning with the pioneer Joseph Jonas, who served in the state assembly in 1860, that body had among its members Daniel Wolf (1873-75), Jacob Wolf

(d. 1881), Henry Mack (1884), and Theodore Mayer (1896-98), all of Cincinnati. In the state senate were Henry Mack (1888-90) and Alfred M. Cohen (1887-1901), both of Cincinnati. Julius Freiberg of that city was a delegate to the state constitutional convention of 1873. In addition to those mentioned in the separate article on Cincinnati, the following were officeholders: Daniel Wolf, alderman (1865); Morris Bauer, in the common council (1876-78) and its president (1878-90); Julius Reis, president of the board of aldermen (1876-80); Gustave Lowenstein, president of the board of aldermen (1886-90). In Cleveland, besides the public servants enumerated in the separate article on that city, Hays Kaufman was in the city council (1886-88) and city treasurer (1888-90), and Peter Zucker was president of the board of education (1896-98).

Later, there sat in the state assembly Max E. Meisel, of Cincinnati (1900); Joseph Lustig, of Cleveland (1916); Joseph H. Silbert, of Cleveland (1931-32); Jacob Deutsch, of Dayton (1940-42). In the senate were Walter M. Shohl, of Cincinnati (1917-18), Joseph N. Ackerman (1925-33) and James Metzenbaum (1935-36), both of Cleveland.

Maurice Maschke, of Cleveland, was collector of customs for Ohio (1904-12) and on the Republican National Committee (1924-32); Bernhard Bettmann, of Cincinnati, was Collector of Internal Revenue for the First District of Ohio (1897-1905 and 1907-13). A. F. Bernstein served as United States district attorney for Northern Ohio (1921-23); Otto Zinner, of Cleveland, was United States Commissioner for Ohio (1915); Rabbi Joseph S. Kornfeld served as United States Minister to Persia (1921-24); Alfred Bettman, of Cincinnati, was made a member of the state judicial council in 1923, and was still serving in that position in 1942; Alfred A. Benesch, of Cleveland, was state director of commerce (1935-40); Gilbert Bettman, of Cincinnati, was state attorney general (1928-32) and Republican candidate for the United States Senate (1932); at the time of his death in 1942 he was serving as a judge of the Ohio Supreme Court (the first Jew ever to be elected to such office). Rabbi Samuel M. Gup, of Columbus, a member of the board of the Ohio Constitutional League, was appointed to the commission to study and revise the state laws on divorce and marriage; he was also a member of the state traffic safety committee (1938) and of the state salvage committee (1942).

Judges were Benton S. Oppenheimer, of Cincinnati, in the Ohio Superior Court (1912-16), and Emerich B. Freed, of Cleveland, who was elected to the United States District Court in 1940 and was still serving in that post in 1942. Manuel Levine was made chief judge of the Court of Appeals of the 8th Appellate District of Cleveland in 1932.

Municipal court judges in Cleveland were Joseph N. Ackerman (1933-39), Lewis Drucker (1933) and Jacob Stacel (1937), the latter two still serving in 1942. In Cleveland, also, David Zinner was president of the city council (1913-15); Leonard Levy was city treasurer (1935-38); and Samuel Doerfler was Cuyahoga County prosecutor (1926-28). In Cincinnati, three Jews served as mayor. Irwin M. Krohn was appointed to the park commission in 1912, and was made its chairman in 1926; he was still serving in 1942. William J. Shroder was president of the board of education (1926-34); Willis D. Gradison was in the city council (1934) and vice-mayor (1941); he was still serving in both posts in 1942. Harry A. Freiberg was treasurer of Hamilton County (1932-34). Nicholas Klein was in the city council (1936-40).

Samuel Eichenbaum was mayor of Corning (1911-13); David Zinner was mayor of Fairview (1921-23). A. Joe Levy was president of the Dayton board of education (1935-39). Fred B. Cramer, of Middletown, was made judge of the court of common pleas of Butler County (1940), and still served in that position in 1942. Ben Gordon was mayor of Circleville in 1942 (elected 1941).

See also: AKRON; CINCINNATI; CLEVELAND; COLUMBUS; DAYTON; STEUBENVILLE; TOLEDO; YOUNGSTOWN.

ABRAHAM I. SHINEDLING.

Lit.: *Publications of the American Jewish Historical Society;* Shinedling, Abraham I., "The Jews of Ohio," *American Hebrew,* March 7, 1941, p. 8 et seq.; April 11, 1941, p. 24 et seq.; Jonas, Joseph, "The Jews of Ohio," *Occident,* vol. 1, pp. 547-50; vol. 2, pp. 29-31, 143-47, 244-46.

OHOLAH AND OHOLIBAH, two unchaste sisters used in *Ezek.* 23 as symbols of the two divisions of the Israelites, the Northern Kingdom of Samaria and the Southern Kingdom of Judah. The sexual symbolism, first employed by the prophet Hosea, is here expanded and amplified; it indicates idolatry and political and cultural relations with heathen nations, particularly Egypt, Assyria and Babylonia. A liturgical lamentation (Kinah) for the Ninth of Ab, beginning with the words *Shomron ḳol titten* ("Samaria raises her voice"), uses the symbol of the two sisters.

OINOMAOS OF GADARA, cynic philosopher who lived about the middle of the 2nd cent. C.E.; only fragments of his writings have survived, which indicate that among other things he made a violent attack upon the heathen oracles. He has been plausibly identified by Graetz, Blau and others with the Abnimas Hagardi who was an intimate friend of Meir. In *Midrash Gen.* to 27:22, he is called one of the great pagan philosophers, ranking with Balaam. He is reported to have interpreted the verse (*Gen.* 27:22), "The voice is the voice of Jacob, and the hands are the hands of Esau," as meaning, "As long as the voice of Jacob is heard in the houses of assembly" (that is, as long as Jewish children study), "the hands of Esau can never prevail against this people." His knowledge of the Bible was probably extensive, as he was able to answer Meir by quoting Scripture.

Lit.: Vallette, P., *De Oenamao Cynico* (1908); Bacher, W., *Agada der Tannaiten,* vol. 2.

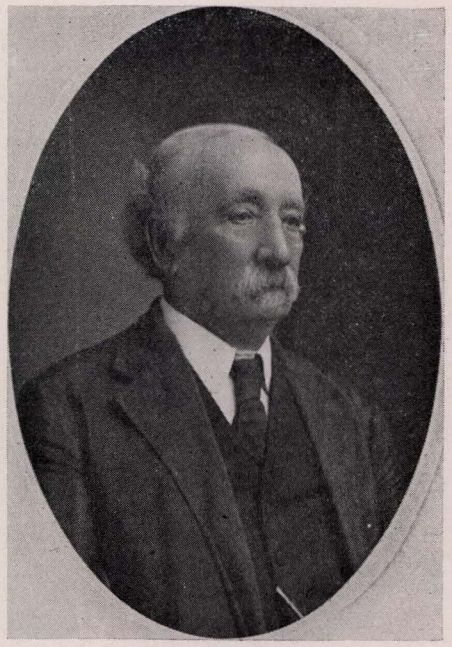
OISTRAKH, DAVID FEDOROVICH, violin virtuoso, b. Odessa, Russia, 1908. His father was an office worker, his mother a member of the Odessa opera chorus. At the age of five he began studying the violin under P. S. Stoliarsky, and at eight was already giving concerts. In 1926 he was graduated from the Odessa Conservatory, after a period of intensive study.

In 1930 he won first place at the All-Ukrainian Violin Competition in Kharkov, first prize (1935) at the Leningrad Second All-Union Contest for Musicians, and that same year second prize at the Wieniawski Violin Contest in Warsaw. He capped this series of triumphs by taking first prize at the Ysaye Violin Contest in Brussels (1937).

Following this Oistrakh made a concert tour of Belgium, France, Britain, and Poland, being acclaimed everywhere together with other Soviet musicians, including Liza Hillels, Busya Goldstein, Misha Fichtenholz. The Soviet government awarded Oistrakh the "Badge of Honor" (1937). From 1932 on he taught at the Moscow State Conservatory, where he was a professor in 1942, continuing recital work, at the same time often entertaining the Red Army at the front and behind the lines. Oistrakh was proficient in several European languages. His main interests, next to music, were art, science and literature.

Lit.: *Moscow Daily News,* May 16, 1937; *Bolshaia Sovetskaia Entziklopediia,* vol. 42 (1939); *Voks Bulletin,* June 23, 1939.

OKLAHOMA, a central state of the United States, having a population of 2,336,434 (census of 1940), including about 4,500 Jews (1942). The largest Jewish settlement in Oklahoma was at Tulsa, which had about 1,800 Jews in 1942, while the second largest was in



Joseph Sondheimer, the first Jew to settle in Oklahoma

Oklahoma City, which had about 1,500 Jews. Two additional communities in the state had populations of more than one hundred Jews, Ardmore with about 110 and Muskogee with 155. There were in the state in 1942 three Reform congregations: Beth Ahaba, of Muskogee, with Max Nussbaum as rabbi; B'nai Israel, of Oklahoma City, with Joseph Blatt as rabbi; Temple Israel, of Tulsa, with Ely E. Pilchik as rabbi. In Oklahoma City there was Congregation Emanuel (Orthodox), with Melvin Goodman as rabbi in 1942, and in Tulsa there was Congregation B'nai Emunah (Orthodox), with Morris H. Finer as rabbi.

Between 1906 and 1916 Joseph Blatt, of Temple B'nai Israel, was the only rabbi in the state of Oklahoma, and it was with his assistance that congregations were established in other sections of the state. In addition to the congregations listed above, Ardmore maintained a Temple building and a part-time rabbi, while Shawnee, Enid, Okmulgee and McAlester had religious schools, sisterhoods, and sections of the Council of Jewish Women. These small communities were accustomed to engage rabbinical students to officiate for the high holy days.

Among the Jews holding state office in Oklahoma were Isaac B. Levy and Isaac Jacobs, who were members of the first territorial legislature (1890); Charles B. Emanuel, who was a member of the fourth territorial legislature (1894); and Isaac B. Levy, a member of the territorial legislature (1905-6). Leo Meyer was state treasurer (1907-9), and Louis A. Fischl was a member of the state senate (1933-37). Between 1929 and 1933 Fischl served in the state assembly. William G. Pfeifer was United States commissioner at Ardmore (1903), and Louis Loeffler was a member of the Bristow City Council (1917-21).

Rabbi Joseph Blatt taught Jewish history at the University of Oklahoma, and in 1942 Max Nussbaum was chairman of the department of Hebrew language and literature at the School of Religion of the University of Oklahoma. Outstanding in philanthropic activity in the city of Muskogee were Mr. and Mrs. Alex Sondheimer and Samuel Sondheimer, descendants of Joseph Sondheimer, who in 1867 was the first Jew to settle in Oklahoma. JOSEPH BLATT.

OKLAHOMA CITY, capital of Oklahoma, having a population of 204,424 (census of 1940), including about 1,500 Jews. In the fall of 1890 high holy day services were held in Oklahoma City. The first Jewish organization in the state was the Hebrew Cemetery Association of Oklahoma City, which was incorporated in 1902. In the following year Rabbi W. H. Greenberg, of Dallas, Texas, organized Temple B'nai Israel as a Reform congregation. A religious school was established and students from the Hebrew Union College officiated during the holiday service. In February, 1906, Joseph Blatt became rabbi of the congregation, and continued to hold this position in 1942. A Temple building was constructed in 1908, and a Temple center building was dedicated in 1926.

In 1904 Congregation Emanuel (Orthodox) was organized, and a synagogue was built in 1917. Milton Rosen was the first rabbi, serving for ten years. The rabbi in 1942 was Melvin Goodman, whose service began in 1938.

Gus A. Paul was county attorney for Oklahoma county in 1904 and city attorney in Oklahoma City between 1905 and 1907. Seymour Heyman was president of the Oklahoma City board of education (1922-26).

JOSEPH BLATT.

OKO, ADOLPH S., librarian and author, b. Russia, 1883. He was educated in Germany and came to New York city, where he was a member of the Astor Library staff. From 1906 until 1933 he was librarian of the Hebrew Union College Library, Cincinnati, which he succeeded in building up remarkably. Under the name of S. Baruch, Oko wrote a great deal on subjects of Jewish learning and philosophy, chiefly in the *Menorah Journal,* of which he was for many years associate editor. He was also the author of *Solomon Schechter, A Bibliography* (1938). Oko was one of the founders of the Societas Spinozana, and its American secretary; he was also a trustee of the Domus Spinozana, The Hague. In 1931 the Hebrew Union College awarded him the honorary degree of Doctor of Hebrew Law. In 1942 Oko was living in Connecticut.

Lit.: *Hebrew Union College Monthly,* April 15, 1931.

OLAM HAZEH AND OLAM HABA, terms used in Hebrew literature for present and future life. The former means literally "this world"; the latter "the world that is to come." The "world to come" is used in a double connotation, that of the life of the soul after death and that of the millennial age after the Last Judgment; it is often difficult to determine which meaning is intended in numerous passages in Jewish literature. In the majority of passages, however, the Olam Haba is the reconstructed world that is to be the scene of the reign of righteousness on earth.

This concept grew directly out of the teachings of the prophets. From Hosea on these consistently held to the hope of an age in which Israel, purified of its wrongdoing, would be restored to the glories of the great age of David. As prophecy passed into apocalypse, the expected manner for the coming in of the world to come was changed from the natural to the supernatural, and it was thought that the age of bliss was to be preceded by great catastrophes. In the period of the Second Temple, especially in times of suffering, much thought

was directed to the future world, and the motivation of ethics became not so much the creation of a better life upon earth for humanity as the securing of an assured place for the individual in a world miraculously changed.

It is in this spirit that some of the most important passages in Jewish literature which mention Olam Hazeh and Olam Haba can be understood. Thus, "Olam Hazeh is only the antechamber to Olam Haba; prepare thyself in the antechamber that thou mayest be admitted to the banquet hall" (*Aboth* 4:16). "All the prophets have predicted only for the Messianic age, but as for Olam Haba, no eye but God's hath seen what is in store there" (*Sab.* 63a). A more sober note, intended probably to contradict the fancies of those who conceived of reward only in terms of sensuous enjoyment, is struck by the statement: "In Olam Haba there will be neither eating nor drinking, begetting or propagation, but the righteous will sit with crowns on their heads and rejoice in the glory of the Divinity" (*Kallah Rabbathi* 6:2; cf. *Ber.* 17a). A universal idea is advanced in the thought that the righteous among all nations will have a share in Olam Haba (*Tos. Sanh.* 13); while a feeling that the suffering of the Jews will be repaid finds expression in the statement that all Israel will have a share in Olam Haba (*Sanh.* 10:1). It is noteworthy, however, that the prayers of the Talmudic period pay little attention to Olam Hazeh and Olam Haba. Their hope for the future is in the deliverance of Israel from oppression, and the union of all humanity to worship God in a common service and brotherhood.

An analogous contrast between present and future life is current in Eastern Europe in modern times. On the one hand, there is Olam Hasheker, "the world of falsehood," the present life in which the wicked prosper and the righteous suffer; on the other, there is the Olam Haemeth, "the world of truth," the heavenly life in which both virtue and vice receive their true rewards.

See also: AGES OF THE WORLD; APOCALYPSE; KINGDOM OF HEAVEN; MESSIANIC AGE; RESURRECTION.

Lit.: Kohler, K., *Jewish Theology,* chaps. 45, 53, 54; Volz, P., *Jüdische Eschatologie von Daniel bis Akiba* (1904); Moore, G. F., *Judaism;* Charles, R. H., *Eschatology.*

OLASZLISZKA, town in Zemplén county, Hungary. The Jewish community of Olaszliszka, founded early in the 19th cent. by growers and merchants of Tokay wines, in the 1830's elected Hershele Friedmann, a pupil of the Zaddik Moses Teitelbaum, as their rabbi. During the forty years of his rabbinate, Friedmann (d. 1874), attracted large crowds of worshippers and pupils, bringing growth and prosperity not only to his community but to the town itself. He himself lived in poverty, diverting all his income for the purposes of the community and for the poor.

The tradition of wonder rabbis has been preserved in Olaszliszka. In the 20th cent. crowds still flocked to the wonder rabbi Hermann Friedländer. Economically the community declined, but with the help of donations offered by visitors, its 312 members still maintained a school, Talmud Torah and home for the poor, as well as providing room and board for the students of their Yeshiva and enlarging the Yeshiva library.

OLD AGE. The Bible, in the sentence of God limiting the span of man's life, declares: "My spirit shall not abide in man forever, for that he also is flesh; therefore shall his days be a hundred and twenty years" (*Gen.* 6:3). A more normal statement is given in the Prayer of Moses: "The days of our years are threescore years and ten, or even by reason of strength fourscore years" (*Ps.* 90:10). Ben Sira, contrasting the insignificance of man with the magnanimity of God, says: "The number of man's days is great if it reach a hundred years; as a drop of water from the sea, or as a grain of sand, so are man's few years in the eternal days." In the glorious future of Jerusalem, the prophets declare, men will live beyond a century. "For the youngest shall die a hundred years old" (*Isa.* 65:20). The Patriarchs only were granted the supernatural length of life, while all other men died at normal age. Rabbi Judah ben Tema (2nd cent. C.E.), describing the stages of man's life, continues: "At sixty a man attains old age, at seventy the hoary head, at eighty, labor and sorrow, at ninety decrepitude, at a hundred he is as though he were dead and had passed away and faded from the world." That sixty was considered old age is proved by the compulsory retirement of the Levites from active service on reaching the age of fifty (*Num.* 8:25). Not one of the kings of Judea reached the age of seventy, and the prophet Samuel, according to tradition, died at the age of fifty-two.

The Talmud (*A.Z.* 19b) tells the story of a man masquerading as a medicine vendor, offering for sale the elixir of life. He prescribes to his customers the verses "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it (*Ps.* 34:14-15). Several rabbis of the Talmud gave reasons for their longevity. "I never trod on the heads of the holy people"; "No one came to the house of study earlier than I did"; "I never honored myself by the disgrace of my neighbor, and I never went to bed with the curse of my neighbor"; "I never in my life accepted presents, was never obstinate, and was liberal with my money"; "I never in my life looked into the face of a wicked man"; "I never was angry in my house, I never rejoiced when my neighbor was in misfortune, I never walked four ells without meditating in the Torah" (*Meg.* 27b). Many dietetic and hygienic rules are also given in the Talmud for longevity; the habits of eating slowly, due regulation of bodily functions, bathing and moderate exercise are recommended (*Ber.* 54b; *Keth.* 77b, 111a; *Hul.* 24b). Maimonides, after quoting many dietetic prescriptions from the Talmud, concludes as follows: "To every man who obeys these rules I guarantee that he will never be ill, but, on the contrary, will achieve old age and need no doctor" (Maimonides, *Hilchoth Deoth* 4:20).

Length of days is accounted a blessing; it is one of the rewards promised for upright living (*Ex.* 20:12; *Deut.* 4:40; *Prov.* 3:2, 16; *Job* 5:26). "The hoary head is a crown of glory, it is found in the way of righteousness" (*Prov.* 16:31). The prophet, picturing the happy future of Jerusalem, declares: "There shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age" (*Zech.* 8:4). The presence of the aged in a community is regarded as a sign of peace and God's favor. They are the depositories of wisdom and tradition (*Deut.* 32:7). "Reject not the tradition of the aged, which they heard from their fathers, for therefrom wilt thou receive instruction" declared Ben Sira (*Sirach* 8:9). Rehoboam, re-

jecting the advice of the aged, and following the unwise suggestions of the youth, brought about the dissolution of the united kingdom (*I Kings* 12:6-20). The rabbis, referring to the event, declared that the advice of the aged, even if it be to pull down the Temple, is to be preferred to the advice of the young, though it be to rebuild it (*Tos. A.Z.* 1:19). Because of their experience and wisdom the old became the "elders" in Israel. The Lawgiver declared: "Thou shalt rise up before the hoary head, and honor the face of the old man (*Lev.* 19:32). Although deference to old age is in many instances attributable to the wisdom and experience which are often the accompaniments of advancing years, yet the rabbis would rise even for heathen aged, or before an unlettered old man, for his longevity proved to them his merits (*Kid.* 32a).

The decline of life which brings about physical infirmities and suffering caused the Psalmist to cry out: "Cast me not off in the time of old age; when my strength faileth, forsake me not (*Ps.* 71:9, 18). Because of the weakening of the power of memory Elisha ben Abuyah said: "If one learns as an old man, it is like ink written on blotted paper" (*Aboth* 4:25).

In vivid, memorable and majestic metaphors, *Ecclesiastes* gives a superb description of the decrepitude of old age: "The sun grows dark, the light goes from moon and stars, and the clouds gather after the rain. The guards tremble in the house, when its upholders bow, the maids that grind are few, and they that look out lose their lustre. The doors to the street are shut, and the sound of the mill runs low, the twitter of the birds is faint, and the daughters of song are dull. There is fear of that which is high, and terrors are in the way. The hair is almost white, and he drags his limbs along and the spirit fails. So man goeth to his long home, and mourners pass along the street. The silver cord is snapped, the golden lamp is shattered, the pitcher breaks at the fountain, and the wheel breaks at the cistern. The dust returneth to earth as it was, and the spirit to God who gave it" (*Eccl.* 12).

Although the disabilities of age make no distinction of sex, yet the rabbis remark that "An old man in the house is a burden, an old woman a treasure" (*Arach.* 19a). She will even dance a jig to music (*M.K.* 9b).

Reverence and tender consideration for the old were inculcated by lawgiver and moralist, and in all ages the family or community took care of its weak and disabled dependents. Those aged who combined piety and learning with the hoary head were especially venerated. They were distinguished in synagogue and assembly, and received special consideration on all occasions.

See also AGES OF MAN. JOSEPH MARCUS.

Lit.: Löw, L., *Die Lebensalter* (1875) 227 et seq.; Joseph, M., in *Encyclopedia of Religion and Ethics,* vol. 9, pp. 471-73.

OLD TESTAMENT (OT), the usual designation for the books of the Hebrew Bible, in contradistinction to the term "New Testament," which was first used by Tertullian and Origen, is based on *II Cor.* 3:14, and denotes the oldest documents of Christianity. Jews generally avoid using the expression "Old Testament," as it implies the recognition of a later divine message and of Jesus as the Messiah. "Testament" is the literal translation of the Greek *diatheke,* the Septuagint rendering for *berith* ("covenant"). *See also* BIBLE.

OLDEN, BALDER, author, b. Zwickau, Germany, 1882. He was the son of Hans Olden. From 1904 on Olden published various novels, short stories and travel impressions. He was in German East Africa when, in 1914, the first World War broke out, and fought under General Lettow-Vorbeck against the British. From 1916 to 1920 he was a prisoner in India. After returning to Germany, Olden published (1922) the story *Kilimandscharo,* exalting the feats of the German colonial army. But he aroused the fury of German nationalists when he published (1927) a novel criticizing German methods of administration in Africa. Although, during the following years, Olden turned from politics and published psychological novels, the hate which the nationalists harbored against him did not subside.

Olden was one of the first German refugees expatriated by the Nazi regime. He went to France, where he was active in the journalistic struggle against Hitler. After the outbreak of the second World War Olden was interned in a French concentration camp. At the end of 1940 he emigrated to Brazil.

OLDEN, HANS, playwright and actor, b. Frankfort, Germany, 1859; d. Wiesbaden, Germany, 1932. His original name was Oppenheim. A nephew of the political economist Heinrich Bernard Oppenheim, and a grandnephew of the painter Moritz Oppenheim, he studied chemistry at Stuttgart, but gave up his studies in order to become an actor. Olden excelled in many heroic roles, especially as a member of the Deutsches Theater, the first modern stage in Germany. In 1886 he began to utilize his stage experiences for writing comedies.

His first play, *Ilse,* met with approval. He then wrote many comedies, mostly in collaboration with Paul von Schoenthan and Ernst von Wolzogen. Olden was in favor with several German princes; in particular, Grand Duke Charles Alexander of Saxe-Weimar showed him distinction.

OLDEN, RUDOLPH, writer, b. Stettin, Germany, 1885; d. en route to the United States, 1940. He became a barrister of the Berlin High Court, served with the German forces in the first World War and subsequently became an editor of the *Berliner Tageblatt.* Under the auspices of the League for Human Rights he edited, together with Joseph Bornstein, *Der Justizmord an Jacubowski* (1928), dealing with a case believed to be a grave miscarriage of justice in the German republic. In 1932 Olden edited *Propheten in deutscher Krise,* containing twelve short biographies of swindlers and imposters who had achieved enormous influence in German finance, science and philosophy.

Olden became widely known as the author of brilliant psychological biographies; *Stresemann* (1929; English trans., 1930) gives the life story of the outstanding German Reichs Chancellor, Foreign Minister and Nobel Prize winner. As an émigré Olden wrote *Hitler* (1935; English transl., *Hitler the Pawn,* 1936) and *Hindenburg oder der Geist der preussischen Armee* (1935). In 1940 he published *Is Germany a Hopeless Case?*

Having left Germany in 1933 for England, he was a lecturer in modern German history at Oxford University. In 1940 he was invited to lecture at a university in the United States, but he and his wife were among the missing on the liner torpedoed (Sept., 1940) en route to Canada with many refugees aboard.

OLDENBURG, a state in northwestern Germany, with eighteen Jewish congregations with twelve synagogues and thirteen cemeteries, including the cities of

Oldenburg and Wilhelmshaven. These formed the United Synagogue (*Landesgemeinde*), headed by the chief rabbi (*Landesrabbiner*), who presided over the Legislative Assembly of Representatives (*Landesgemeinderat*) and the executive council (*Landesausschuss*). These governed by state authority, and the Jewish public school in Oldenburg city, founded by the last rabbi, ranked as a state school. The synagogues were destroyed by the Nazis in 1938, and the remaining Jews were expelled in 1939.

Jewish settlement in Oldenburg began in the 13th cent. The constitution adopted in the 19th cent. brought unity and advancement. In 1829 Nathan Marcus Adler (later chief rabbi of Great Britain) became chief rabbi, and Oldenburg thus was the first Jewish community having a rabbi who held a Ph.D. degree, and one of the first communities having modernized services and sermons in German. The constitution of the United Synagogue in Britain suggests the influence of the Oldenburg pattern. Samson Raphael Hirsch, succeeding Adler (1830-41), developed his idea of *Torah 'im derech 'eretz* (synthesis of Judaism and worldly culture) in Oldenburg. He wrote his *Nineteen Letters* and *Horeb,* which became the platform of "Neo-Orthodoxy." Stirred by Hirsch's ideas, Heinrich Graetz studied with him for three years in Oldenburg (1837-40), and a great similarity of thought developed in both men (both stressed the importance of the individual, of the critical intellect, of the esthetic in Judaism and Israel's spiritual mission), which can be traced in spite of their later controversies. The chief rabbis after Hirsch were: Wechsler, Glueck, Mannheimer, de Haas, and Leo Trepp (until December, 1938).

LEO TREPP.

OLGIN, MOISSAYE J. (Moshe Yosef Novominski), writer, lecturer and editor, b. province of Minsk, 1878; d. New York city, 1939. He studied law at the University of Kiev (1900-03). In 1901, however, he became identified with the revolutionary movement in Russia; thereafter he acted as propagandist among the students and was several times arrested. Olgin's first association with the Jewish labor movement was in 1903, when he joined the Bund, the Jewish Socialist party. After leaving the University in 1904, Olgin traveled throughout Russia secretly organizing Bund branches. In 1906 he joined the staff of the Bundist paper, *Der Veker,* in Vilna, and subsequently became literary editor. The years from 1907 to 1909 were spent in Germany, studying at the University of Heidelberg and elsewhere.

Returning to Russia in 1909, Olgin resumed his Bund activities. In 1912 he edited a three-volume Yiddish anthology, *Dos Yiddishe Vort,* and also issued a collection of his own writings, *Ven Dos Leben Ruft.* The latter book was suppressed by the Czarist regime; it was finally re-issued, in Warsaw, in 1918, as *Ven Kaiten Klingen.* The outbreak of the first World War in 1914 caught Olgin in Germany. Unable to return to Russia, he came to the United States, joining the staff of the *Forward* as writer on literary, sociological and political matters. He also entered Columbia University, from which he received his Ph.D. degree in 1918. For the *Zukunft* and other literary journals, Olgin continued his studies in literature; in 1919 a study of poets and poetry, *In der Velt fun Gesangen,* appeared.

A visit to Russia in 1920 brought Olgin to the advocacy of a break from right-wing Socialism for the Jewish labor movement. When the split in the Socialist party occurred in 1921, Olgin went along with the radicals and joined the Workers' Party, later the Communist Party. He was one of the founders of the *Freiheit,* the Yiddish Communist daily (1922), and remained its editor until his death. He was also editor of *Der Hammer,* a Communist literary periodical. From 1932 on he was American correspondent of *Pravda* (Moscow).

Olgin translated into Yiddish from Russian, Polish, German, Hebrew and English. *Fun Mein Togbuch* (1926) was written originally in Yiddish and translated into several other languages. Among his works in English were *The Soul of the Russian Revolution* (1917); *A Guide to Russian Literature,* in two volumes (1920); *Gorky: Writer and Revolutionist* (1932); *Why Communism* (1934; translated into many languages); *Trotskyism* (1935; rev. 1937).

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1928), cols. 92-97.

OLINSKY, IVAN GREGOREWITCH, painter, b. Elizavetgrad, Russia, 1878. He was brought to the United States in 1891, living thereafter mostly in New York. From 1893 to 1898 Olinsky studied at the National Academy of Design in New York; from 1908 to 1911, in Europe. Olinsky was assistant to John La Farge from 1900 to 1908; after returning from Europe, he was made a member of the faculty of the National Academy of Design (1912). Later he also joined the faculty of the Art Students' League, and in 1942 he still held both posts.

Olinsky's work won wide recognition, among his awards being the Thomas B. Clarke prize at the National Academy of Design (1914), the Samuel T. Shaw prize of $1,000 at the Salmagundi Club (1919), the Carnegie Prize at the National Academy of Design (1929), the Maida Gregg Memorial prize of $1,000 at the National Arts Club (1931), the gold medal of honor, Allied Artists of America (1935), the Isidor prize at the Salmagundi Club (1938 and 1939), the Adolph and Clara Obrig prize at the National Academy of Design (1940) and the drawing prize of the Lotos Club (1941). He was made an associate of the National Academy in 1914 and a National Academician in 1919. His studies and portraits are represented in municipal museums and private collections throughout the country, among them the museums of Detroit, Dallas, Texas, Youngstown, Ohio, Omaha, Neb., Dayton, Ohio and Scranton, Pa.

OLIPHANT, LAURENCE, non-Jewish Zionist and author, b. Cape Town, South Africa, 1829; d. Twickenham, England, 1888. The descendant of a famous old Scotch family, he had been in the diplomatic service for many years, a member of Parliament and a successful novelist, before he conceived the idea —partly under the influence of religious mysticism— of a Jewish settlement in Palestine. In 1879 he visited Palestine where, after thorough investigation, he chose a region in Transjordania, at the upper end of the Dead Sea (the ancient land of Gilead), for a project intended as "the opening to a persecuted race of a refuge from their oppression, the help to civilization and human progress, to good government and justice and peace." However, his scheme, praised by the London *Jewish Chronicle* as "the most feasible plan that has yet been put before the world" and favored by Lord Beaconsfield and Lord Salisbury, was rejected by the Sultan, who opposed mass settlement of Jews in Palestine. This notwithstanding the fact that Oli-

phant, in his interview with the monarch, had pointed to the possibilities of exploitation of the vast chemical and mineral resources of the Dead Sea.

Although Oliphant had the support of such Jewish intellectual leaders as Perez Smolenskin and Samuel Mohilever, West European Jews were not attracted to his plan, despite the rapid worsening of the situation of the East European Jews. The Christians also failed to grasp the importance of his idea, as Oliphant complained in his book, *The Land of Gilead* (1880):

"The redemption of the Jews to Palestine has been so often urged upon sentimental or scriptural grounds that now, when it may possibly become the practical and commonsense solution of a great future difficulty, a prejudice against it exists in the minds of those who regarded it as a theological chimera."

Retaining his interest in Jewry, Oliphant was selected to administer the Mansion House Fund for the relief of the persecuted Jews of Russia (1882). In this connection he traveled in Eastern Europe, where he became affiliated with the Chovevei Zion movement, particularly its Roumanian branch, and concluded that the only real solution of the Jewish problem lay in the creation of a Jewish state in Palestine.

He renewed efforts to obtain from the Sublime Porte permission for colonization of Palestine by Jews, but was again unsuccessful. Yet his endeavors were valuable insofar as they gave impetus to the Chovevei Zion and the first settlers, the Biluim. During his final years, living with his wife in the German colony near Haifa, Oliphant became an intimate friend of the Hebrew poet Naphtali Herz Imber, and gave assistance to the colonists, whose endeavors he praised in his book, *Haifa, or Life in Modern Palestine* (1887). In it, however, Oliphant turned against Halukkah, the "system of religious mendicancy," and advocated the conversion of the Halukkah Jews into farmers. Recognizing that some of the new arrivals sought to become landed gentry rather than agricultural workers, and anticipating the ideas of Aaron David Gordon and Ber Borochov, he declared that the noblest phase of Jewish renaissance would be the retraining of Jews to manual labor, and into a cooperative way of life. ALFRED WERNER.

Lit.: Oliphant, Margaret, *Memoir of the Life of Laurence Oliphant* (1891); Owen, Rosamond Dale (Mrs. Laurence Oliphant), *My Perilous Life in Palestine* (1929); Sokolow, Nahum, *History of Zionism* (2 vols., 1919); Tannen, Nathan, "A Pioneer Non-Jewish Zionist," *The New Palestine,* Feb. 7, 1941.

OLIVES, MOUNT OF (*har hazethim*), a ridge situated to the east of Jerusalem and separated from it by the Kidron Valley. It is divided into a series of summits by means of gentle depressions and one rather deep cleft; one of these peaks is more than 2,700 feet high. The Mount of Olives is mentioned only a few times in the Bible. David ascended it on the occasion of his flight from his son Absalom, and there was a sacred place on its summit (*II Sam.* 15:30-32). *I Kings* 11:7 states that Solomon built altars to foreign gods "in the mount that is before Jerusalem"; this is the southern end of the ridge, called Jebel Batn el-Hawa by the Arabs. The latter is called *har hamashhith* (mount of corruption); this name the Talmud (*Sab.* 56b) explains as derived from the idolatrous shrines set up there. Others hold that the name *har hamishhah,* which occurs also in the Mishnah (*R.H.* 2:4), was merely another designation indicating the abundance of olive-trees there (cf. the rendering in the Targum, *tur mishha*). The mount is referred to, but not mentioned by name, in *Ezek.* 11:23, as the scene of a prophetical theophany. In *Zech.* 14:4 God is pictured as making the Mount of Olives His vantage-point in His struggle against the nations which threaten the existence of Jerusalem. Finally, in *Neh.* 8:15 it is stated that the people went forth to the Mount of Olives to cut branches in order to make booths for the celebration of the Feast of Tabernacles. During the war against Rome in 70 C.E. the tenth legion of Titus pitched its tents on the Mount of Olives. In Mishnaic times torches were lighted on the Mount of Olives in order to announce the New Moon.

The Mount of Olives is mentioned frequently in the New Testament likewise, thus *Matt.* 21:1; 24:3; *Mark* 14:26; *Luke* 19:37; 21:37. At the present day part of its southwestern slopes is covered by the burial field outside of the eastern wall of Jerusalem. The crest of the hill to the north, improperly called Scopus, is the site of the buildings of The Hebrew University.

Lit.: Hastings, James, edit., *Dictionary of the Bible,* 667-68; Dalman, G., *Orte und Wege Jesu* (1924) 277-85; Abel, *Géographie de la Palestine,* vol. 1 (1933) 372-74; Krauss, Samuel, "The Mount of Olives in 'Toledoth Yeshu,'" *Zion,* vol. 4 (1938-39) 170-76.

OLIVEYRA, SOLOMON DE, rabbi and author, d. Amsterdam, 1708. As Haham of the Sephardic Jewish community in Amsterdam, he taught at the Keter Torah of that city and was, after 1698, head of the Sephardic rabbinical college. He wrote in Portuguese and Hebrew. Among his works in Portuguese were translations from the Arabic and Hebrew, and sermons. In Hebrew Oliveyra wrote poetry, a rhyming dictionary, text books, lexicons and essays. He also compiled several Hebrew-Portuguese-Aramaic dictionaries.

OLLENDORFF (OLLENDORF), HENRI, philologist, b. Rawicz, Posen, 1802; d. Paris, 1865. As author of the widely known *Ollendorff Method* for self-instruction in foreign languages he gained international fame. His system is founded on the principle of learning foreign languages by means of questions and answers that occur in daily life. Ollendorff's book, *Méthode appliqueé a l' allemand,* was issued in French, English, modern Greek and several other languages, among them Gujarati, spoken in British India.

Lit.: Munk, Salomon, *Esquisse Biographique, Le Professeur Ollendorff,* Paris, 1865.

OLLENDORFF, PAULA, communal worker, b. Kostenblut, near Breslau, Germany, 1860; d. Jerusalem, 1938. Prior to her marriage to Isidor Ollendorff, a Breslau lawyer (d. 1911), she was a teacher of languages, and had visited England and several Continental countries in that capacity. Later Mrs. Ollendorff became a leader of the Breslau community in social work and liberal activities. In recognition of her efforts in the field of child care and the training of Jewish girls the Paula Ollendorff Haushaltungsschule, a school for household workers, was named in her honor, on her seventieth birthday, as was a library. A Paula Ollendorff Prize for ability in Jewish social work was also established.

Among her activities in Breslau was the founding of a home for Jewish infants. Mrs. Ollendorff was president of the Jewish Women's Federation of Germany and vice-president of the International Jewish Women's Federation. As a lecturer, she traveled throughout Germany and visited the United States three times, in 1927, 1932 and 1936. On her seventy-fifth birthday, the Jewish community of Breslau made Mrs. Ollendorff an elder. After the end of the first World War, she was an alderman in Breslau.

OLMO, JACOB DANIEL ben Abraham, rabbi, b. Ferrara, Italy, about 1690; d. Ferrara, 1757. He was a pupil of Isaac Lampronti, and became rabbi of his native city. Olmo was the author of many of the divisions included in Lampronti's *Pahad Yitzhak*. His first rabbinical commentary was published in Venice in 1715 under the title of *Reshith Bikkure Katzir*. His collection of decisions, *Pi Tzaddik*, remained unpublished. Elegies, hymns and Piyutim were also composed by him; some of them were published in the Italian *Mahzor*. In imitation of Zacuto's *Tofteh Aruch* Olmo wrote *Eden Aruch*, a Hebrew poem of 277 hendecasyllabic sextains (stanzas containing six lines, each of them of eleven syllables). In it he describes the last moments of a righteous man and the delights of Paradise, according to the conception of the Midrash and the Cabala. This poem, published together with Zacuto's (Venice, 1744), was translated into German in 1777 and into Italian by Cesare Foa in 1905.

Lit.: Delitzsch, *Zur Geschichte der jüdischen Poesie*, 73, 160; Wininger, S., *Grosse Jüdische National-Biographie*, vol. 4, p. 561; Coen, *Saggio di eloquenza sacra* (1828).

OLOM HAZEH, OLOM HABO, *see* OLAM HAZEH AND OLAM HABA.

OLSCHKI, LEO S., editor and antiquarian, b. Johannisburg, East Prussia, Germany, 1861; d. Geneva, Switzerland, 1940. In 1883 he emigrated to Verona, Italy; and in 1897 to Florence. Olschki edited *Il giornale dantesco*, formerly *L'Alighieri*, a periodical founded by him in 1889, and from 1899 on published an illustrated monthly magazine, *La Bibliofilia*. He wrote numerous works on bibliographical subjects and on the history of art. His monumental work was *Inventari dei manoscritti delle biblioteche d'Italia*, which reached seventy-one volumes. Together with his son, Leonardo Olschki, he founded (1917) the Archivum Romanicum in Geneva, directed by G. Bertoni.

Olschki directed several archivistic and bibliographical publications, such as the *Rivista d'arte* and the *Biblioteca di bibliografia*. He was granted honorary Italian citizenship by King Victor Emmanuel in 1925 for his contributions to Italian culture, but he left Italy for Switzerland when, owing to the racist legislation, his citizenship was revoked.

OLSCHKI, LEONARDO, philologist, b. Verona, Italy, 1885. He was the son of Leo S. Olschki. He studied at the Universities of Florence, Rome, Munich and Heidelberg (Ph.D., 1908), and was made professor at the University of Heidelberg (1908-32). From 1932 to 1938 he was an exchange and visiting professor at the University of Rome, but left his position owing to Italy's introduction of anti-Jewish legislation, and went to the United States in 1939. In 1939 and 1940 he was a lecturer at Johns Hopkins University, Baltimore.

Olschki wrote numerous books and articles, chiefly on old French and Italian science, literature and art. His German writings include: *G. B. Guarinis Pastor Fido in Deutschland* (Leipzig, 1908); *Paris nach den altfranzösischen nationalen Epen: Topographie, Stadtgeschichte und lokale Sagen* (Heidelberg, 1913); *Die Literatur der Technik und der angewandten Wissenschaften vom Mittelalter bis zur Renaissance* (Heidelberg, 1919); *Bildung und Wissenschaft im Zeitalter der Renaissance in Italien* (Leipzig and Florence, 1922); *Galilei und seine Zeit* (Halle, 1927); *Die romanischen Literaturen des Mittelalters* (1928), a volume of the series *Handbuch der Literaturwissenschaft*). In Italian he wrote *Giordano Bruno* (1927); *La Poesia italiana del cinquecento* (1933); *Struttura spirituale e linguistica del mondo neolatino* (1935); and *Storia letteraria delle scoperte geografiche* (1937). Olschki edited Dante Alighieri's *La divina commedia* (with comments and glossary, Heidelberg, 1918).

OLTARSH, DAVID MOSES, architect and engineer, b. New York city, 1883; d. New York city, 1940. He received his degree in civil engineering from New York University in 1906, after having graduated from City College in 1902. Joining the construction company founded by his father, he retained the connection until 1914, when he formed his own company. Among the important buildings for which Oltarsh was either engineer or architect, or both, were the Hotel Taft, the Russeks Department Store, the Bar Association Building, the B'nai Jeshurun Community House, and the Grand Street Boys Club House in New York city, the Ochs Memorial Institute in Chattanooga, Tenn., and a theatre in Santiago, Chile.

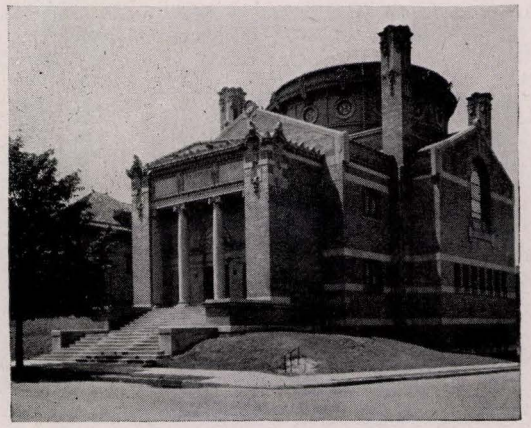
Oltarsh, who held the rank of lieutenant-colonel in the United States Army at the time of his death, served in France during the first World War with the 28th Engineers; after his return to the United States, he was commanding officer of the 438th and 401st Engineers, and division engineer of the 61st cavalry division. Oltarsh was also, from 1925 until his death, a member of the engineering examining board of the United States Army.

OMAHA, a city in Nebraska, having a population of 223,844, including approximately 11,500 Jews (1937). Aaron Cahn, his wife, and Meyer Hellman arrived in a two-horse wagon in 1856. Almost immediately they returned to their home in Ohio, where they collected a store of materials and floated them down the river to Omaha. Here, on the bank of the muddy Missouri, they established a small business.

For six years the Cahns and the Hellmans were the only Jews in the city, although other Jewish families had settled in nearby Nebraska communities. Cahn and Hellman were considered among the more solid citizenry of the frontier town, and Cahn represented Douglas County in the eighth territorial legislature.

During the early 1860's several Jewish families of German, Austrian, or Bohemian origin came to Omaha. Among them were the Rosewaters, who had originally settled in Cleveland. Twenty years later, the persecutions of Russian Jewry caused an influx of East European Jews into the Omaha community. The renewal of these persecutions at the beginning of the 20th cent. created congestion in the eastern cities of the United States, and between 1901 and 1913 2,035 Russian Jews were sent to Nebraska, the bulk of whom settled in Omaha.

In 1868 the first known Jewish religious service took place in the old Masonic Temple, with the Orthodox ritual being used. By 1870 members of this group had formally organized a B'nai Israel Society under the presidency of J. A. Hart, an English Jew. On September 16, 1871, the first Sunday school class was confirmed by Rabbi Alexander Rosenspitz. These were the beginnings of what was in 1942 Temple Israel. Regular religious services began in 1872, and in 1875 the congregation was reorganized by Rabbi David Stern of Virginia. Convinced that the community was still too small to support a rabbi, Stern resigned after eight months. Until 1883, when H. Saft was chosen



Temple Israel of Omaha



Temple B'nai Israel Synagogue

spiritual leader of the community, there was no rabbi. After a year Saft was succeeded by E. H. Harfield, who served the congregation when the first temple, a frame structure, was erected in 1884.

The first Hebrew Union College graduate in Omaha was Rabbi William Rosenau, in 1889. During his term as rabbi Temple Israel joined the Union of American Hebrew congregations. In 1892 Rabbi Leo Franklin succeeded Rosenau, who had accepted a pulpit in Baltimore. Later Franklin was called to Detroit, and his place was taken by Rabbi Abram Simon.

In 1904 Rabbi Frederick Cohn succeeded Simon. Until his death in March, 1940, Cohn was closely identified with Omaha religious and cultural life. In 1933 he was named rabbi emeritus, and Rabbi David H. Wice, called to Newark, N. J., in 1941, took over the leadership of the congregation. Arthur J. Lelyveld was rabbi in 1942.

The first Orthodox congregation was organized in 1882 by a group of Hungarian Jews meeting in the Unitarian church. Another Orthodox congregation, the Beth Hamedrosh Hagodol, was started in 1884 by Lithuanian Jews. The Russian congregation, B'nai Israel, was founded in 1886, and the B'nai Jacob Anshe Sholom was organized in 1889. The Beth Hamedrosh Adass Yeshuren congregation was founded in 1920. In 1942 South Omaha had its own congregation, the Congregation of Israel.

Rabbi Henry Grodinsky, a native of Minsk, was the first Orthodox rabbi in the city, and Jacob Gordon was the first Hebrew teacher. One of the most prominent of Orthodox rabbis to serve the community was Rabbi Esau Fleischman, who was an early communal leader as well. In 1942 the Orthodox congregations were affiliated with the United Orthodox congregations under the leadership of Rabbi Isaiah Rackovsky.



Beth Hamedrosh Hagodol

The Conservative congregation, after several preliminary attempts, was organized in 1929 with Rabbi Abraham Bengis as the first spiritual leader. The following year he was succeeded by David A. Goldstein, who for over a decade occupied the pulpit of the Conservative synagogue, Beth-El. Until the fall of 1940 this group worshipped at the Jewish Community Center. Their synagogue was finished in time for the high holiday services of 1940, and was formally dedicated during Hanukah of 1941.

Organized philanthropy began in the years 1897 and 1898 with the organization of the Young Men's Hebrew Benevolent Society. In 1903 the work done by this group was taken over by the Associated Jewish Charities. During the next few years, other Jewish organizations were established for philanthropic purposes, and in 1916, to avoid duplication of effort, a Jewish Welfare Federation was organized. In 1930 another amalgamation took place and the Jewish philanthropies began annually to conduct campaigns for all local, national, and overseas agencies. The Welfare Federation still existed, however, as an agency for the care of local needs. Henry Monsky was president of the Jewish Welfare Federation in 1942.

The focal point of all community activities was the Jewish Community Center, opened in 1926. The beginnings of this institution go back to 1907, when a Jewish People's Institute was founded. Among the Jewish national organizations in Omaha were the B'nai B'rith (a lodge was founded in 1884) and the Workmen's Circle. The first Zionist organization was the Chovevei Zion, organized in 1895. In 1942 all phases of Zionist opinion were represented in the Omaha Zionist Council.

The Jewish Press, an English-language weekly with David Blacker as publisher, was in its twentieth year of publication in 1942, succeeding an earlier venture, *The Jewish Bulletin.* The first Jewish publication was the short-lived *Western Jewish Journal,* which was issued for three months in 1909. The first editor of *The Jewish Press* was Morris E. Jacobs.

Harry Lapidus was an early communal leader for whom the A. Z. A. forest was planted in Palestine. Dr. Philip Sher, Harry A. Wolf and Morris Levy were prominent in philanthropic activities. Sam Beber organized the Junior B'nai B'rith in 1924. William L. Holzman was president of the Jewish Welfare Federation for ten years.

Among the Jews who occupied political office were Edward Rosewater, founder and editor of the defunct *Omaha Bee*. Rosewater was a member of the Nebraska legislature, and represented the United States at the International Postal Congress. Harry Zimman was a member of the city council from 1900 to 1909, and was acting mayor of Omaha between 1903 and 1905. Albert Cahn, son of the early settler, Aaron Cahn, was a member of the city council in 1894 to 1895, and Sol Prince served on the council in 1892, 1895 and 1896. Harry Trustin was serving a third term as a member of the city commission in 1942. Sam Klaver was a member of the Nebraska Unicameral House. Andrew Rosewater, in 1860, planned the Omaha water works and was one of the principal engineers of the Union Pacific Railroad. Harry Lapidus was a member of the Iowa-Nebraska boundary commission. LEONARD NATHAN.

Lit.: Auerbach, Ella F., *Jewish Settlement in Nebraska* (1927), an unpublished manuscript in the files of the Nebraska Historical Society.

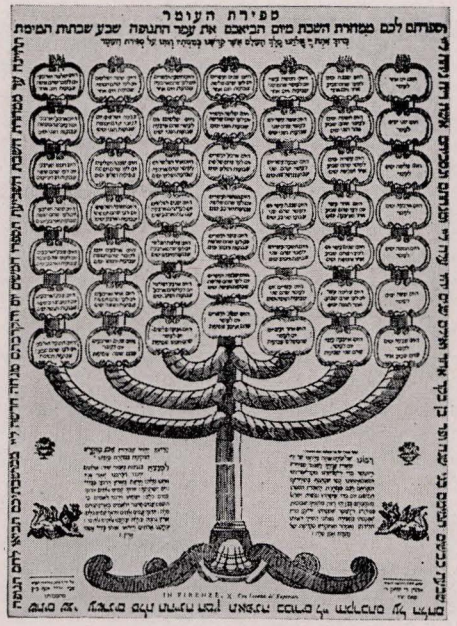
OMER, 1. a dry measure for grain (*Ex.* 16:16). According to *Ex.* 16:36, the omer was a tenth part of an ephah; for this reason, the omer was frequently called simply "tenth part," or "tenth" (*'issaron, Lev.* 14:10; 23:13, 17; *Num.* 28:13), or "tenth part of an ephah" (*'asirith ha'efah, Num.* 28:5). According to Benzinger the omer consisted of about 3.6 litres. Benzinger believes, further, that the omer was not originally a part of the Hebrew system of weights, but that it was added to it only at a later period, since it did not fit in with the sexagesimal system of measures which was derived perhaps from Babylonia and then came into general use, but must have belonged rather to the decimal system. The omer was of great importance in the ancient Hebrew religious cult as a measure for the meal-offering which formed a part of the sacrifices; cf. the passages cited above, and especially *Num.* 28.

2. a sheaf taken from the first-fruits and offered in the Temple in the period between the festival of Pesach and the festival of Shabuoth; it was forbidden to eat of the new grain before this omer, or sheaf of the first-fruits, had been offered up (*Lev.* 23:9-14). It is the consecration gift, the thank-offering given to God in return for the harvest. The seven weeks which elapse between Passover and the Feast of Weeks are still called the "days of the Omer" (the days of the counting of the Omer; cf. the term "Sefirah period").

See also FIRST-FRUITS; WEIGHTS AND MEASURES.

Lit.: Benzinger, I., *Hebräische Archäologie,* 192-93, 394, 398; Kautzsch, *Die Heilige Schrift* (4th ed.), vol. 2, pp. 679-80; Idelsohn, A. Z., *Jewish Liturgy* (1932) 164-65.

OMNAM KEN ("Indeed, it is true"), a Piyut for the evening of the Day of Atonement (Yom Kippur) in the German and Polish prayer-book, in which the sinfulness of man is described and God's forgiveness is requested. The Omnam Ken is arranged alphabetically according to lines and with several rhymes. Each strophe ends with the refrain *salahti* ("I have pardoned"), taken from *Num.* 14:20. The Piyut's rhythmic melody has made it extremely popular. Translations of it are to be found in Sachs' *Mahzor* and in Hellers' *Echte hebräische Melodien.* Zangwill made a beautiful English translation of this poem, retaining



Omer table in candelabrum form

with remarkable skill even the alphabetical acrostic.

Lit.: Davidson, Israel, *Otzar Hashirah Vehapiyut,* vol. 1, p. 263; Idelsohn, Abraham Zebi, *Jewish Liturgy,* 236; Adler, *Day of Atonement,* part 1, p. 38.

OMNIPOTENCE OF GOD, OMNIPRESENCE OF GOD, OMNISCIENCE OF GOD, *see* GOD.

OMRI, Israelite king of the early 9th cent. B.C.E., founder of an important dynasty which bears his name. In 886 B.C.E., the 27th year of Asa, the Judean ruler, Elah of Israel was assassinated by Zimri (*I Kings* 16:9-12), who in turn proclaimed himself king. The people, however, probably influenced by the prophetic party under the leadership of Jehu ben Hanani (*I Kings* 16:1 et seq.), supported Omri, another of Elah's generals, who at the time was engaged in wresting the town of Gibbethon from the Philistines. Zimri was overcome and Omri made king; but the anti-prophetic party supported Tibni, another contender who was finally eliminated after four years of civil war.

When complete domestic peace was established, Omri found himself the ruler of a weakened nation, beset by strong neighbors, particularly Damascus (Aram). In consequence, certain border towns had to be ceded to the Arameans who likewise reserved to themselves economic privileges and even extraterritorial rights in Samaria, Omri's new capital. The change of the capital from Tirzah to the beautiful (*Isa.* 28:1) and strategically formidable site of Samaria was a clever move on the part of Omri and had also commercial implications. It was an attempt to divert to Phoenicia the South Arabian traffic, which came from the gulf of Akabah and ordinarily took the so-called "Highway of the King" to Damascus. Omri had established friendly relations with the western traders and he cemented these by the marriage of his son Ahab to the Phoenician Jezebel. Omri, further to strengthen his policy of friendliness, permitted Baal worship in the country; and this act drew harsh condemnation from the Deuteronomic historians of *Kings* (16:25-26).

A time of prosperity must have returned to the Kingdom of Israel. Omri became strong enough to subdue the Moabites. The inscription on the Moabite stone mentions the military prowess of Omri, which is not found in the Bible, and which testifies to Omri's political stature.

This, and the fact that in Assyrian sources Israel is referred to as *Mat Bit Humriya* (the land of the house of Omri), has led modern scholars to believe that the significance of Omri was far greater than the few verses of the Bible would intimate. So strong was the identification of the land of Israel with the personality of Omri that many years after his death the Assyrian Shalmaneser II calls Jehu, the very destroyer of Omri's dynasty, *Jaua abal Humri* (Jehu the *son* of Omri). *Micah,* too (6:16), refers to the habits of the times as the "statutes of Omri." Omri's orientation toward the West, and his friendly relations with the surrounding nations, laid the foundation for the economic expansion of the kingdom which reached its climax under Ahab. Likewise it opened the country to foreign influence, a fact which became of paramount importance in the subsequent history of the people.

According to the Bible, the murder of Elah, the defeat of Zimri and the elevation of Omri took place in the 27th year of Asa (*I Kings* 16:15) but in verse 23 his kingship is counted from the 31st year of Asa, and the length of his reign is given as twelve years. Yet in verse 29 he is said to have died in the 38th year of Asa. These apparent contradictions are explained by Rashi, Kimhi and other medieval commentators as well as by most modern scholars in such a way that, inasmuch as Omri was supreme only after Tibni's defeat, i.e. four years after his accession, verse 23 reckons his full kingship from that time on, but compiles the *total* number of years as twelve, i.e. from the death of Zimri, so as to avoid the appearance of an interregnum, and to leave the chronological scheme intact. On the other hand, the Septuagint counts Omri's years from 882, the end of the civil war, and therefore brings his reign down to the second year of Jehoshaphat. It has 16:29 read accordingly, thus differing decisively from the Masoretic account. Noting this confusion of the chronological order, some scholars (such as Whitehouse, following Schrader) think that Omri ruled much longer (see also the "forty years" mentioned in the Mesha stone and observe that according to Biblical figures Omri and Ahab ruled only 22 years altogether). They suggest that he may have ruled for as many as 25 years (from about 900 to 875), and declare this to be more in consonance with the deep impression which Omri made upon his contemporaries and the generations following him.

W. Gunther Plaut.

Lit.: Graetz, Heinrich, *History of the Jews,* vol. 1, p. 192 et seq.; Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 1 (1925) 152 et seq.; the commentaries on *Kings;* Whitehouse, Owen C., in Hastings, J., *Dictionary of the Bible,* vol. 3 (1911) 620-21; Lewy, Julius, *Die Chronologie der Könige von Israel und Juda* (1927); Morgenstern, Julian, "The Historical Antecedents of Amos," *Hebrew Union College Annual,* vol. 15 (1940) 134 et seq.; idem, "Chronological Data of the Dynasty of Omri," *Journal of Biblical Literature,* vol. 59 (1940) 385 et seq.

ON, *see* Heliopolis.

ONAAH, *see* Overreaching.

ONDERWIJZER, ABRAHAM (ALI) SAMSON, rabbi, b. Muiden, near Amsterdam, 1862; d. Amsterdam, 1934. He was appointed rabbi of the Ashkenazic synagogue of Amsterdam in 1888, and in 1917 became chief rabbi there. He wrote a Dutch translation of the Pentateuch (together with an explanatory text on Rashi's commentary, Amsterdam, 1895). In 1895 he founded and became honorary president of the Bezalel Association, a Jewish labor union for the improvement of the religious and economic condition of the Jewish workmen of Amsterdam, who were for the most part diamond workers. He was made an officer of the Order of Orange-Nassau.

ONEG SHABBAT. According to the Talmud (*Sab.* 117b), every Jew should eat three meals on the Sabbath (*Shalosh Seudoth*). The third meal (*Seudah Shelishith*) developed into a communal institution which became the occasion for singing and instruction.

The Oneg Shabbat (literally, "joy of Sabbath") is a modern adaptation of the traditional *Seudah Shelishith.* Chaim Nachman Bialik, the modern Hebrew poet, was responsible for the modern form of the Oneg Shabbat. Soon after his arrival in Tel Aviv, in 1923, he began the practice of devoting Sabbath afternoons to a leisurely and genial get-together, at which lectures were delivered by himself and others on subjects vital to the growing Palestinian community. In 1929, an American, Samuel Blum of Philadelphia, donated funds for the establishment of a building known as Ohel Shem so that Bialik could conduct the Oneg Shabbat for a larger number of people.

The program consisted of some musical selections by a choral group, a lecture and an impressive Habdalah service for the close of the Sabbath. Late in the 1930's, the Oneg Shabbat was introduced by many institutions and organizations into American Jewish life. The Hadassah made it a regular feature in certain cities. Synagogues have introduced it, retaining some of the features of the original *Seudah Shelishith,* and serving refreshments.

Ira Eisenstein.

ONEN, *see* Mourning and Mourning Customs.

ONIAS, name of several high priests during the time of the Second Temple. The name is probably the same as the Talmudic Honi, a shorter form of Hananiah.

Onias I was the son of Jaddua and probably a contemporary of the Spartan king Areus (309-265 B.C.E.; *I Macc.* 12:7, 8, 20). The correspondence reported there between Jonathan and Areus speaks of a previous letter of Onias. However, the historicity of these reports has not been established.

Onias II was high priest in the time of Ptolemy III Euergetes (about 230 B.C.E.). He refused to pay tribute to the king, who threatened Judea with a heavy punishment. These events led to the rise of the Tobiads to power.

Onias III, a grandson of Onias II, was high priest under Seleucus IV (about 180 B.C.E.). He was denounced by the Tobiads to the king, who sent Heliodorus to inspect the treasury of the Temple. When Heliodorus failed in his mission, Onias was summoned to Antioch to render an account. He was deposed by Antiochus IV Epiphanes in 174, and settled at Daphne,

near Antioch, where he was murdered a few years later at the instigation of Menelaus.

Onias IV, son of Onias III, fled to Egypt, whither many priests and pious Jews had migrated because of the attempted suppression of Judaism by Antiochus IV. He settled near Heliopolis and built a Temple, by permission of Ptolemy IV, and became its first high priest. His descendants were high officers in the Egyptian army; Aristobulus, the educator of a later king and perhaps the same as the noted Alexandrian philosopher, seems to have been a relation of Onias.

Lit.: The Jewish histories; Büchler, *Die Tobiaden und Oniaden* (1899).

ONIAS, TEMPLE OF, shrine built by the fugitive high priest, Onias IV, in Egypt after he had fled from the persecutions of Antiochus Epiphanes in Palestine. The Temple was situated in the district of Heliopolis, at a place called Leontopolis, since it was the site of an ancient shrine of the Egyptian goddess Pasht. According to Josephus, Onias based his claim to build a Temple outside of Jerusalem on the prophecy in *Isa.* 19:19 that there would be an altar to the Lord in Egypt. The external appearance of the Temple of Onias was not the same as that in Jerusalem; its form was that of a tower and its dimensions were less. On the other hand, all the appointments of the shrine, such as the altar of burnt-offering and the vessels, were the same, except that a great hanging lamp replaced the Menorah. A large tract of ground near the Temple was given to it by the king for the use and support of the priests.

The Temple of Onias maintained essentially the same worship and the same sort of sacrifices as the Temple at Jerusalem. Naturally the Palestinians regarded this shrine as unlawful, and so apparently did some of the Egyptian Jews. Nevertheless, the teachers of the Law paid attention to the practices of the Onias Temple and this gave it a measure of recognition. The Temple continued in existence until about 73 C.E. when Vespasian used a revolt of the Egyptian Jews as an excuse for closing it and stripping it of its treasures. In 1905 Flinders Petrie excavated the Tell el Yehudiyeh near Cairo, identifying it with the site of the Temple of Onias.

Lit.: Schürer, *History of the Jewish People in the Time of Jesus Christ,* division 2, vol. 2, pp. 212-14; Petrie, *Egypt and Israel* (1911) 99-110; Hirsch, in *Jews College Jubilee Volume* (1906) 39-80.

ONKELOS, reputed translator of the Targum to the Pentateuch, which is accordingly called Targum Onkelos. The confusion seems to have arisen out of a mistaken identification of an Onkelos who was a Tanna and lived in the 1st cent. C.E. and Aquila, who translated the Bible into Greek in the 2nd cent. Hence stories are told in the Babylonian Talmud about a translation made by Onkelos, of his being a proselyte of the imperial family, and of his adventures, which are clearly to be referred either to Aquila or such prominent proselytes as Flavius Clemens. The historical Onkelos is represented in the Tosefta and other places as being extremely scrupulous in religious matters and a close friend of the patriarch. Whether he, too, was a proselyte, is uncertain.

Lit.: Ginzberg, L., in *Jewish Encyclopedia,* vol. 9, p. 405; Friedmann, M., *Onkelos and Akylos* (1896); Anger, *De Onkelo chaldaico* (1845).

ÓNODI, ADOLF, neurologist and laryngologist, b. Miskolc, Hungary, 1857; d. Budapest, 1919. He received the degree of M.D. from the University of Budapest where he became professor (1910) for the then established chair and director of the nose and throat clinic. Ónodi was regarded an international authority on laryngology. In addition to several volumes published in Hungarian, he contributed many articles in that field to medical journals and dictionaries all over Europe.

His standard work on the sinuses of the skull (1893) was translated into English, German and Italian. In the earlier phase of his work Ónodi had described the functioning of the sympathetic nervous system, and of the spinal cord; as well as the morphological anomalies of the general nervous system. His research on the larynx also embraced the neurology of that organ.

His one hundred plates of neurology were employed by the medical schools of several countries and his collection of microscopic slides was acquired after his death by the London laryngological clinic, where his bust was also erected.

ONOJCHI, S. J. (pseudonym), *see* ARONSOHN, ZALMAN ISAAC.

ONTARIO, one of the nine provinces of Canada, bordering the shores of Lake Superior, Lake Huron, Lake Erie and Lake Ontario and adjoining the Canadian provinces of Quebec and Manitoba, and the states of New York, Ohio, Michigan and Wisconsin.

Ontario is the second largest province in Canada, with an area of 363,282 square miles of land, and the most populous, having a population of 3,756,632 in 1941. Until the Act of Confederation in 1867 it was known as Upper Canada, in contrast to Quebec, which was known as Lower Canada.

There is no doubt that Jews traded in and visited Ontario from the earliest days of British occupation of the territory, and the Franks and Solomon families maintained fur-trading posts on the island of Michilmackinac in the northwestern corner of Lake Huron as early as 1763. However, the first authentic mention of a permanent Jewish resident in what is now the province of Ontario was in 1833, when Arthur Wellington Hart, an insurance agent, settled in Toronto. He was followed by L. Joseph, in 1834. In 1835 two brothers, Goodman and Samuel Benjamin, opened a wholesale dry-goods business in Toronto. In 1838 Henry A. Joseph opened a fur business in the same city, and Judah G. Joseph established himself as an optician and jeweler. Gershon Joseph was the first Jew to register as a student in the University of Toronto (1838).

The first Jewish congregation to be established in Ontario was that of Holy Blossom in 1856 in Toronto, although the first permanent synagogue was not opened until 1876, and the congregation was not incorporated until 1894.

In 1857 Noah Freedman arrived in Lancaster, Ontario, from Poland, and was followed by the Jacobs, Kellert, Levinson and Cohen families. In the same year the Levy brothers were among the first Jews to settle in Hamilton, and Moses Bilsky founded the Jewish community in Ottawa.

In 1858 the brothers Henry Jacob Michaels and Michael Michaels opened the first Canadian cigar factory in the town of Dundas, Ontario, and in 1877 Jewish merchants first settled in North Bay and Chapleau, in Northern Ontario.

Population. The Jewish population of Ontario rose from 103 in 1851 to 614 in 1861, remained almost stationary at 636 in 1871 and increased again to 1,245 in 1881. The Jewish population of Ontario doubled in the next decade, reaching 2,540 in 1891, and redoubled to 5,337 in 1901. The greatest increase in Jewish population came in the first decade of the 20th cent., when it jumped to 27,015 in 1911 as a result of the wave of immigration which followed the Russian pogroms. By 1921 the Jewish population of Ontario was 47,798, and reached 62,383 in 1931.

Jews formed less than one out of every 2,500 persons of all origins in Ontario in 1871. In 1891 the Jewish population formed one out of every 800 persons of all origins in Ontario. By 1911 Jews formed 1% of Ontario's population, and in 1931 Jews constituted 1.81% of the population of the province.

The Jewish population of Ontario in 1931 formed the third largest ethnic group of non-Anglo-Saxon origin in the province, being exceeded by those of French origin with 8.73% and those of German with 5.09%.

Toronto, the provincial capital of Ontario, is both the second largest city and the second largest Jewish community in Canada. Of the total Jewish population of Ontario 46,751 lived in Greater Toronto in 1931, forming 74.9% of the Jews in the province.

There were 332 cities, towns and villages in Ontario in 1931, and Jews were living in 186 of them. There were three Jewish communities in Ontario with more than 1,000 Jews in 1931; Greater Ottawa (1931), 3,482; Greater Hamilton (1931), 2,667; Greater Windsor (1931), 2,517.

Jewish communities with more than 100 and less than 1,000 Jews were found in 1931 in the following fourteen Ontario towns and cities; London, 683 (1891; 144); Kitchener, 411 (1901; 10); St. Catherines, 314 (1891; 15); Fort William, 294 (1901; 13); Kingston, 232 (1891; 39); Cornwall, 210 (1891; 51); Timmins, 208 (1921; 95); Brantford, 208 (1891; 5); Sudbury, 194 (1891; 11); Oshawa, 171 (1911; 13); North Bay, 154 (1911; 35); Guelph, 147 (1891; 11); Peterborough, 139 (1891; 17); Sarnia, 106 (1891; 38).

Occupational Distribution. Of all Jews gainfully occupied in the province of Ontario when the 1931 census was taken, 34.26% were engaged in manufacturing industries, as compared with only 15.07% among the gainfully occupied of all origins; while 33.53% of all gainfully occupied Jews were engaged in merchandising, as compared with 8.85% of all persons gainfully occupied in the province. Out of every 100 Jewish men in 1931 gainfully occupied in Ontario, eighteen were retail merchants. Tailors and salesmen numbered eight each. Sewing machine operators and hawkers numbered six each. There were four fur workers and three ironers and pressers, while metal workers, wholesale merchants, clothing manufacturers, office clerks, clothing cutters, and leather workers numbered two each. Farmers, hat- and capmakers, furniture makers, printers, carpenters, painters, commercial travelers, bookkeepers, lawyers, teachers, barbers, truck drivers and shippers numbered one each.

Out of every 100 Jewish women gainfully occupied in 1931 in Ontario, nineteen were sewing machine operators, sixteen were salesladies and seven were stenographers. Retail merchants and office clerks numbered four each, bookkeepers and domestic servants numbered three each; tailoresses, milliners, dressmakers, dressmakers' apprentices, textile workers, and leather workers numbered two each, while fur workers, hat- and capmakers and teachers numbered one each.

Jews in Civic Life. The first Jew in Ontario to be elected a member of the Dominion Parliament was Samuel Factor, who was first elected Liberal member for the Spadina constituency of Toronto in 1930 (reelected 1935, 1939 and 1940).

David Arnold Croll was first elected a member of the Ontario Legislative Assembly for Windsor in 1934, and re-elected in 1937. He was appointed Provincial Minister of Labor and Public Welfare in 1934, being the first Jew to become a member of a Provincial Cabinet in Canada, but resigned in 1937 because of a difference in opinion with the premier of the province. Croll was elected mayor of Windsor in 1931, and held that office until 1934. He was reelected mayor in 1939, and resigned in 1940 on going overseas as a private in the Canadian active army. John J. Glass of Toronto was another Jewish resident of Ontario who was elected a member of the Ontario Legislative Assembly. Aaron Horovitz was elected mayor of Cornwall in 1930, and was reelected mayor for seven consecutive annual terms. The Jewish population of Cornwall in 1931 was 210.

LOUIS ROSENBERG.

Lit.: Rosenberg, Louis, *Canada's Jews, a Social and Economic Study* (1939); Sack, B. G., "History of the Jews in Canada," *The Jew in Canada* (1926).

OPATOSHU (OPATOVSKY), JOSEPH, Yiddish writer, b. Mlava, near Plotzk, Russia, 1887. His Jewish education was received primarily from his father, but he attended the government school in Mlava, and a commercial school in Warsaw. In 1905 he went to France, and entered the polytechnic institute in Nancy. Called back to Russia because revolutionary events necessitated the closing of his father's lumber business, Opatoshu later emigrated to the United States (1907). In 1914 he received a degree in civil engineering from Cooper Union. But almost immediately he renounced his engineering career for literature.

His first work had already appeared in 1910 in the anthology *Literatur,* and in 1912 he wrote also for *Shriften,* an anthology published by the "Yunge"—representatives of the new Yiddish literary movement which had been instituted in the United States by the heavy immigration that followed the events of 1905 in Russia. His *Roman fun Ferd Ganev,* which had appeared in *Shriften,* and stories published in other anthologies soon assured Opatoshu his place in the literary scene.

Opatoshu's first trends were toward a romanticized version of the semi-underworld of the Polish frontier region: brutal passion was compensated for by physical courage, and cloaked in a mystical haze. His later ventures onto the American scene showed plain realism; the romanticism had been incorporated into the structure of the work.

In 1915 Opatoshu began work on a Polish-Jewish trilogy, which occupied him for ten years. *In Poilishe Velder* was published in Yiddish and Hebrew simultaneously in 1921, and subsequently appeared in Polish, German and English translations (English trans., Isaac Goldberg, *In Polish Woods,* Philadelphia, 1939). The second section, *1863,* was published in the early 1920's; the third part, *Der Roman fun a Vald Maidel,* had appeared in the *Tzukunft* as early as 1918.

In Poilishe Velder is Opatoshu's greatest work, but the trilogy as a whole is a monumental undertaking; it is the first presentation in Yiddish of a historical territory through three generations. Opatoshu drew on all the resources he had carried with him from his paternal home, and interwove them with legends of the Polish woods. In *Die Tentzerin* (1930) Opatoshu sought to do for the American scene, although on a smaller scale, what he did for Polish Jewish history—describe the Americanization of all classes of East European Jewry.



Joseph Opatoshu

A Tog in Regensburg (1932), written in old Yiddish, is an excursion into the Middle Ages. *Pundika Retivtah* (The Inn) carries one back to an even older period of history—Palestine under Greco-Roman domination—and is stylized in Hebrew-Yiddish (1933). *Rab Akiba,* published serially in 1940 in the *Day,* to which Opatoshu became a weekly contributor in 1918, was a return to a sober, realistic style. Opatoshu's desire to cover as much historical ground as possible prompted him to travel whenever he could, and from his trips he always emerged with piquant Jewish characters: a Yeshiva Bochur become a Soviet commissar, an old woman in Holland who remembered old Yiddish. A compilation of sketches, *Shtett un Menshen,* contained about 800 of such semi-belletristic pieces.

Opatoshu is a conscious craftsman, an engineer-organizer, but he possesses enough intuitive power to hold and excite the reader. His objectivity has increased with the years, but he has so much understanding for mystical ecstasy that he appears to be its participant. Mainly this is the benefit of his rapid style, which is utter mobility, activity, narration. Every sentence, every phrase, is an event. Even his description is narrative. He moves so quickly from period to period that time becomes space: a fused and galvanized plane. To Opatoshu is due the elevation of the Polish Yiddish dialect to a literary level; many basic Polish Yiddish terms, purified by him, have become part of the Yiddish linguistic heritage.

By 1914 the Kletzkin publishing firm in Vilna had published fourteen volumes of Opatoshu's work. *Menshen un Chaies* was published in New York city in 1936. B. RIVKIN.

Lit.: *Literaturnaya Entziklopedia,* vol. 8 (1934) 303-4; *Opatoshu Bibliografi* (1937); *Yosef Opatoshu, Sein Leben un Shaffen* (1937); Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926), cols. 145-51; *Allgemeine Entziklopedia,* vol. 4.

OPHIR, the land from which Solomon obtained gold, precious stones, and costly wood (*I Kings* 9:28; 10:11; *II Chron.* 8 and 9). In order to reach it, Solomon made an alliance with Hiram, king of Tyre, and sent a joint expedition from the northern end of the Red Sea. Ophir is probably to be identified with the Egyptian Punt, a region at the southern end of the Red Sea, from which the Egyptians obtained gold, precious stones, tropical woods, and spices. In *Gen.* 10:29, Ophir appears between Sheba and Havilah, both situated in southwestern Arabia, modern Yemen. Seba and Havilah also are mentioned in the same chapter (verse 7) among the descendants of Cush, Ethiopia, so it would seem that Ophir may have been situated on the African side of the Red Sea. Most Egyptologists place Punt on the African side of the southern Red Sea, but some follow Hess in placing it on the Arabian side. Apparently Solomon and Hiram were interested in breaking the Egyptian monopoly of trade with the rich land of the south. Jehoshaphat attempted to send another expedition to Ophir, nearly a century later, but the fleet was wrecked (*I Kings* 22:49).

No attention should be paid to the baseless and absurd attempts still made to identify Ophir with India or South Africa.

OPHITES, designation of a number of Gnostic groups which flourished in Asia Minor and Egypt in the first centuries C.E. The name is derived from the Greek word for "serpent," and some called themselves Naasites, from the equivalent Hebrew term *nahash.* The exact doctrines of the Ophites are uncertain, as all information comes from hostile sources. They seem to have revered the serpent as sacred, and to have had various mysteries connected with it; it is identified with wisdom (*sophia*) and to some extent with the serpent of the Paradise story which brought to mankind the knowledge of good and evil. Some groups exalted such Biblical characters as Cain, Seth, Esau and Korah. The God of the Jews is identified with Ialdabaoth ("child of chaos") and has seven demons, in contrast to the true, with seven spirits. The group was still in existence as late as the 6th cent.

See also GNOSTICISM; SERPENT.

Lit.: Hastings, J., *Encyclopedia of Religion and Ethics,* vol. 8, pp. 243-45; *Jewish Encyclopedia,* vol. 9, pp. 407-8.

OPINION, FREEDOM OF. While the entire framework of Jewish law and religious teachings rests upon the Law as laid down in the Bible, there was room for differences of opinion as to the interpretation of the Scriptures and the teachers were free to set forth and to defend their individual views until an authoritative opinion was reached by the voice of the majority. The proof of this is the numerous differences of opinion (Hebrew *mahloketh;* Aramaic *pelugta*) which are carefully recorded in Jewish literature.

The whole structure of the Talmud rests on the differences of opinion among the sages in interpreting the Bible, and the opinions of earlier sages and controversies of a moral, legal and logical nature. Very often differences of opinion are represented by different schools. Thus we have the controversies of the Beth Shammai and the Beth Hillel, the former generally following a strict interpretation of the Law and the latter leaning toward a lenient and liberal interpretation. While authority was respected, the individual had the right to his opinion within the framework of the Law. It goes without saying that no one could gainsay a Biblical law; neither could an Amora contradict a Mishnah, Baraitha, or Tanna without citing another Mishnah, Baraitha or Tanna as a supporting authority. The earliest conflict of opinion reported is that of the "Zugoth" or "pairs" (*Hag.* 16a; cf. Rashi to the passage). In general, most of the important Tannaim and Amoraim may be grouped into pairs of disputants.

It is quite a difficult matter to decide which opinion

is to be accepted, although scattered throughout the Talmud there are numerous rules concerning the relative weight of opinions and methods of determining which opinions are binding. The following are some of the general rules followed by the codifiers of rabbinical law: In all cases the majority prevails against the minority in accordance with the dictum expressed in *Ex.* 23:2 (*Ber.* 9a). Even divine intervention can not persuade one to the contrary (*B.M.* 59b). The dissenting sage generally submitted to the majority; the Babylonian Talmud prevails against the Palestinian; if a conflict of opinion in one Mishnah is followed by an anonymous and undisputed Mishnah (*setam*) elsewhere in the same book, then the law expressed in the latter prevails (*Yeb.* 42b); conflicting opinions in the Baraitha are decided by an unchallenged opinion in the Mishnah, while an unchallenged Baraitha is not sufficient to decide a conflict in the Mishnah; in doubtful cases a lenient interpretation is followed when rabbinical injunctions are involved, and the strict interpretation prevails when a commandment of the Torah is in question; in laws concerning mourning the lenient interpretation is generally followed (*M.K.* 18a). Similarly for laws concerning Erubin; in a conflict of opinion between two Tannaim or Amoraim which can not be decided on the basis of the rules laid down in the Talmud, if one is a pupil of the other, the opinion of the teacher prevails for all periods up to that of Raba, but from then on, in a conflict between an Amora of an earlier generation and one of a later generation, the opinion of the latter prevails.

Of the teachers whose opinions generally prevail, the following may be mentioned: The Beth Hillel prevails against the Beth Shammai with some exceptions; the opinions of Akiba prevail against any single adversary; the opinions of Simeon ben Gamaliel expressed in the Mishnah prevail, with three exceptions; the opinions of Judah Hanasi prevail against any single adversary, except Simeon ben Gamaliel; the decisions of Eliezer ben Jacob prevail.

The following are the important rules followed in conflicts between prominent "pairs" of Tannaim and Amoraim: Eliezer ben Hyrcanus prevails against Joshua ben Hananiah; Jose prevails against Judah; Judah prevails against Meir; Jose prevails against Meir. Generally, Meir's opinions were not accepted because his reasoning was too subtle (*Erub.* 13b; cf. *Keth.* 57a). Rab prevails against Samuel in ritual matters, and Samuel prevails against Rab in legal matters, similarly in the case of Nahman and Shesheth; Johanan prevails against Rab; Johanan prevails against Simeon ben Lakish with three exceptions; Raba prevails against Joseph; Raba prevails against Abaye with six exceptions; Judah prevails against Rabbah; Rabbah prevails against Joseph with three exceptions. Rabina prevails against Aha with three exceptions.

According to the Jewish view, as expressed in the principle of Miut (minority), both sides to a conflict of opinion or to a controversy have their rights, and the rights and opinions of the minority are respected.

See also: CONTROVERSIES; DISPUTATIONS; INDIVIDUALISM.

SAMUEL RABINOWITZ.

Lit.: *Mebo Hatalmud,* ascribed to Samuel Hanagid and appended to *Berachoth.*

OPINIONS, LEGAL, *see* RESPONSA AND DECISIONS.

OPPENHEIM, ALFONS, chemist, b. Hamburg, Germany, 1833; d. Hastings, England, 1877. He received his Ph.D. degree from the University of Göttingen (1857), went to London, where he conducted a number of researches at Professor Alexander W. Williamson's laboratory, then to Paris, and returned to Berlin in 1867. After he had been an instructor for several years, he was appointed assistant professor at the University of Berlin in 1873, and in 1877 accepted a call to the chair of chemistry in the Royal Academy of Münster, but died in the same year.

Oppenheim was first active in the field of inorganic chemistry (tellurium, phosphorus, manganese), but later devoted himself mainly to organic chemistry. He published *Geschichte der chemischen Theorie seit Lavoisier* (1870), and translated into German Odling's *Manual of Chemistry* and Wurtz' *History of Chemical Theories.*

Lit.: *Nature,* vol. 16, Oct. 25, 1877; *Jahrbuch der Erfindungen,* vol. 14 (1878) 447.

OPPENHEIM, AMY SCHWARTZ, civic and political worker, b. Louisville, Ky., 1878. In 1911 she helped organize in New York city the School Art League, of which she was first vice-president and chairman of the scholarship committee; at the Metropolitan Museum of Art she sponsored lectures for public school children; between 1922 and 1933 she served as director of the Art Alliance of America. Devoted to music, likewise, she served as an executive member of the Philharmonic Symphony Society of New York in 1929 to 1930. She early became active in political life when she campaigned for woman suffrage in New York state in 1915.

Later she was vice-president of the Woman's Municipal League, and in 1925 was elected to the Republican county committee in New York County. She was an executive member of the Citizens' Union from 1924 to 1938. In the Republican presidential campaigns of 1932 and 1936 she participated in the work of the Eastern headquarters.

During the early 1940's her efforts were directed to the drives for the United China Relief, and was active on behalf of inter-American relations.

OPPENHEIM (also **OPPENHEIMER**), **DAVID,** rabbi and book collector, b. Worms, Germany, 1664; d. Prague, 1736. He was educated in rabbinics and in 1690 became chief rabbi of Moravia, with his seat in Nikolsburg. In 1703 he was called to Prague, and in 1718 became chief rabbi of all Bohemia.

Oppenheim was a man of considerable wealth, and diverted much of his means to aiding his own students at the Yeshiva of Nikolsburg and to assisting scholars in the publication of their works. He owned a library of some 6,000 to 7,000 volumes of the rarest and most precious Hebrew books, in addition to 1,000 manuscripts, many of which had been given to his uncle, the court factor Samuel Oppenheimer, by Prince Eugene of Savoy. The collection was enlarged by Oppenheim himself in the course of extensive travels. Due to the strict censorship of the Catholic church, Oppenheim removed his library to Hannover. After his death and that of his son in 1739, the collection was involved in a lawsuit between the heirs and was not released until 1826. In 1829 the Bodleian Library bought it for a fraction of its estimated value of $60,000.

Johann Christian Wolf used the library in composing his *Bibliotheca Hebraea,* a bibliography of Hebrew literature. One of the many catalogues of the library was published under the title *Kehillath David* (1826).



David Oppenheim

In addition to several works that have remained in manuscript, Oppenheim was the author of *Moed David* (1698); *Haskamoth* (1707); *Hanhegeth Adam* (1713); and *Hiddushim al Sugya Dearba Mittoth* (1725). Some of his responsa were published in collective works.

Lit.: Löwenstein, L., *Gedenkbuch zur Erinnerung an David Kaufmann* (1900) 539-59; Grunwald, Max, in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1896) 425 et seq.; idem, *Samuel Oppenheim und sein Kreis* (1913); Lieben, S. H., in *Jahrbuch für jüdische Geschichte und Literatur;* Duschinsky, C., in *Jewish Quarterly Review,* vol. 20, pp. 217-47; "Materialien zur Geschichte der Bibliothek David Oppenheims," *Soncino-Blätter,* vol. 2, pp. 59-80; Marx, A., "Some Notes on the History of David Oppenheimer's Library," in *Mélanges offertes à Israel Lévy* (1926) 458-60.

OPPENHEIM, ERNEST FERDINAND, British government official, b. 1875; d. 1939. He was admitted to the bar in London in 1898, and the following year he entered the Indian Civil Service. Subsequently he became a collector and magistrate (1911) and a commissioner (1925). From 1930 to 1934 Oppenheim was a member of the board of revenue for the United Provinces of India. After his retirement in 1934 he lived in Italy.

OPPENHEIM, HEINRICH BERNARD, journalist and German deputy, b. Frankfort, Germany, 1819; d. Berlin, 1880. He was a grandson of the rich Hamburg Jewish banker Gumpel. After great difficulty because of his Jewish descent, he finally became instructor of political science at the University of Heidelberg (1841-45). In collaboration with Ruge, he edited the Berlin *Reform, Organ der demokratischen Partei* (1848). Forced to flee because of his liberal views, he lived in France and England for eleven years. A theorist rather than a public leader (his *Kathedersozialismus,* 1872, made this impression widespread), he became editor of the *Jahrbücher für deutsch Politik* (1862), which exerted great influence on political life and thought in that period. After the events of 1866 his views became more moderate. He later joined the National Liberal Party, and was a Reichstag deputy from 1873 to 1877. His writings on political economy dealt with labor contracts and grain tariffs.

Lit.: *Handwörterbuch der Staatswissenschaften,* vol. 5, p. 1024; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 4 (1930) 568-69.

OPPENHEIM, HERMANN, neurologist, b. Warburg, Westphalia, Germany, 1858; d. Berlin, 1919. In 1883 he became assistant to the Clinic for Nervous Disorders at the Charité, Berlin, where he worked until 1891. He was appointed associate professor of neurology at the University of Berlin in 1893. Oppenheim founded a private clinic (1891), which he directed until his death. His works treat of clinical and pathological anatomy of brain and spinal diseases. Through his diagnoses of the brain and spinal tumors, operations on these diseases were made possible.

Oppenheim devised the theory of the pseudo-tumors of the brain and of the chronic serous meningitis. Oppenheim made a study of aphasia and of a certain disease of the muscles (named after him the "Oppenheim disease"). He wrote, among other works, *Lehrbuch der Nervenkrankheiten für Ärzte und Studenten* (2 vols., 1894); it was translated into several languages.

OPPENHEIM, HERMANN, industrialist and financier, b. Vienna, 1878. He was director of the Austrian society of creditors before the first World War. After the War Oppenheim directed (1918-20) the demobilization of merchandise, and rendered the Austrian republic valuable service by preventing waste of national property. From 1920 to 1923 he was president of the Austrian loan bank for public enterprises, then president of the Österreichische Escompt-Gesellschaft.

He was a trustee of the most important Austrian industrial enterprises, including the Alpine Montangesellschaft. For many years Oppenheim was member of the board of deputies of the Jewish community of Vienna and president of the Union Österreichischer Juden. In this post he aroused the fury of the anti-Semites, and after the Nazis invaded Austria Oppenheim was severely persecuted.

OPPENHEIM, HIRSCH DAVID, rabbi, b. Temesvár, Hungary, 1794; d. Temesvár, 1859. He succeeded his father, David, in the rabbinate of the Ashkenazic community of Temesvár. He was of German descent and a member of the noted Oppenheim family. The Austrian government bestowed upon him the title and functions of chief rabbi of Temes county and of the Military Guard Region, a position which gave him authority over all the new Jewish communities which sprang up in that territory recently recovered from Turkish occupation. Oppenheim, a staunch Orthodox Jew and author of several scholarly works, welcomed the opportunity for Jews to obtain citizenship rights and fostered the process of rapprochement with those of other faiths in the surrounding communities.

OPPENHEIM, JACQUES, jurist, b. The Hague, Holland, 1849; d. The Hague, 1924. He studied at Groningen University, and served as secretary of the Dutch Municipal Council from 1873 to 1884. Thereafter he was made professor of state and administrative law, first at Groningen University and, in 1893, at Leyden University, where he also taught international law. In 1907 he resigned and became a member of the privy council, the legislative body of advisers to the queen. On the occasion of his seventieth birthday Leyden University conferred upon him the honorary degree of professor of economics.

Oppenheim was a member of various state commissions, and in 1916 became curator of Leyden University. His most important and best-known work is *Netherlands Municipal Law,* which appeared in two volumes in 1895 and has since been repeatedly reprinted. In 1928, four years after Oppenheim's death, this valuable standard work was extended a third volume written by Professor C. W. van der Pot.

OPPENHEIM, JAMES, poet and novelist, b. St. Paul, Minn., 1882; d. New York city, 1932. He attended Columbia University as a special student (1901-03) and gave his spare time, as assistant head-worker, to the Hudson Guild settlement. From 1905 to 1907 he was teacher and superintendent of the Hebrew Technical School for Girls in New York city.

His contacts with the East Side of New York were numerous and intimate; the background there furnished the setting for his first book, *Dr. Rast* (1909), a collection of short stories. This volume displayed far more than the proverbial promise; it revealed Oppenheim's strength as well as the weaknesses which were emphasized in his later work. The strength was embodied in a social vision, a consciousness that was also conscience, a passion for justice, and a hunger for hidden beauty. The weaknesses sprang from a tendency to sentimentalize material and character, to preach and point a moral, to suggest simple but inadequate solutions.

The conflicting strains were manifest in his novels *Wild Oats* (1910), *The Nine Tenths* (1911) and *The Olympian* (1912), in *Pay Envelopes* (1911), another collection of short stories, and most expansively in his poetry, of which there were five volumes, the best summed up in *The Sea* (1923).

It is as a poet that Oppenheim was happiest, and it is as a poet that he will survive. Many of his rhapsodic poems can be found in the anthologies of his day and their sonorous expression is not dulled by time. Philosophically, he never clarified his position, which was that of a mystic endeavoring to be a realist. He was, by turns, a champion of "the machine age" and an enemy of mechanism. But it was his creative energy, not his rationalism, which mattered.

His early poetry, *Monday Morning,* was lilting in rhythm and conventional in rhyme; but, beginning with *Songs for the New Age* (1914), Oppenheim employed a form that was free and an idiom that was distinctive. Thus he achieved a characteristic utterance that was loose and eloquent. Even his short lyrical poems were psalms rather than songs, psalms of the modern spirit, prompted by a prophetic impulse, vibrant with social significance, and influenced by psychoanalysis. "They were," according to the author of *From Another World,* "fragments of David, Isaiah, and the book of Job in terms of the twentieth century; they were the Bible retranslated by Walt Whitman in collaboration with Freud."

Oppenheim's attitude was ethical rather than esthetic, a throw-back to the minor prophets of the Old Testament; it was so incongruously ancient that it sounded new and startling in the early 1900's. His passionate credo was: "We are flesh on the way to Godhood."

Besides his work as an author, Oppenheim was for a short time editor of what has been described as "the best, if shortest-lived, literary magazine that the country has known." This was *The Seven Arts,* a monthly devoted to the cultural soul of America, an exploratory journal which numbered among its associate editors Waldo Frank, Randolph Bourne, Van Wyck Brooks, Louis Untermeyer and others. It promised to become a forum for a rising generation of truth-seeking intellectuals, occupying a place between the liberalism of *The New Republic* and the socialism of *The Masses.* Its first issue appeared in November, 1916; the war brought about its abrupt demise exactly a year later.

Oppenheim was also the author of two handbooks on psychoanalysis: *Behind Your Front* (1928) and *American Types: A Preface to Analytic Psychology* (1931).

LOUIS UNTERMEYER.

OPPENHEIM, LASSA FRANCIS LAWRENCE, authority on international law, b. Germany, 1858; d. England, 1919. After teaching international law at the Universities of Freiburg and Basel, he emigrated to England in 1895, and was appointed lecturer in the University of London. In 1900 he became a naturalized British subject, and in 1908 was named to the post of Whewell professor of international law at Cambridge University, a position he held throughout his career.

Oppenheim was a leading authority on international law and diplomacy, and published a number of important works in this field.

His early books were in German, and include his first *Die Rechtsbeugungsverbrechen* (1886); *Gerechtigkeit und Gesetz* (1895); and *Das Gewissen* (1898). Later juridical writings in English include the outstanding *International Law:* vol. 1, *Peace* (1905; 2nd ed., 1912); and vol. 2, *War* (1906; 2nd ed., 1912); *The Panama Canal Conflict* (1913); and *The Collected Papers of John Westlake on Public International Law* (1914). Oppenheim was a corresponding member of the American Institute of International Law. While at Cambridge, he belonged to the local Anglo-Jewish Association.

OPPENHEIM, MAURICE, dermatologist, b. Vienna, 1876. He was a descendant of the court factor Samuel Oppenheimer. Having received the M.D. degree from the University of Vienna in 1899, he served as an assistant and received the title of professor in 1915. During the first World War he served in the Austro-Hungarian army as surgeon-major. From 1927 on he was acting professor of dermatology and syphilology at the University of Vienna. He was also head of the department of skin and venereal diseases of the Wilhelminen Hospital (1918-38).

In 1939 Oppenheim came to the United States, where he became full-time professor and head of the dermatological department of Chicago Medical School. He was living in Chicago in 1942.

A member of many dermatological societies, Oppenheim received several gold medals and distinctions for his exhibits on occupational disorders of the skin.

He published: *Kurzes Repetitorium der venerischen Krankheiten* (1902); *Atlas der venerischen Affectionen der portio vaginalis uteri und der vagina* (1908); *Die Hautatrophien* (Finger, co-author; 1910); *Praktikum der Haut- und Geschlechtskrankheiten,* 6th ed. 1936); *Die Schädigungen der Haut durch Beruf und Arbeit* (3 vols.; Ullmann and Pille, co-authors; 1922); *Die Schädigungen der Haut durch Beruf, Sport, Jahreszeiten, Kosmetik und erste Hilfe bei plötzlichen Hautschädigungen* (1937).

OPPENHEIM, MORITZ DANIEL, artist, b. Hanau, Germany, 1800; d. Frankfort, Germany, 1882. The first Jewish painter in Germany, he was born in the Judengasse and attended a Talmudic school, but after the Jews in the Grand Duchy of Frankfort were granted full civil rights in 1811, he studied at the Gymnasium and later at the Staedelsches Kunstinstitut at Frankfort. In 1817 he entered the Munich academy of arts, and in 1820 he went to Paris, where he was a pupil of Jean Baptist Regnault. The following year he went to Rome, where he was the protégé of the Danish sculptor, Bertel Thorwaldsen. Although he came under the influence of the prevalent school of Nazarenes and painted New Testament scenes, such as his *Parable of the Prodigal Son,* for which he was awarded a prize, he did not succumb fully to its spirit, as did

other Jewish-born artists, such as Philip Veit and Eduard Bendemann. On the other hand, even his paintings of Jewish topics, such as *David Playing the Harp before Saul,* are composed in the idealistic stilted style of the Nazarenes.

Composition, however, was not his strong point. Oppenheim, who returned to Frankfort in 1825, was at his best as a portrait painter. He painted Johann Wolfgang von Goethe, whom he visited at Weimar in 1827. Goethe suggested that Oppenheim, who had illustrated Goethe's epic, *Hermann und Dorothea,* be made honorary professor by the grand duke, Karl August. In 1828 Oppenheim married Adelheid Cleve, whose portrait is considered one of his finest works. During this period he painted Ludwig Börne (1827) and Heinrich Heine (1831).

He achieved his greatest renown, however, when he embarked upon the painting of Jewish family scenes. His *Homecoming of a Jewish Volunteer* (1833) started a cycle of Jewish genre paintings which occupied him for more than thirty years. The *Homecoming of a Jewish Volunteer* (see volume 4, p. 460) was presented to Gabriel Riesser, champion of Jewish rights, by a group of Jews of Baden. Sentimental and saccharine though these pictures were, they became immensely popular, notably from 1865 on, when a Frankfort publisher started to produce moderate-priced prints of them. Typical of this cycle is *The Old Talmudist Hearing his Grandson's Lesson* (1866). Oppenheim's importance in the realm of art rests upon the fact that he was the first artist to discover and to dare to depict the beauty of everyday Jewish life, and thus became a pioneer of a new school of art that later included men like Joseph Budko, Hermann Struck, Ephraim Moses Lilien and Leopold Pilichowski.

Oppenheim was superior in portraiture, as evidenced in his psychological pictures of Ferdinand Hiller, Gabriel Riesser, the Rothschild family (he painted a cycle of Rothschild portraits, from the old mother Gudula to the bankers of his time), and particularly by his portraits of Börne and Heine. For the Römersaal in Frankfort he produced the pictures of the emperors Otto IV and Joseph II. Shortly before his death he wrote *Erinnerungen;* it was published by a relative of his in 1924. ALFRED WERNER.

Lit.: Schwarz, Karl, *Die Juden in der Kunst* (1928); Oppenheim, Alfred, in his appendix to Moritz Daniel Oppenheim's *Erinnerungen* (1924).

OPPENHEIM, NATHAN, physician, b. Albany, N. Y., 1865; d. New York city, 1916. He received his A.B. degree from Harvard University in 1888 and his M.D. degree from Columbia University in 1891. Later he took post-graduate work in various European cities, and settled in New York as a child specialist. In addition to occupying several posts in various New York city hospitals, Oppenheim, who was acknowledged as an authority on the diseases and psychology of childhood, was the author of *The Development of the Child* (1899); *The Mental Diseases of Childhood* (1900); *The Care of the Child in Health* (1901); and *Mental Growth and Control* (1902).

OPPENHEIM, SALOMON, JR., pioneer banker, b. Bonn, Germany, 1772; d. Cologne, Germany, 1828. His family was domiciled at Frankfort until, in 1740, Salomon Herz Oppenheim went to Bonn. There the Oppenheims and their relatives, Cassel Wolff (d. 1810) and Philipp Gomperz (d. 1831), were court Jews or court factors of the Elector Clement August. Little by little these court Jews became modern bankers. According to a family tradition, the banking house of Salomon Oppenheim Jr., which was still in existence when the second World War broke out, was founded in 1789, the year of the French revolution, while Max Freiherr von Oppenheim asserted that the firm was already established in 1783.

In 1798 Jews were allowed to reside in Cologne, whence they had been expelled in 1424, and in 1801 Salomon Oppenheim Jr., together with Cassel Wolff and Philipp Gomperz, removed their business from Bonn to Cologne, the capital of the elector's principality. Their families constituted the larger half and the most important part of the rising Jewish community of Cologne, while the other Jews, coming from neighboring towns, were almost all very poor people. The Christian bankers of Cologne showed distrust and hostility toward the newcomers, but in 1810 the banking house of Oppenheim was already considered second only to the firm of Schaaffhausen, then the greatest and most reputable banking house in western Germany. Oppenheim derived from his experiences as a court Jew advantages which enabled him to deal with princes and government officials skillfully. Furthermore, his family became related by marriage to the Rothschilds, Habers, Foulds, Bischoffsheims and Heines, all of whom supported the Oppenheims in their great enterprises.

Oppenheim at first recognized the immense possibilities resulting from the great changes in economic life which the French revolution and the Napoleonic wars produced in Germany. He acquired a considerable fortune by administering or selling the great estates of the secularized clerical properties.

After his death, his sons, SIMON OPPENHEIM (b. Cologne, 1803; d. Cologne, 1884) and ABRAHAM OPPENHEIM (b. Cologne, 1804; d. Cologne, 1878), succeeded him in the direction of the banking house. Abraham Oppenheim was one of the most important bankers, perhaps the greatest, who ever lived in Germany. He introduced, in 1830, the arbitrage of exchange of stocks in Cologne. From 1840 he financed the heavy industry of western Germany on long terms by means of shares and obligations. Almost all the great industrial enterprises of western Germany, especially the mines and steelworks, including Krupp, owe their early growth to Abraham Oppenheim. He also, jointly with the liberal leaders Hansemann and Mevissen, financed most of the German railway and insurance companies. In politics Abraham Oppenheim supported liberalism. For a certain time he even protected the *Rheinische Zeitung,* whose editor was young Karl Marx.

After his death and that of his brother, ALBERT EMIL, ABRAHAM OPPENHEIM (b. Cologne, 1834; d. Cologne, 1912) and Simon's son, EDUARD OPPENHEIM (d. Cologne, 1904), continued to conduct the business. They were both made barons by the German emperor. Their banking house, however, receded somewhat into the background when the modern joint-stock (public depository) banks developed.

Eduard's son, SIMON ALFRED, Freiherr von Oppenheim (b. Cologne, 1864; d. Cologne, 1932), became a partner in 1893, after a journey around the world and a stay in the United States, and senior partner in 1913. He was baptized.

The last directors of the banking house were EBERHARD FREIHERR VON OPPENHEIM (b. Cologne, 1890) and WALDEMAR FREIHERR VON OPPENHEIM (b. Cologne, 1894), who was, at the same time, a partner of the great banking

George Wolf

house of A. Levy at Cologne. MAX SIMON ADRIAN FREIHERR VON OPPENHEIM (b. Cologne, 1860) was also a partner of Salomon Oppenheim Jr. But he devoted much time to the study of Islam and to voyages of discovery in Africa and the Middle East. He entered the diplomatic service and took an active part in the negotiations between Germany and Turkey on the Baghdad railroad. He published many contributions to the knowledge of the Orient. In 1939, when he was in his eightieth year, he edited the first volume of an important work on the Bedouins, and prepared the two following volumes. HUGO BIEBER.

Lit.: Die Stadt Cöln im ersten Jahrhundert unter preussischer Herrschaft (1916); Krueger, Alfred, *Das Kölner Bankiergewerbe* (1925).

OPPENHEIM, SAMUEL (court factor), *see* OPPENHEIMER, SAMUEL.

OPPENHEIM, SAMUEL, political economist, b. Mayence, Germany, 1806; d. Mayence, 1876. A savant without official appointment, living in obscurity, he left his great collection of books on political economy to the city of Mayence, and his fortune to non-sectarian schools. In 1855 he published *Die Natur des Geldes,* and from 1868 to 1876 the two volumes of *Die Natur des Kapitals und Kredits.* Although Oppenheim was ignored during his life because he was opposed to the classical theory of money, after his death he influenced several outstanding economists and sociologists and pioneered ideas which were approved by many modern theorists without doing justice to Oppenheim's merit.

He outlined the historic evolution of the idea of money, stressing particularly the fundamental change of psychology which differentiated the use of money in ancient and modern times. Dealing with money as a yardstick of value, Oppenheim advocated a theory of measurement which was developed later on by Georg Simmel in his *Philosophie des Geldes.* He was also a precursor of the political theory of money announced by Knapp and of modern nominalism in the theory of currency. It was Oppenheim who examined first, at least in Europe, the purchasing power of money, the relation between the prices of the different precious metals, and stated the independence of the price of gold of the costs of production. Oppenheim's criticism of monometallism was revived later on without mention of his name.

Lit.: Barthelmess, Eugen, *Die Geldlehre Samuel Oppenheims.*

OPPENHEIM, SAMUEL, astronomer and mathematician, b. Braunsberg, Moravia, 1857; d. Vienna, 1928. In 1903 he became professor at the University of Vienna, and was president of the Astronomical Society of Vienna and a member of several academies of science. He was primarily interested in the mathematical phase of astronomy, and was a master of astronomical calculations. He was editor of the volume on astronomy of the *Enzyklopädie der mathematischen Wissenschaften.* His writings deal with mechanical analogies to the pattern of the heavenly bodies, the individual motions of the fixed stars, and the calculation of orbits. His most popular books are: *Das astronomische Weltbild im Wandel der Zeiten; Probleme der modernen Astronomie; Weltentstehung in Sage und Wissenschaft.*

Lit.: Kürschners Deutscher Gelehrten-Kalender (1926) 1395; Wininger, S., *Grosse jüdische National-Biographie,* vol. 4 (1930) 574-75.

OPPENHEIM, SAMUEL, lawyer and historian, b. New York city, 1859; d. New York city, 1928. Admitted to the bar in New York in 1885, he had a distinguished legal career in private practice; he was an executive director of the Missouri, Kansas and Texas Railway Company from 1889 to 1891, and from 1896 to 1901 the company's assistant general counsel. In 1895 Governor Levi P. Morton appointed him secretary of a state commission to recommend new methods in legislation.

But his outstanding contribution was in the field of American Jewish history. Over a fifteen-year period of intensive research he discovered and collected a vast store of new source material relating to the early history of Jews in colonial New York and in Newport, R. I., in Brazil and the Dutch South American colonies. He learned old Dutch, and in correspondence with the Jewish communities in Holland was successful in obtaining records which threw new light on many obscure historical points relating to the early colonists of the New World. He often made journeys throughout New York and the neighboring states. This entire collection of photostats, original documents, voluminous notes and transcriptions, data invaluable to future historians, went, on Oppenheim's death, to the American Jewish Historical Society, of which he was a prominent member, and recording secretary from 1914 on.

In the Society's *Publications* appeared Oppenheim's writings. These include: "An Early Jewish Colony in Western Guiana" (No. 16, 1907, pp. 95-186); "Early History of the Jews in New York" (No. 18, 1909, pp. 1-91); "The Jews and Masonry in the United States before 1810" (No. 19, 1910, pp. 1-94); "The Chapters of Isaac the Scribe" (No. 22, 1914, pp. 39-51); "More About Jacob Barsimon, the First Jewish Settler in New York" (No. 29, 1925, pp. 39-52). In No. 33 of the *Publications* appeared Herbert I. Bloom's "A Study of Brazilian Jewish History, 1623-54," based on Oppenheim's material.

Lit.: Publications of the American Jewish Historical Society, No. 32 (1931) 132-34.

OPPENHEIMER, ALBERT MARTIN, lawyer, b. 1872. His father was Sir Charles Oppenheimer (1836-1900), consul general under Queen Victoria at Frankfort. It was in Frankfort that Oppenheimer took part in the First Aid and Life Saving Congress in 1908; later he participated in a similar congress at Vienna in 1913, and that year he published his *First Aid Dictionary* in six languages.

An authority in international law, he lectured at Berlin, Budapest, Zurich and elsewhere in Europe, and his writings include translations of a number of legal works on the Versailles Peace Treaty, as well as original essays on the same subject. He was made a Commander of the Order of the British Empire in 1927; besides three war medals, he was awarded other decorations by the government of Great Britain, and was honored by several European countries.

OPPENHEIMER, BENTON S., lawyer and professor, b. Cincinnati, Ohio, 1878; d. Cincinnati, 1937. From 1906 to 1907 he was assistant city solicitor and prosecuting attorney of Cincinnati. In 1912 he became judge of the Superior Court, serving for four years. Thereafter he was in private practice, being, from 1919 on, with the firm of Harmon, Colston, Goldsmith and Hoadly. He was also professor of law at the University of Cincinnati. Oppenheimer was active in civic and philanthropic work in his native city: among the organizations in which he was interested were the Legal Aid Society, the Anti-Tuberculosis League, and the Masonic Relief Association.

OPPENHEIMER, SIR BERNARD, diamond merchant, b. 1866; d. London, 1921. One of the pioneers in the South African diamond industry, he was chairman and permanent director of the South African Diamond Corporation, as well as of several other diamond-mining enterprises. After the first World War Oppenheimer established diamond-cutting factories for disabled soldiers in various places throughout England. He was created a baronet in 1921, shortly before his death. After his death his title passed to his son, Michael Oppenheimer (b. 1892; d. 1933). In 1942 it was borne by Sir Michael Grenville Oppenheimer (b. 1924).

OPPENHEIMER, BERNARD SUTRO, physician, b. New York city, 1876. After studying medicine at Columbia University, he completed his training abroad. In 1942 he was clinical professor of medicine at Columbia, a post to which he was appointed in 1936. He was also consulting physician to Mount Sinai, Montefiore, and Mount Vernon hospitals, and on the board of the New York Tuberculosis and Health Association. An original investigator in the field of cardiology, Oppenheimer established, together with collaborators, the site of origin of the mammalian heartbeat. He and his co-workers made researches into electrocardiographic signs in certain diseases of the heart, and concluded that the electrocardiograph was of definite value in the diagnosis and prognosis of patients with myocardial disease. In 1917 he was awarded the gold medal of the American Medical Association for his exhibit on electrocardiography.

Oppenheimer published original work on Werner's syndrome, transplantation of the adrenal cortex for Addison's disease, circulatory measurements in chronic lung disorders, and related subjects. His work on cardiovascular disorders and internal medicine, though not put out in book form, was reported to the scientific press over a long period of years. In February, 1942, the *Journal of Mt. Sinai Hospital* issued an anniversary volume in honor of his sixty-fifth birthday. Oppenheimer served as captain in the first World War and was a colonel in the Officers' Reserve Corps from 1925 to 1935.

Lit.: Kagan, Solomon R. *Jewish Contributions to Medicine in America* index.

OPPENHEIMER, CARL, biochemist, b. Berlin, 1874; d. Zeist, Holland, 1942. He was a son of a preacher of the Reform Jewish community in Berlin and a brother of the political economist Franz Oppenheimer. In 1908 he was appointed professor at the Agricultural Academy in Berlin, and in 1915 director of the Division for Popular Maintenance. He headed the agricultural department of the firm Krause and Company. Oppenheimer was concerned chiefly with the study of the ferments (enzymes) in animals, and wrote valuable works on nutrition, problems of metabolism and energy.

His works include *Die Fermente und ihre Wirkungen* (1st ed., 1900; 5th ed., 5 vols., 1924-29; supplement, 2 vols., The Hague, 1935-39); *Der Mensch als Kraftmaschine* (1921); *Grundriss der Biochemie* (1925); *Handbuch der Biochemie des Menschen und der Tiere,* in collaboration with E. Abderhalden (2nd ed., 9 vols., 1924-27); *Lehrbuch der Enzyme* (1927); *Organische Chemie* (1928). He edited the scientific periodicals *Zentralblatt für Biochemie und Biophysik* (1903-21) and *Enzymologia* (The Hague, 1936-41).

OPPENHEIMER, DAVID, *see* OPPENHEIM, DAVID.



Sir Ernest Oppenheim

OPPENHEIMER, SIR ERNEST, diamond merchant and parliamentarian, b. 1880. Settling in Kimberley, South Africa, in 1902, he soon became one of South Africa's most powerful diamond capitalists; in 1917 he stepped into the post of chairman and permanent director of the Anglo-American Corporation of South Africa, and as his interests expanded he assumed directorship in one company after another. In 1929 he was elected chairman of the De Beers Consolidated Mines, Limited. At the same time his political interests were developing. He was elected mayor of Kimberley, serving from 1912 to 1915. Then in 1924 he was sent up to the Legislative Assembly from Kimberley; he was a supporter of General Jan Smuts. Oppenheimer stayed in Parliament until 1938.

It was in 1928 that he and his wife, the first Lady Oppenheimer (d. 1934), became interested in the Jewish community life of South Africa. They contributed to the South African Jewish Orphanage at Johannesburg, and through their efforts a bond of £15,000 on the Johannesburg Jewish Guild was paid off. Oppenheimer was knighted in 1921.

Lit.: American Hebrew, May 10, 1929, p. 1015.

OPPENHEIMER, FELIX FREIHERR VON, political economist, b. Vienna, 1874. Interested mainly in the reform of housing and in world politics, he studied the scarcity of dwelling-houses and the attempts to smooth over it in Germany and England, and published several pamphlets dealing with that problem. After his return to Austria he organized public utility societies in order to reform housing. In 1905 Oppenheimer published his study *Der englische Imperialismus,* and from 1908 to 1923 edited the *Österreichische Rundschau,* by far the most important Austrian review. On many occasions Oppenheimer was a champion of Austria's independence of Germany, although he was by no means opposed to the idea of the German-Austrian alliance before 1914. Related by marriage to the Catholic aristocracy, Oppenheimer nevertheless defended liberalism and social reform.

OPPENHEIMER, SIR FRANCIS, diplomat, b. London, 1870. The elder son of Sir Charles Oppenheimer, consul general at Frankfort under Queen Victoria, he was himself appointed consul general at Frankfort in 1900, remaining in that post until 1911. He then continued to reside at Frankfort until 1914 as British commercial attaché for northern central Europe, with the rank of an acting councillor of embassy. When the first World War broke out, Oppenheimer went to The Hague, where on Christmas Day of 1914 he established the Netherland Oversea Trust, first of the private organizations set up in neutral countries in connection with the blockade. The following year he helped establish a similar body in Switzerland.

Oppenheimer was in Paris as British delegate at several post-War inter-allied conferences, and in 1919 he was active in Vienna on a special mission as British financial commissioner. In 1920 he retired from the diplomatic service.

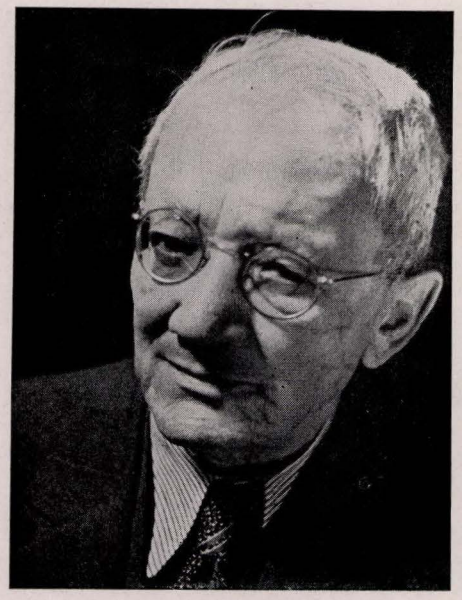
OPPENHEIMER, FRANCIS JOSEPH (Francis Opp), writer, publicist and cartoonist, b. New York city, 1881. One of the directors of the National Liberal Immigration League (1906-07), he wrote *History of the Restriction of Immigration* (1910). His interest in the Jewish question was then aroused, and he made an extended study of the Jews of greater New York, reporting in various publications on their temples and philanthropies, their wealth, their social attitudes, their success in the professions and arts. A series of such articles on the Jew in America appeared in the New York *Herald* in 1908. That year, through an article in the *Independent,* Oppenheimer was instrumental in forcing the New York city police commissioner to retract an assertion that New York's criminals were fifty per cent Jews. The statistics Oppenheimer gathered gave the leaders of the New York city Kehillah a weapon with which to fight anti-Semitic attacks. In the *New Tyranny* (1927) he offered an original interpretation of Jewish success in the arts. *Ezekiel to Einstein* (1940) analyzed the Jewish contribution to science.

In addition, Oppenheimer—who managed several large professional and civic exhibits—wrote on various aspects of business and became well-known for his cartoon illustrations done at political and business conventions. He was associated with numerous publishing ventures, including *The News Letter* (1911), *Modern Theatre, Magazine of Wall Street* (1920), *Success Magazine* (1924-25). Other writings published by him were: *The Truth About the Black Hand* (1909); *Failure of Pacifism* (1917); *The New Tyranny* (1927). The last named was an attack on adherence to mysticism and skepticism as against the true philosophies of idealism and materialism.

In 1942 Oppenheimer was employed as special assistant in the United States Office of Government Reports.

Beatrice Bisno, his wife, assistant director in the Wages and Hours Division of the Department of Labor, wrote the novel *Tomorrow's Bread* (1937), which won the $2,500 Edwin Wolf Prize of the Jewish Publication Society of America for the best novel of Jewish interest in English.

OPPENHEIMER, FRANZ, economist and sociologist, b. Berlin, 1864. He studied medicine and practised as a nose and throat specialist until 1896, when, interested in social problems, he abandoned the medical profession and took up studies in the social sciences. In 1908 he obtained the Ph.D. degree, and in 1909 became lecturer in economics at the University of Berlin. From 1919 to 1929 he was professor of sociology and economic theory at the University of Frankfort. In 1942 he was living in the United States.



Franz Oppenheimer

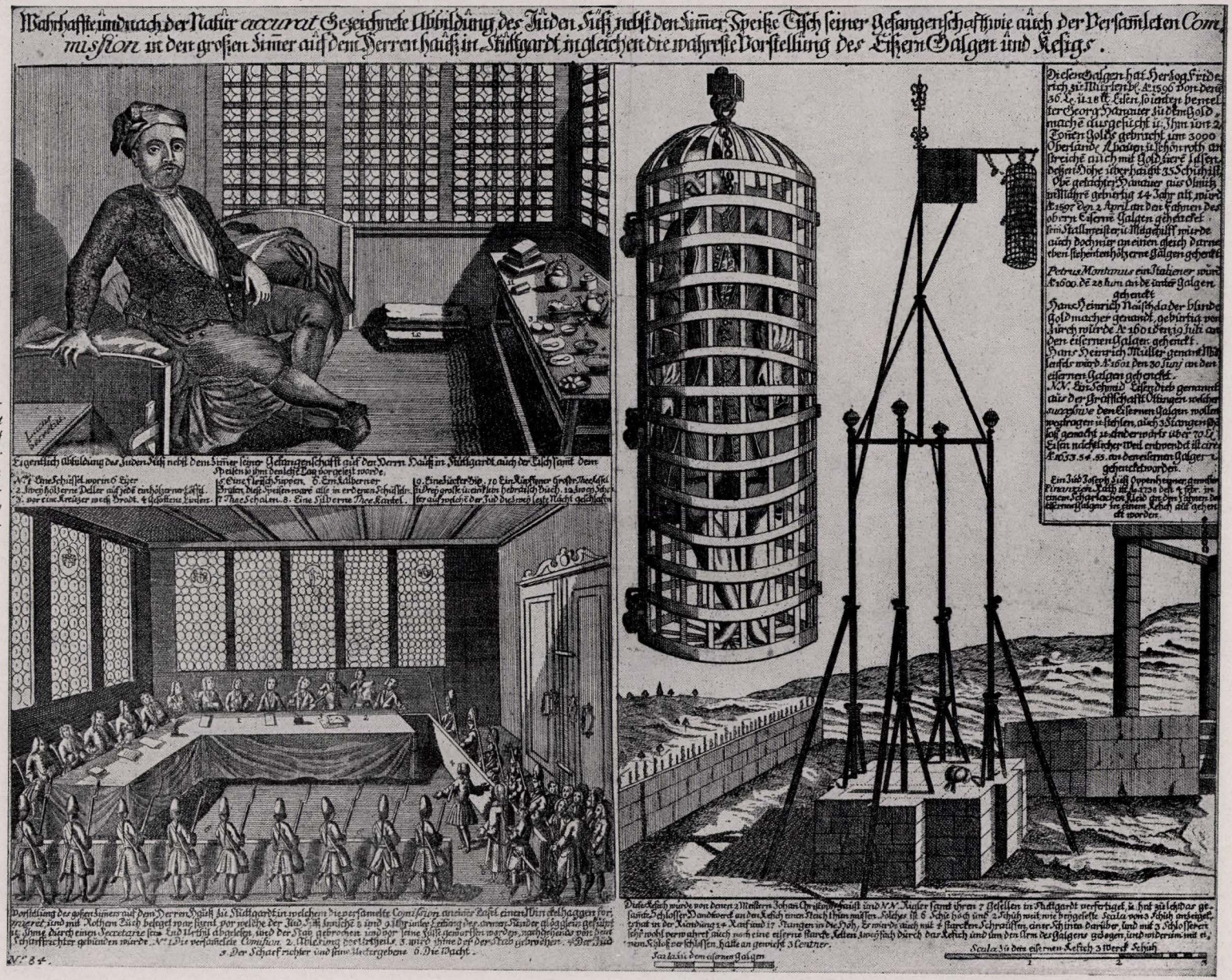
Oppenheimer has sought to link the classical theory with agrarian-socialist thought towards a liberal socialism directed against the monopoly of the soil which, he believed, makes for proletarization of vast masses who, deprived of free access to the soil, must toil at dictated low wages. The monopoly of the soil creates secondary capital monopolies, which exclude free competition. Only the abolition of the monopoly of the soil and the secondary monopolies will achieve a free society in which each will be rewarded according to his merits and free access to the soil will guarantee just wages.

Oppenheimer rejects the Malthusian population theory as well as the economic theory of Marxism and the value theory of the marginal utility theorists. He distinguishes between political and pure economy. Only the latter is free from monopolies and political pressure, while the former is the present established order with all its shortcomings. He attempted to realize his plans of agrarian cooperative settlements in practice, and took particular interest in Jewish settlements in Palestine.

Oppenhimer's main works are: *System der Soziologie* (1901); *Die soziale Frage und der Sozialismus* (1912); *Grossgrundeigentum und soziale Frage* (1922); *David Ricardos Grundrententheorie* (1909); *Das Bevölkerungsgesetz des I. R. Malthus und die neuere Nationalökonomie* (1901); *Das Kapital* (1938).

Lit.: *Wirtschaft und Gesellschaft,* Festschrift for Franz Oppenheimer (1924); Weigert, Otto, *Der liberale Sozialismus Franz Oppenheimers* (1929); Werner, Kurt, *Oppenheimers System des liberalen Sozialismus* (1928); Oppenheimer, Franz, *Erlebtes, Erstrebtes, Erreichtes* (1931).

OPPENHEIMER, JOSEPH SÜSS (called also Jud Süss), court Jew and financier, b. Heidelberg, Germany, 1692 or 1698; d. Stuttgart, Germany, 1738. The son of Issachar Süsskind Oppenheimer, leader of a wandering troupe of actors, and of Michele, daughter of the Hazan Salomon of Frankfort, he was one of the most colorful and puzzling personalities of the era



Joseph Süss Oppenheimer: In prison, at the pronouncement of the verdict, and after his execution. From a contemporary copper plate owned by the Jewish Community of Berlin

before the emancipation. It was rumored that he was the illegitimate son of Georg Eberhard von Heidersdorf, imperial deputy generalissimo and knight of the Teutonic Order—Lion Feuchtwanger, in his novel, stressed the possibility that his hero was only half-Jewish—but Oppenheimer, during his trial, firmly claimed to be the legitimate son of Issachar Süsskind Oppenheimer. As his father died early, he was brought up by an uncle and destined for the rabbinate, but his ambition made him choose a financier's career, the only way by which, before Moses Mendelssohn, a German Jew could attain prominence. He did not renounce Judaism, however, despite his indifference to Jewish customs and rites, as did two of his brothers, one of whom became agent to the privy council at the Darmstadt court, under the name of Baron Tauffenberger.

At the age of eighteen he went to Frankfort, then to Amsterdam, Prague and finally to Vienna, where he worked for a relative of his, the imperial court factor and banker, Samuel Oppenheimer. Returning to Southern Germany, Oppenheimer obtained the privilege of delivery of stamped papers for the Court of the Palatinate, then became a mint-master in Darmstadt and finally private banker to the Landgrave of Hesse-Darmstadt.

Having acquired the foundation of his fortune and a profound knowledge of business, he was introduced, in 1732, by Isaac Simon of Landau, one of the most powerful men in the world of money in Germany, to Prince Karl Alexander of Württemberg, then governor general of Serbia, with the words: "Here I present the man who has supplanted me." Oppenheimer became the chamber agent of the prince and princess, advanced large sums of money for him and procured silk, jewels and rings for her. He contracted for the delivery of munitions and war equipment, went on secret diplomatic missions for the prince, and won his confidence to such an extent that, in 1733, when Karl Alexander succeeded to the duchy of Württemberg, Oppenheimer became his sole confidential adviser, into whose hands finally passed the entire financial administration of the duchy.

The duke was continuously in need of money for his luxuries and debaucheries, and Oppenheimer was a genius in discovering new sources of revenue. When the old councillors of the duke were removed, Oppenheimer introduced new taxes and monopolies, such as on salt, leather, wine and tobacco, and, believing in the mercantile theories, he started with the founding of a porcelain manufactory in Ludwigsburg, a silk manufactory in Stuttgart, and the establishment of a bank, probably the first in southern Germany. Although these were steps towards the necessary industrialization and capitalization of the country, it was quite natural that these reforms could not be accomplished in a purely agrarian country.

It is true that Oppenheimer, in his desire to lead the life of a "grand seigneur," filled his own pockets with large sums from these enterprises and that the assignment of the entire war equipment to his fellow Jews—which led to the first Jewish settlement in Württemberg—also yielded him rich profits. But the real culprit responsible for the sufferings of the population was the extravagant and wasteful duke, who ordered the laws which had been designed by Oppenheimer. The worried population made him the scapegoat: "All the righteous indignation that had been gathering for the space of a lifetime against the Ducal arrogance and corrupt government welled up and was directed exclusively against one man who was not the most guilty party at that" (Elwenspoek).

The duke was ready to sacrifice him to the people, although, in the words of Oppenheimer's defender, no man had ever, like him, "served his prince with assiduity, with faithfulness and zeal, with the devotion of his property, his goods and his credit, nay, with his very person and to the full extent of his capacities." Karl Alexander secretly issued orders to arrest him, but died suddenly; Oppenheimer, however, was arrested by members of the opposition to the duke. During the long complicated trial Oppenheimer, accused of almost every possible crime, defended himself on the grounds that he had done nothing without the duke's knowledge or command, that he had never wittingly offended against equity or law and that he was prepared to replace every loss or damage which had been caused to anyone by his collaboration in the fiscal ministry and the ministry of donations. But the tribunal, on December 13, 1737, reached the conclusion that Oppenheimer should be sentenced to death by hanging, although no sort of proof had been brought of any of the charges made against him. Stoutly refusing to embrace Christianity, although the conversion would probably have saved him, he died on the gallows with the Jewish confession of faith on his lips.

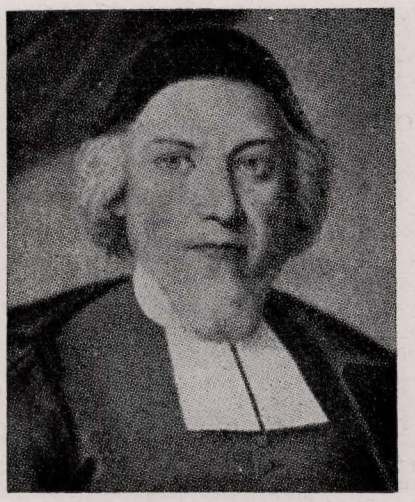
Oppenheimer's character was a peculiar blend of cool calculation and fantastic dreaming, of ruthlessness and kindheartedness. Equally contradictory was his attitude to Judaism and to his fellow Jews. On the one hand he was a freethinker who caused a general scandal by his open violations of Jewish practices, on the other hand he refused, time and again, to renounce Judaism, "even if he could become a Roman emperor." He also bequeathed some of his fortune to fellow Jews.

After his death he became a legendary figure. The "Jew Süss" bibliography numbered, from 1737 to 1925, more than fifty volumes. More recent research has proved that, far from being a monster of wickedness, as he appears to be in Wilhelm Hauff's short novel *Jud Süss* (1826), he was merely a child of his confused times and a victim of strange circumstances. The death sentence is now regarded as "a political murder in which justice was used as a convenient tool."

Lion Feuchtwanger's novel *Jud Süss* (1925; English transl., *Power,* 1927) endeavored to vindicate him, giving a vivid picture of the time and delving deeply into the psychology of Oppenheimer; the motion picture, also called *Power* (starring Conradt Veidt as Jew Suss) followed this line, while the Nazis produced a Jud Suss film which showed Oppenheimer as a demon of corruption and evil. ALFRED WERNER.

Lit.: Zimmermann, Manfred, *Josef Süss Oppenheimer* (1874); Elwenspoek, Curt, *Jud Süss Oppenheimer* (1926; English transl., 1931); Stern, Selma, *Jud Süss* (*Veröffentlichungen der Akademie für die Wissenschaft des Judentums,* historical section, vol. 6, 1929).

OPPENHEIMER, MAX (Mopp), painter, b. Vienna, 1885. He studied at the Art Academy in Vienna (1900-3), and later in Prague (1903-6). In 1911 he went to Berlin; from 1915 to 1926 he spent some time in Zurich, Geneva, and Vienna, and in 1926 he settled in Berlin. There Oppenheim remained until



Samuel Oppenheimer

1933, after which he lived in Vienna until 1939, when he came to New York city.

Oppenheimer was one of the most important representatives of the Vienna school of expressionism. After his early landscapes and portraits, which, remotely related to Oskar Kokoschka, showed the influence of Van Gogh, he developed a highly personalized style, using a radiance of disjointed, vivid and bright colors, and a highly cultivated picture, to depict the rich and nervous inner life of people and things. Several Gothic elements are also included, as well as traits from El Greco. Oppenheimer's portraits displayed especially profound psychological insight; among his subjects were the writers Thomas Mann and Heinrich Mann (1911), Peter Altenberg and Arthur Schnitzler; the musicians Arnold Schönberg and Feruccio Busoni (1916; National Gallery, Berlin); the actresses Tilla Durieux (1913) and Maria Orska (1926); and the Berlin officials Böss (1927) and Lange (1928; in the Berlin City Collection), and von Webern (1928; in the Elberfeld Museum). Himself a cultured music-lover and fine violinist, Oppenheimer had a predilection for musical subjects, and among his paintings of this classification were: *Dur* (Ruhmeshalle Barmen); *Berliner Klingler-Quartett* (1917; Staatsgalerie, Vienna); *Wiener Rosé-Quartett* (Städtische Galerie, Nuremberg); his interesting studies of musicians' hands (Busoni) and of musical instruments; and, finally, his magnificent large painting, *Orchestra,* which was intended as a work of homage to the memory of Gustav Mahler. Its first draft was made in 1920, the second was begun with the Vienna Philharmonic in 1934 and completed in New York in 1940.

Oppenheimer also painted religious pictures: *Pietà* (1912; Wallraf-Richartz-Museum, Cologne); and the *Scourging* and *Burial of Christ* (1913). His paintings with a sport or medical background included *Operation* (1912), and a portrait of the laryngologist Dr. Friedmann, of Berlin, in which the crystalline presentation produces highly original effects. Among his other paintings were a *Self-portrait* made in 1921 (Modern Gallery, Prague); *The Editor* (1927); *The Black Cat* (1928); and numerous still-lifes (1913-39).

In New York, Oppenheimer continued his paintings, with a freer, more natural approach; he completed a series of portraits of American women and of still-lifes, called *Daily Life,* also a painting of the Kolisch Quartett (1940). Oppenheimer's etchings comprise a number of technically and creatively unusual pieces, and are included in the collections of the Albertina Museum, Vienna, as well as in the etching rooms at Munich, Berlin, Nuremberg and Zurich. He also did a series of ten illustrations for Heinrich Heine's *Le Grand* (1914) and for Flaubert's *La Légende de Saint-Julien l'hospitalier* (1929). In New York he produced, under the name of Maximilian Mopp, illustrations to Eduard Lasker's *Chess for Fun and Chess for Blood.* Oppenheimer was himself a master of chess.

MAX OSBORN.

Lit.: Michel, W., *Max Oppenheimer* (1911); Stix, A., and Osborn, M., *Das graphische Werk von Max Oppenheimer* (1931); *Veröffentlichungen des Kunstarchivs,* Nos. 24, 25 and 26; Glaser, C., *Graphik der Neuzeit* (1922); Kleefeld, W., in *Velhagen und Klasings Monatshefte,* vol. 43 (1928-29) 338-44; Brattshoven, O., in *The Studio,* vol. 92 (1926) 267-71; *Kunst und Künstler,* vol. 12 (1913-14) 305, 480; *ibid.,* vol. 23 (1924-25) 24, 26.

OPPENHEIMER, MORRIS SIMEON, jurist and communal worker, b. London, 1824; d. London, 1883. While he was secretary to the Jews' and General Library Institution, he studied law, and became a lawyer in 1858. He served on the law and parliamentary committees of the Board of Deputies until, in 1869, he was elected member of the board. Oppenheimer contributed to the constitution of the legal status of Jewish organizations of various kinds and of the Jewish community. He constantly endeavored to study British legislation in so far as it affected Jewish life, especially the matrimonial laws, which he dealt with in Picciotto's *Sketches of Anglo-Jewish History.* During the last years of his life Oppenheimer suffered from grave mental depression, and committed suicide.

OPPENHEIMER, SAMUEL, court Jew and banker of Leopold I of Austria, b. Heidelberg, Germany, 1635; d. Vienna, 1703. When the Jews were expelled from Vienna in 1670, Oppenheimer was permitted to remain in the city together with a number of other Jewish families, whom he declared to be his household servants and helpers. For twenty-four years thereafter he was engaged in the supplying of general provisions to the Austrian and German armies, and as a result attained to a prominent social position. During Leopold I's reign he financed the war against the Turks.

Oppenheimer was the typical court Jew, who rendered himself indispensable to the ruling prince and could be used for the most diverse purposes and missions. He employed the considerable wealth at his disposal to help the government or the rulers out of their financial difficulties. On one occasion he advanced the sum of 100,000 gulden to Margrave Ludwig von Baden, the imperial general in Hungary. At the time when Austria was struggling for its very existence in the Spanish War of Succession, Oppenheimer rendered her great financial aid; for these services he was granted the title of court agent and head factor. Yet these honors did not protect him from the attacks of the Vienna mob which pillaged his house in 1700.

Oppenheimer always defended the Jews and Judaism ardently, and became practically their spokesman in Vienna. He built synagogues and schools, helped the poor, and liberally supported artistic and scientific enterprises. In the early part of the year 1700 he gave financial aid, supplied passports, and ordered two ships to take 1,500 Hasidim to Constantinople on their way to Palestine. He spent large sums of money to combat

Johann Andreas Eisenmenger's bitterly anti-Jewish work *Entdeckţes Judentum,* and eventually succeeded in having the work confiscated by order of the emperor.

When Oppenheimer died, his fortune amounted to over 800,000 gulden, besides the sum of 5,000,000 gulden still owed to him by the government. After long and wearisome litigation, however, the state finally declared its debt to Oppenheimer null and void.

Lit.: Meyer, Anton, *Geschichte der Stadt Wien,* vol. 5 (1914); Grunwald, Max, *Samuel Oppenheimer und sein Kreis* (1913); Wolf, Gerson, *Geschichte der Juden in Wien* (1876); Lowenthal, Marvin, *The Jews of Germany* (1936); Graetz, H., *History of the Jews,* vol. 5 (1927) 189-90.

OPPENHEIMER, SELBY CHARLES, impresario, b. San Francisco, Calif., 1878; d. San Francisco, 1940. Starting out as an executive officer of theatres in his native city and other towns of California, he began his career of concert and special management in 1907. He had already directed the first American performance of La Bohême given by the Royal Italian Opera company in San Francisco in 1898. In 1916 he became the first business manager of his city's symphony orchestra, and seven years later he was appointed business manager of the San Francisco Opera company.

As director and sponsor of western engagements of numerous companies and artists he brought to the west coast, among others, the Chicago Opera company and the German Opera company (1917-31); the latter performed Wagner's complete Ring cycle in the west for the first time under Oppenheimer's management.

Famed artists under his direction included Paderewski, Pavlowa, Galli Curci, Mischa Elman, John Philip Sousa, Chaliapin. From 1924 to 1936 he acted as coast manager for Yehudi Menuhin. In 1932 he was appointed managing director of the six million dollar War Memorial of San Francisco, comprising the Opera House and the Veterans' Building.

OPPENHEIMER, ZACHARIAS, neurologist, b. Michelsfeld, Baden, Germany, 1830; d. Heidelberg, Germany, 1904. An associate professor at Heidelberg University from 1864 until his death, he made important contributions to neurology. Oppenheimer was the first to call attention to the possibility of arsenic poisoning through the use of house carpets. Among his works are: *Über progressive fettige Muskelentartung* (1855); *Über Rachitis* (1881); *Schmerz und Temperaturempfindung* (1893); *Physiologie des Gefühls* (1899).

OPPER, CLARENCE VICTOR, lawyer, b. New York city, 1896. Admitted to the New York bar in 1921, he was admitted five years later to practice before the Supreme Court of the United States. He was associated with Guggenheimer, Untermyer and Marshall in New York city from 1921 to 1923, and then with Griffiths and Content until 1926, in which year he became a member of the latter firm, until 1931. That year, turning to public service, he became counsel of the City Housing Corporation of New York, and in 1933 went to Washington, D. C., to be assistant general counsel of the Farm Credit Administration. The next year he was appointed to serve in the Treasury Department in the same capacity, and remained until 1938. In 1938 he was commissioned a member of the United States Board of Tax Appeals. Opper was editor of the *Columbia Law Review* (1920-21).

OPPER, FREDERICK BURR, cartoonist, b. Madison, Ohio, 1857; d. New Rochelle, N. Y., 1937. His father, Lewis Opper, was a brother of the famous French political journalist Henri de Blowitz, originally Adolf Opper. F. Opper, as he invariably signed his work, was one of the country's most important contributors to the early evolution of the American art of the comic strip and to the development of modern political caricature. While working on a home town newspaper, he sold several drawings and, thus encouraged, headed east in 1873, where he first attached himself to *Frank Leslie's* weekly, and then to the weekly *Puck.* There he remained for eighteen years, leaving finally to go with William Randolph Hearst's New York *Journal* in 1899. From then on his work was syndicated through the International News Service.

On *Puck* he had created a number of characters who became familiar to the American household: the commuter living in Lonesomehurst (Opper was a commuter from Brooklyn's Bensonhurst), the actor returning "broke" to Broadway, the tramp cast up by the panics of 1893 to 1894. Famous to millions of children and adults alike was the character of foolish, good-natured Happy Hooligan, with his inverted tin can hat; and Opper's "Alphonse and Gaston" became widely known symbols for politeness carried to delightfully absurd extremes.

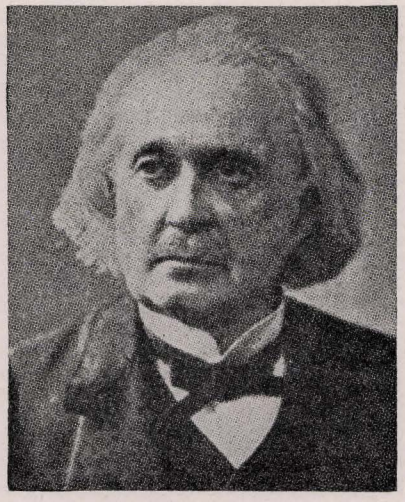
A man of serious ideas and versatile talents, Opper became Hearst's leading political lampoonist, developing the method of harping on a singular weakness of a person or thing until it was completely exposed. In this way, during the presidential campaign of 1900, with Hearst backing William Jennings Bryan, he caricatured William McKinley, Mark Hanna, the trusts, and Theodore Roosevelt; these drawings were collected in book form in *Willie and His Papa* (1901). His cartoons dealing with the supersession of England as a world power by the United States were published in *John Bull* (1903). His symbolic figures of bewildered John Bull, the downtrodden common man, and the bloated American trust financier were familiar to the country's daily newspaper readers. Other books include: *Alphabet of Joyous Trusts* (1902); *Our Antediluvian Ancestors* (1902); *Happy Hooligan* (1902); *Happy Hooligan Home Again* (1907), *Cy and Maude, His Mule* (1907). In addition, Opper illustrated the writings of such famous contemporary humorists as Mark Twain, Peter Finley Dunne, Bill Nye and George V. Hobart.

Lit.: The Deadline, Sept., 1917, p. 26; *New York Times,* Aug. 28, 1937.

OPPER DE BLOWITZ, ADOLF, *see* BLOWITZ, HENRI.

OPPERT, GUSTAV SOLOMON, orientalist, b. Hamburg, Germany, 1836; d. Berlin, 1908. In 1860 he became assistant librarian at the Bodleian Library at Oxford, England, and then held the same office at Windsor. In 1872 he went to Madras to be professor of Sanskrit at Presidency College. In 1894, after a trip through the Far East and America, he returned to Europe and became a private instructor of the Dravidian languages at the University of Berlin. Oppert was editor of the *Madras Journal of Literature and Science.* His chief works dealt with the civilization and literature of the Dravidian aborigines in India. He bequeathed his property to the Hochschule für die Wissenschaft des Judentums, of which he was a trustee.

OPPERT, JULIUS (JULES), Assyriologist, b. Hamburg, 1825; d. Paris, 1905. In 1848 he became an instructor in German and English at the Lycée National of Laval. Three years later he joined the expedition



Julius Oppert

which was sent by the French Government to explore Media and Mesopotamia. He succeeded in identifying the site of ancient Babylon and later published a report, *Expédition scientifique en Mésopotamie* (1857-64), which received the grand prix biennal. The French Government bestowed citizenship upon him and he was awarded the Cross of Legion of Honor in 1856. In 1857 his career as a distinguished scholar began when he was appointed professor of Sanskrit and comparative philology in the school of languages attached to the Bibliothèque National. Subsequently he became professor of Assyrian philology and archeology at the Collège de France. In 1881 he was made a member of the Académie des Inscriptions et des Belles Lettres, succeeding the Egyptologist Mariette. In 1891 he was appointed its vice-president.

Ledrain and Oppert founded the *Revue d'Assyriologie* (1881) and the latter was its editor. His work in Biblical research resulted in the publication of *Commentaire historique et philosophie du livre d'Esther* (1864); *Le livre de Judith* (1865); and *La chronologie de la Genèse* (1877).

He was the first to present a coherent Assyrian grammar in his *Éléments de la grammaire assyrienne*. He was a charter member of the administrative board of the Société des Études Juives and an active contributor to its publication, *Revue des études juives,* and was active in the Alliance Israélite Universelle and the Central Consistory of the Jews of France.

OPPLER, ALEXANDER, sculptor and designer, b. Hanover, Germany, 1869; d. Berlin, 1937. He was the son of Edwin Oppler. After attending the Academy of Munich, he lived for eight years in Brussels, six years in Paris and finally settled in Berlin, where he became a member of the Secession. Large-size plastic works by him could be found in the art galleries of Munich, Cologne, Stuttgart and Brussels, and he created many distinguished portrait busts. Oppler was awarded the Grand Medal at the international exposition at Munich in 1913. After the first World War he turned to designing and engaged especially in portrait etchings. One of his outstanding works was *Drunk Heracles.*

OPPLER, EDWIN, architect, b. Oels, Lower Silesia, Germany, 1831; d. Hannover, Germany, 1880. He studied architecture in Paris, where he devised a scheme for the restoration of cathedrals in Paris, Rouen and Amiens. Oppler was the creator, among others, of the Palace of the princes of Solms-Braunsfeld in Hannover, and he completed the Marienburg Castle in Hannover. He was active in the building of synagogues (Hannover and Breslau), in the Gothic style.

Edwin Oppler (b. Hannover, Germany, where his father was an attorney), painter, was the grandson of Edwin Oppler, and a nephew of Alexander and Ernst Oppler. From 1934 on, with great skill, he painted landscapes, still lifes and interiors.

OPPLER, ERNST, painter and etcher, b. Hannover, Germany, 1867; d. Berlin, 1929. A son of Edwin Oppler, he studied in Munich from 1886 to 1891; the following year he had the first exhibitions of his works, and one of his paintings was bought by the prince regent of Bavaria. In 1894 he went to London, where he stayed until 1901, then moved to Holland and in 1905 returned to Berlin.

Oppler, a member of the artists' group known as Secession, was renowned for his interiors and etchings. Originally an expressionist, he fell under the influence of Max Liebermann. His talent was at its best in the interpretation of dance and ballets, although he excelled also in portrait and landscape painting. A collection of his sketches drawn from the Jewish life of Eastern Europe was published in book form. Among his best works are *The Seamstress; Torah Study; The Letter; Russian Ballet;* and *Cracow Jews.*

OPTIMISM AND PESSIMISM. The question of the desirability of human existence is one that has concerned all philosophies and religions. On the one hand life brings many benefits; on the other, it brings sickness, suffering, poverty and humiliation. From such miseries men have sought to escape through an explanation of their origin that would lay the basis for pious resignation, or through a hope of better things to come. The manner and content of the solutions offered reveal the optimistic or pessimistic view of human life.

The Jewish contribution to this subject, as revealed in the Bible and rabbinic literature, is for the most part on the side of optimism, though there are occasional Jewish pessimists. To some degree their attitude has been modified by the contemporary prosperity or misfortunes of the Jews as a whole. Nevertheless, the cheerfulness of the Jewish view is generally in direct contrast to the gloomy speculations of Hindu philosophy, or to the melancholy streak that runs through Greek thought.

With the Hebrew people the general trend is in a decidedly opposite direction. First of all, it solves the problem of evil by declaring that man himself creates it. Man is endowed with free will; if he abuses it in committing sin he must suffer the consequences in ensuing evil. There is no evil in matter itself. The Bible states explicitly that whatever God created was good; He pronounced everything good after each successive day of creation. The fact that He created the world is in itself proof that the world is perfect. This optimism is rooted in the belief in the existence of God and is accentuated by the complementary belief that He rules over all that which He has called into existence.

This conception of a world that is good is one of the basic elements in the religion of Israel. In the farewell address of Moses, as reported in *Deuteronomy,* the Law-giver says: "God's work is perfect for all His

ways are justice; a God of faithfulness and without iniquity, just and right is He. Is corruption His? No; His children's is the blemish" (*Deut.* 32:4-5). Again, "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life" (*Deut.* 30:19).

Optimism in Judaism is rooted in the Hebraic concept of the origin of evil. Judaism does not regard man as having fallen from a state of perfection—a belief common to most pagan peoples. Man is not born with the taint of an original sin. Nowhere in the Bible is sin against God traced to Adam's disobedience. On the contrary, man comes pure from the hand of his Maker; he is created in the very image of God. He has been endowed with free will; and, to guide him, the moral law has been revealed. He is "but little lower than the angels." In brief, the world God has created, especially where it concerns man, is good from the very beginning.

However, experience often reveals a striking incongruity between belief and reality. Evils there are in the world and their existence cannot be denied, notwithstanding an abiding faith in God and in His goodness. A pessimistic note is heard now and then, sometimes just audible, at other times shrill with intense feeling. There is *Ps.* 90 with the despairing conclusion that in the end human life is but labor and sorrow. In a similar strain are *Ps.* 88, 39 and 22. Already in *Genesis* there is a view of the world comparable to Hesiod's description of the ages ever becoming worse. This is emphasized in *Daniel* where, however, the pessimistic conception of life is supplemented with a belief in the final establishment of the Kingdom of God.

The most pronounced pessimism is voiced by the author of *Ecclesiastes,* whose bitterness has seldom been surpassed, not even by Schopenhauer in modern times. In *Ecclesiastes* all human life is vanity and human wisdom breeds only sorrow. There is no divine Providence, and the day of death is better than the day of birth. Nevertheless, in the concluding chapters there is a recognition of the existence of God and the divine law operating in the universe—a sort of makeshift apology which prevented the exclusion of the book from the Biblical canon.

In a milder form the author of *Job* rebels against the stark realities in a world where the righteous suffer and the wicked flourish. Here is a God-fearing man subjected to unending moral and physical suffering. His friend Eliphaz maintains that he must have committed a sin for which he is being punished. But Job's righteous life is a flat refutation of it. There must be another reason. That the author finds in a dual doctrine: first, suffering serves a moral purpose in that it purifies and strengthens character; second, God's justice is manifest in the end—if a man suffer through no fault of his own, he will enjoy divine compensation. We have here, perhaps, the original idea of divine justice in the hereafter. The righteous who have been afflicted on earth will there be rewarded and the wicked punished.

As in the Bible, marked pessimistic tendencies are occasionally found in the Talmud. Thus, for example, in a commentary on the account of the creation, the Midrash Rabbah relates that in the Scroll of the Law used by Meir (2nd cent.) the Hebrew words for "behold it was very good" were changed into words meaning "behold, it was good to die"; and by the phrase "very good" the rabbi indicated the angel of death. The Talmud generally is less optimistic than the Bible. There is a spirit not of hopefulness but of resignation in the saying of Akiba that man should accustom himself to say "all that happens is for the best." However, there is found a definite leaning towards optimism in the discussions between the schools of Hillel and Shammai on the subject of human existence. The opinion of the Hillel school that human life is good and is a gift of God prevailed.

The pessimistic tendencies left no lasting impression upon the Jewish people. The idea that what God has created is good, so dominant in the Bible, has remained dominant in Jewish life and character. In prophetic times it is assumed almost with the certainty of a self-evident truth. It is not even put in question in the critical periods of Israel's history. Misfortunes were explained as a prelude to a manifestation of God's justice. The prophets had taught with the greatest force of conviction that divine justice must prevail, if not in the present day then in the days to come. Thus arose the Messianic idea on a universal scale, exactly as divine justice was discerned in the ultimate destiny of man as an individual.

While all other peoples placed the golden age in the past, Judaism sets the millennium in a future. The reason for this is plain. The history of Israel reveals the fact that with the exception of Joshua's conquest of Canaan and the heroic victory of the Maccabees there was no glorious past, from a political point of view, to look back upon. Yet they were unshaken in their belief that they were God's chosen people, and the prophets had assured them of a time when the glory of Israel will be universally acknowledged (*Isa.* 2:2-4).

Medieval Jewish philosophy reflects the prevailing Talmudic conception of human life, always leaning towards optimism. Saadia, for instance, is concerned with the problem why good is often accompanied by so much evil, and arrives at the conclusion that eternal bliss is the reward of the righteous who have suffered on earth. Maimonides sees in pessimism the false premise that man is made the center of creation; philosophy and religion have a universal outlook; viewed thus, evil in its very nature is only negative while the good is positive, creative and predominant. He held that the greatest blessing is the belief in God and in His providence. Armed with such a belief man can prevail against every form of evil.

CHARLES A. RUBENSTEIN.

Lit.: Zunz, L., *Göttesdienstliche Vorträge* (1892); Jastrow, J., *The Study of Religion* (1901); Guttmacher, A., *Optimism and Pessimism* (1902); Hirsch, E. G., in *Jewish Encyclopedia,* vol. 9, pp. 421-23.

OR ZARUA, *see* ISAAC BEN MOSES OF VIENNA.

ORACLE. Oracles were frequently consulted by the peoples of ancient times for the purpose of learning the future or obtaining advice in meeting their problems. Such an oracle usually consisted of a priestly group, generally located at a sacred place or possessing a special cult object, which used such means as trance, dream, casting of lots or the inspection of slaughtered animals as aids in determining their replies. The most

famous example is the oracle at Delphi which played such an important part in the history of Greece.

The Bible contains a number of such oracular responses in the stories of its heroes. The dreams of Jacob (*Gen.* 28) and Solomon (*I Kings* 3), taking place as they did in sacred localities, are very close to the oracular dreams of the ancients. When Rebekah went to inquire of the Lord (*Gen.* 25:22-23) it was probably to an oracle, and the response that was given to her is in the verse-form characteristic of an oracle. Moses apparently used the tent of meeting (Ohel Moed) for the same purpose; it is here that he consults God about the punishment of the blasphemer (*Lev.* 24:12) and the claims of the daughters of Zelophehad (*Num.* 27:5). The historical books of the Earlier Prophets contain several references to the oracular use of the Urim and Thummim, apparently a form of oracle by lot, in which objects were drawn from a bag to determine the answer to be given by God; this seems to have been connected with the ephod (*I Sam.* 23:9-12). A good example of such an oracle is in *I Sam.* 14:41 which, according to the Septuagint, should read: "If I and Jonathan are guilty, give Urim; if not, give Thummim."

There is no mention of oracles in the period after Solomon. This coincides with the rise of the prophets, who then seem to have replaced the priests as the bearers of the word of God.

See also: DIVINATION; DREAMS; URIM AND THUMMIM.

ORAL LAW (*torah shebe'al peh*), that part of traditional Jewish law which is not contained in the Torah itself (*torah shebichethab*). The idea is based on the fact that occasionally the Torah speaks of directions which are not incorporated in the actual Scriptures (*Deut.* 12:21), and the feeling that such concrete commandments as those dealing with the fringes, the phylacteries and the like, require authoritative directions in order to be properly fulfilled. The sages, beginning with the Pharisaic teachers, taught that in addition to the Written Law there was an Oral Law; for this a chain of tradition was provided (*Aboth* 1:1), through Joshua, the elders, the prophets, and the men of the Great Synagogue. Since, according to this view, Moses himself had not written down these laws, the writing down of them was forbidden, and they were transmitted orally by the sages to their pupils. Eventually, probably after the suppression of the Bar Kochba rebellion (135 C.E.) when persecution threatened to destroy the educational system, they began to be written down. As a justification for this innovation the Biblical verse (*Ps.* 119:126): "It is time to work for the Lord, for they have made void Thy law" was cited (*Tem.* 14b). The distinction between Written and Oral Law was no longer a literal one, but rather between the Torah itself and the laws that had developed under the influence of the Mishnaic and Talmudic teachers and their successors; the validity of the two Laws was equal.

This theory of the Oral Law had been developed and defended by the Pharisees. The Sadducees, and later the Karaites and the Reform Jews at the beginning of the 19th cent., denied that the Oral Law came from God or Moses, and were therefore regarded as heretics. Modern Orthodoxy retains the belief in the Oral Law in the same form as that of the Pharisees; modern liberal Judaism regards both Written and Oral Law as products of the same religious genius, but holds that both must be modified from time to time in accordance with the needs and the religious thought of the times. Both agree that the Oral Law has served the purpose of preventing the Written Law from becoming fixed and rigid by adding new elements, popular customs, and further expansions and applications of the Law.

See also: BIBLE EXEGESIS; HAGGADAH; HALACHAH; LAW, SOURCES AND DEVELOPMENT OF; MIDRASH; MISHNAH; TALMUD; TORAH.

Lit.: Moore, G. F., *Judaism;* Strack, H. L., *Introduction to the Talmud;* Herford, R. T., *The Pharisees;* literature under the articles cited above; Weil, G., "Oral Tradition in Judaism and Islam," *Magnes Anniversary Book* (1938) 132-42.

ORAH HAYIM, the first part of the *Shulhan Aruch.*

ORAN (Arabic and Hebrew, Wahran), capital of the department of Oran in the western part of the French colony of Algeria, in Northern Africa, with a total population of 164,000, of whom 19,765 were Jews (1931). The department of Oran had, in 1931, a total population of 1,640,000, of whom 45,511 were Jews. A Jewish community had been in existence in this great center of commerce for several centuries when, in 1391, Spanish Jews from Catalonia and the Balearic Islands fled thither from persecution. When Oran fell into the hands of the Spaniards (1509), the Jews were banished from the city, but permitted to remain in its neighborhood; in 1679, however, they were expelled from the entire province.

In 1792 Mohammed al-Kabir took possession of Oran, after having forced the Spaniards to leave; the bey invited the Jews of Tlemcen, Mostaganem, Mascara and Nedroma to settle in the city. They were granted a place for their settlement, on condition that they pay certain taxes; the stipulation was dated 1801. The community increased owing to the arrival of Jews from Gibraltar and from various regions in Northern Africa, and the commercial development of Oran was fostered by the Jews, who carried on an extensive export trade in corn and cattle, the chief products of the province.

In 1805 the Oran Jews were threatened by a rebellious Mohammedan fanatic who had maltreated the Jews of Mascara, and many of them fled to the city of Algiers. The community suffered also in consequence of the Napoleonic wars, since the population was partly pro-French, partly against Napoleon. The occupation of Algeria by the French (1831) marked for the Jews the end of their insecurity, and the Jews of Oran used to celebrate the sixth of Ab as a holiday to commemorate the French conquest. A census taken in 1832 showed that the city had only 3,800 inhabitants, of whom more than two-thirds were Jews.

In 1870 the Jews of Oran, together with the other Algerian Jews, were granted French citizenship. Oran was a center of anti-Semitism; when, in 1898, four of the six Algerian deputies elected to the French Chamber were anti-Semites, one of them, Firmin Faure, represented the city of Oran.

The majority of the Oran Jews, up to 1940, were artisans and unskilled laborers. The men were shoemakers, tailors, cabinetmakers, plumbers, goldsmiths, bakers, chauffeurs and

porters, the women typists, dressmakers, domestic workers and laundresses. Some of them were farmers; the first vineyards in Oran were planted by native Jews. Altogether, most of the Oran Jews were poor. In some sections of Oran there were only 3½ square metres of living space per person.

The Jewish consistory of Oran, in 1940, comprised thirty-eight communities, including Tlemcen. Oran had its own ritual, the Mahzor Wahran. An outstanding scholar was Mordecai Darmon, author of the homiletical work *Maamar Mordecai* (Livorno, 1787), friend of Mohammed al-Kabir Bey.

The anti-Semitic legislation introduced into Algeria by the Vichy regime from 1940 on gravely affected the Jews of Oran. ALFRED WERNER.

Lit.: Fey, H. L., *Histoire d'Oran pendant et après de domination espagnole* (1858); Bloch, Isaac, "Oran," *Revue des études juives,* vol. 13, p. 85 et seq.; Cohen, Jacques, *Les Israélites de l'Algérie et le décret Crémieux* (1900) 32; Strasser, "La population de l'Oranie d'après le dénombrement de 1921," *Bulletin trimestriel de la Société de Géographie et d'Archéologie d'Oran,* vol. 41 (1921) 231-55; "La population d'Oran de 1831 à nos jours," *ibid.,* vol. 56 (1935) 231-58.

ORANGE, a city in New Jersey within the New York and northeastern New Jersey metropolitan district. In 1942 it had in its total population of 35,717 (census of 1940) a Jewish population conservatively estimated at 1,200. Congregation Agudath Anshe Achim was organized in Orange in 1904. In 1930 the congregation (Conservative) elected Hyman J. Landau as rabbi, and in 1942 Baruch I. Treiger was the incumbent. In addition to a daily Hebrew school, a religious school and a women's auxiliary, the congregation sponsored an active cultural-social program. The synagogue was also used as a center for the Orange City Lodge, the Senior and Junior Daughters of Israel, the Senior and Junior Hadassah, the Ladies' Benevolent Society, and the Arbeiter Verband. In Orange, Jewish residents were largely engaged as local shopkeepers and retailers, some in the professions.

EAST ORANGE, in the same area, had in its total population of 68,945 (census of 1940) approximately 3,500 Jews in 1942. Here Congregation Sharey Tefilo (Reform) was organized in 1873, and the first synagogue built in 1894. The Ladies' Montefiore Aid Society, still in existence in 1942, was founded in 1883. In 1927 the congregation erected a new synagogue, and in that year Samuel S. Kaplan was called to the pulpit, serving until his death in 1929. Marius Ranson began his service in 1930, and was still the incumbent in 1942. Ranson, well-known as lecturer and writer, was one of the leaders in interfaith activities in New Jersey, and was president of the Essex County Conference of Catholics, Jews and Protestants from 1934 to 1938. Affiliated organizations of the congregation, which drew its membership from the four Orange communities and from Maplewood, N. J., were the men's club, the sisterhood, and the Junior League. The Temple sponsored an extensive religious and cultural program, and was, in addition, the meeting place of the B'nai B'rith lodge, the Infants' Welfare League and the Montefiore Aid Society.

In greater proportion than those in Orange, Jews residing in East Orange pursued their business and professional activities in Newark, N. J., or in New York city. The Jewish agencies of the Orange and East Orange communities were affiliated with the Essex County Council of Social Agencies and the United Jewish Appeal of Essex County, as well as with the Jewish Education Association of Essex County.

ORANGE FREE STATE, *see* SOUTH AFRICA.

ORDER BRITH ABRAHAM, *see* BRITH ABRAHAM, INDEPENDENT ORDER.

ORDER SONS OF ZION, the fraternal Zionist organization in America, with camps (branches) and members in twenty states (1942). The Order was founded in 1908 by a group of distinguished Zionists, including Dr. Judah L. Magnes, Dr. Joseph I. Bluestone, the Reverend Zvi Hirsh Masliansky, Joseph Barondess, E. W. Lewin-Epstein and Abraham Goldberg. The primary purpose was to utilize the fraternal urge of American Jews for the support of political Zionism. Its program is to aid the Zionist Congress in the establishment of a Jewish National Home in Palestine, to support all Jewish institutions devoted to the strengthening of Jewish nationalism, to foster the study of the Hebrew language and Jewish learning, and to provide medical, relief, life insurance and other services for its members.

Principal Zionist achievements are: (a) the launching of the Keren Hayesod (Palestine Foundation Fund) in the United States in 1921; (b) the organization of the Judea Industrial Corporation and the Judea Insurance Co., Ltd., the first Jewish insurance company in Palestine, and through it, the Palestine and Near East Fair Exhibition; (c) the Jewish National Fund is the Order's principal Zionist activity and receives from the Order the largest per capita contribution of any Zionist body. Between the years 1933 and 1942 it remitted to the Jewish National Fund a total of $150,000 for the establishment of a colony, K'far Bnei Zion, for Jewish refugees; a reforestation project in honor of Harris J. Levine and a Shechunah near Jerusalem in honor of Stephen S. Wise and Harry Grayer; (d) the endowment of the Bezalel Art School in Jerusalem; (e) the establishment (1941) of the American Red Magen David for Palestine to aid the Magen David Adom Societies in Palestine, known as the Jewish Red Cross.

The Order has an English and Hebrew ritual. English is the language used in the majority of the camps, although many of the older groups are Yiddish-speaking. Several camps conduct their business exclusively in Hebrew. The Order sponsors an extensive cultural program, including lectures, classes and cultural meetings, the publication and distribution of literature on general Zionist and Jewish topics, a monthly publication, the *Bnei Zion Voice,* contributions to the Histadruth Ivrith, the Hebrew University, and other cultural institutions.

Although its membership includes many Zionists of various leanings, the Order is committed to no faction and its Zionist activities are within the framework of the General Zionist Organization. Membership in the Order automatically includes membership in the Zionist Organization of America and the World Zionist Organization. It is represented on the executive of the Zionist Organization of America and on the directorates of the Palestine Foundation Fund, Jewish National Fund, United Palestine Appeal and United Jewish Appeal.

From 1935 on most newly-organized camps consisted of fully Americanized or second-generation American young men and women between the ages of sixteen and thirty. Special leadership and Zionist courses were provided for new groups. One bureau was devoted exclusively to youth work.

The presiding officers (Nasiim) of the Order since its organization were Judah L. Magnes, David Blaustein, Joseph I. Bluestone, Leon Zolotkoff, Joseph Barondess, Judge Jacob S. Strahl, Abraham Shomer, Nathan Chasan, Sol Friedland, Max Perlman, Isaac Allen, Joseph Kraemer, Dr. Harris J. Levine, Harry Grayer and Harry A. Pine. In 1942 the grand secretary (Mazkir) was Herman Zvi Quittman. The principal offices of the Order were in New York city.

HERMAN ZVI QUITTMAN.

ORDINANCE, *see* TAKKANOTH.

ORDINATION (Hebrew, *semichah*). All Jewish religious leaders had to be ordained before they were permitted to decide practical questions in Jewish law. The Bible records that Moses ordained Joshua by placing his hands on him (*Num.* 27:22-23), and this became the standard mode of ordination until the Hadrianic persecutions (about 135 C.E.), when death was the penalty decreed for any one ordaining or being ordained. The teachers then decided to ordain by merely conferring the title rabbi. After the persecutions ceased some went back to the old method, but by the 12th cent. the ceremony of the laying on of hands

as a mode of ordination had completely disappeared.

Ordination could be conferred only by one who himself had been ordained, and both the ordainer and the ordained had to be in Palestine. It was, however, not necessary for them both to be together in Palestine, as one could be ordained by letter or messenger. Ordination was conferred by a board of three, except in times of emergency, when one was sufficient. While he was being ordained the scholar wore a special cloak trimmed in gold, and after the ceremonies the praises of the ordained were told (*Midrash Lev.* 2:4; *B.M.* 85a).

Until the middle of the 2nd cent. C.E. ordination was granted by individual rabbis, but as this led to certain abuses it was decided to center all power of ordination in the hands of the Nasi (Patriarch) and the rabbis of his academy. The Patriarchs were given this honor because of their great learning, their Davidic descent, and because their direct ancestor Hillel could trace the chain of his ordination back to Moses (*Aboth* 1:1-12). Before the time of Judah Hanasi ordination was usually granted only when there was a vacancy in the courts, whose members also had the title Zaken (elder). Appointment to the court was called Minnui. As the Jews became more scattered and great communities arose in Babylonia and in various parts of the Roman Empire, it was deemed advisable to ordain scholars even though there was no immediate vacancy for them in any Palestinian court.

Although a scholar was well versed in all phases of the law, he could be ordained by the Patriarch to decide only certain phases of the law. His ordination, also, could be limited in time and locality. If it turned out that the ordained was unfit, his ordination was revoked (*Yer. Taan.* 4:2). Those who were worthy of being ordained but for some reason did not receive their ordination were called Hakim (*Sanh.* 86a).

Unordained judges in Babylonia and other countries were permitted to decide all phases of the law, but were forbidden, unless they received ordination, to impose Biblical fines (*dine ḳenasoth*), such as the double restitution of the thief, the fines of the ravisher and seducer, and certain types of damages (*B.K.* 84a).

The Babylonian Amoraim bore the title Rab, as Rabbi was a title reserved for those who were ordained in Palestine. Some of the Babylonian Amoraim of the late 3rd and 4th centuries went to Palestine to study and receive their ordination, but toward the end of the 4th cent. the Patriarchs decided not to ordain any foreign scholars who did not intend to reside in Palestine.

It has been believed that ordination ceased in Palestine either in 359 C.E., when the Patriarch Hillel II revealed the rules by which the calendar was calculated, or in the early 5th cent., when Theodosius abolished the Patriarchate. Bernard Revel has adequately shown that ordination did not cease in Palestine until the death of the Nasi and Gaon, Daniel ben Azariah, in 1062 C.E., although it seems to have continued sporadically until 1099, when the Crusaders pillaged Jerusalem (Marcus, J., in *Horeb,* vol. 6, p. 28).

Babylonia, from the end of the Tannaitic period until the end of the Gaonate (last half of the 2nd cent. to the middle of the 11th cent.), had been under a dual leadership: the exilarch, and the heads of the great academies and their successors, the Geonim. The exilarch appointed judges from among those deemed fit by the heads of the academies and the Geonim to be worthy of such office. Although there was sometimes severe friction between the exilarch and the scholars, most of the time they worked in close harmony.

During the medieval period the spiritual leaders of Spanish Jewry, which was of Babylonian origin, were called Rab. The scholars of France and of German and Italian Jewry, which was of Palestinian origin, were called rabbi, and those actually occupying rabbinic positions were often called Rab Rabbi. As the title rabbi had gradually fallen into misuse, it was decided in Franco-Germany of the 14th cent. to substitute the title Morenu (our teacher) to designate those who were well versed in the intricacies of the law. The term, however, gradually lost this meaning and became an honorary title for a learned layman. Haber is also an honorary title for a learned layman who was not deemed worthy of the appellation Morenu.

In 1538 Jacob Berab, basing himself on the statement of Maimonides (*Hilchoth Sanhedrin* 4:11; Commentary on *Sanh.* 1:3; *Bech.* 4:3), that if all the wise men of Palestine agreed to ordain a certain scholar the chain of ordination could be renewed, gathered together twenty-five of Safed's outstanding scholars who ordained him. After his ordination, Berab ordained four scholars, among whom were Joseph Caro and Moses di Trani. Joseph Caro ordained Moses Alshech, who ordained Hayim Vital. Berab made the mistake of asking the consent of the Jerusalem rabbis after the ordination had already been granted. Levi ibn Habib, the principal rabbi of Jerusalem, refused his consent, and this led to a violent controversy. With the death of Berab the whole movement died out.

In medieval and modern times, ordination, usually in writing, has been granted by individual rabbis and by heads of Yeshivas for the following two reasons: first, to show that the one ordained is sufficiently versed in the intricacies of the law to be able to render authoritative decisions (Hattarath Horaah), and, secondly, to observe the injunction which prohibits a pupil from giving decisions in the vicinity of his teacher unless he obtains his teacher's permission (*netilath reshuth*).

The crux of the written ordination is that the ordained has learned from or has been examined by the ordainer, who finds him worthy to "Yoreh Yoreh" (render decisions in ritual matters) and to "Yadin Yadin" (render decisions in monetary disputes), for which he is ordained (*semichah*).

As the Russian government for a while appointed rabbis who were usually very poor scholars, and as Reform and Conservative theological seminaries confer the title rabbi on their graduates, the title rabbi is no longer an indication, as it was up to the last two centuries, that its bearer is thoroughly acquainted with the laws of the *Shulhan Aruch* and its commentators. In modern Hebrew Rab (Ashkenazic pronunciation, Rav) denotes an Orthodox rabbi, while rabbi is an appellation for Conservative or Reform rabbis. The English term "rabbi," however, is the commonly accepted title for the spiritual leaders of all three groups.

See also: AUTHORITY; LAYING ON OF HANDS; RABBI AND RABBINATE.

HERSCHEL REVEL.

Lit.: *Sanh.* 5ab, 13b-14a; Bornstein, C., "Mishpat Hasemichah," *Hatekufah,* vol. 4 (1919) 394-426; Herzog, Isaac, "The Administration of Justice in Ancient Israel," *Jewish Forum,* vol. 14 (1931) 404-8, 436-39; idem, in

Sinai, vol. 5 (1939) 24-29, 393-96; Revel, Bernard, "Hiddush Hasemichah," *Horeb,* vol. 5 (1939) 1-26; Zeitlin, Solomon, in *Jewish Quarterly Review,* vol. 31 (1940-41) 1-58, 287-300; Assaf, Simhah, "Lekoroth Harabbanuth," *Reshumoth,* vol. 2, pp. 259-300; Gaster, Moses, "The Rabbinical Degree," reprint from *Jewish Chronicle* (1900).

ORDRONAUX, JOHN, privateersman, b. Nantes, France, 1778; d. South America, 1841. Educated at a naval academy at Bordeaux, he became a seaman of extraordinary ability. At the outbreak of the War of 1812 Ordronaux obtained a letter of marque and, with official status as a privateer, sailed for America. While at New London he barely escaped the British, and shortly thereafter he captured the British ship *Lady Sherlock* and brought the prize to New York. This was the beginning of a successful career as a privateer which reached its climax in 1814, when he was given the command of the *Prince de Neufchâtel.* In March of that year he took nine valuable prizes in the English Channel, and although invariably pursued, always managed to escape. The goods captured by him from the enemy sold for nearly three million dollars. In addition, a large amount of specie was secured.

His crowning achievement was the capture of the *Endymion,* an English frigate vastly superior in guns and manpower. When the battle was fiercest Ordronaux threatened to blow up the ship if his men retreated further. The threat had considerable effect, because in twenty minutes the men of the *Endymion* were willing to surrender.

Captain Ordronaux, described in the diary of one of his crew as "a Jew by persuasion, a Frenchman by birth, an American for convenience, and . . . diminutive in stature," retired after this engagement and became part owner of the vessels of Mme. Charretton, his former employer. In 1815 he married Mlle. Jeanne Charretton and became a merchant in New York. He was a pioneer in the development of the South American trade.

JOHN ORDRONAUX, his son, an alienist and authority on military hygiene, was professor of medical jurisprudence at Columbia University from 1860 to 1894, and donor of the Ordronaux prize awarded the Columbia student of highest standing in the law school.

Lit.: Kingman, L. W., *The Kingman and Ordronaux Families;* Huhner, Leon, in *Publications of the American Jewish Historical Society,* No. 26 (1918) 195-98; Coggeshall, G., *History of the American Privateers.*

OREGON, a North Pacific state of the United States, with a population of 1,089,684 (census of 1940), including about 11,650 Jews. Approximately 10,000 of these lived in Portland in 1937. The rest were distributed mainly in urban communities in the western portion of the state approximately as follows:

Albany	17	Klamath Falls	24
Astoria	41	McMinnville	12
Baker	50	Medford	22
Ben	15	Oregon City	14
Burns	20	Pendleton	23
Eugene	77	Roseburg	24
Hillsboro	14	Salem	85

Although there was a tendency among Jews to flock to the western portion of the state, away from the grazing and agricultural east, the city of Heppner, in the northeastern part of the state, was named for Henry Heppner in 1873, and Reuben Alexander was mayor of Pendleton, situated still further to the east.

Jews settled in Oregon during the gold rush of 1848, attracted by opportunities to trade with prospectors who required food and supplies. Like the other pioneers, some Jews came to Oregon by the overland route, crossing mountains, prairies, and deserts. Others rounded Cape Horn or crossed the treacherous Panama isthmus in order to reach the western coast of the United States. These early Jewish settlers were for the most part German in origin, as pioneer days in Oregon coincided with the period of German immigration to America. As the industrial life of the state developed, they established businesses both wholesale and retail in Portland, Salem, Eugene, Roseburg, Oregon City, Albany, and Corvallis. Thus, Aaron Meier and Sigmund Frank came to Oregon as peddlers in the early territorial days of the state. In 1857 they formed a partnership and opened a store in Portland. The enterprise eventually developed into one of the outstanding commercial successes of the Pacific Northwest.

For the Holy Days, the Jews of Oregon travelled to Portland for services. In 1858, the first Jewish congregation, Beth Israel, was organized in that city. Among the founders were H. F. Bloch, L. Cahn, L. Cohn, S. L. Blumauer, Abraham Frank, Jacob Mayer, Leopold Mayer, M. Mansfield, B. Simon, and J. Micholup. Because of the predominantly German Jewish membership it was spoken of as the Deutsche Schul in distinction to Ohavai Sholom, the Polische Schul, founded in 1869 by some of the members of Beth Israel. Among the earliest members were N. Goodman, H. Harris, H. Mitchell, E. Elkeles, G. Wood, H. Wolf, I. Franklin, L. Cohen, and M. Simon. The membership of this congregation was strongly reinforced by the influx of Jews from the south and east of Europe. These newcomers were also instrumental in establishing Neveh Zedek in 1901. In 1942 Beth Israel was the only Reform congregation in Oregon.

Outside the city of Portland, the only congregation in Oregon was founded in Albany in 1878. It did not flourish, however, due possibly to the tendency to regard Portland as the center of religious life.

Jews have featured prominently in the political life of Oregon. Solomon Hirsch was American minister to Turkey in 1891 and Julius L. Meier was governor of Oregon from 1931 to 1935. Joseph Simon was United States Senator from 1898 to 1903 and mayor of Portland. Benjamin Selling, S. Sichel, Edward Hirsch, and Henry Blackman were state senators. Other members of the state legislature included D. Solis-Cohen, Phillip Wasserman, and McKinley Mitchell. Louis Fleischner and Edward Hirsch were state treasurers and S. H. Friendly was regent of the state university.

HERBERT PARZEN.

Lit.: Scott, Harvey W., *History of the Oregon Country;* Gaston, Joseph, *The Centennial History of Oregon;* Gaston, Joseph, *Portland, Its History and Builders.*

OREHOTH TZADDIKIM (Ways of the Righteous), an ethical work of the 15th cent. which was published anonymously at the same time in the Hebrew original and Yiddish translation (Isny, 1542). It became very popular, and was frequently reprinted. The book contains lofty ethical maxims, which are presented in a vivid style, with consideration for the normal human impulses and an appeal to the higher feelings.

Lit.: Güdemann, M., *Geschichte der Erziehungswesens,* vol. 3 (1888) 223-38.

OREN, *see* DAVNEN.

ORENSTEIN, BENNO, founder of the world-famous engineering firm, Orenstein and Koppel Com-

pany, b. Posen, 1581; d. Berlin, 1926. The firm established by Orenstein and Arthur Koppel in 1876 had for its initial object the introduction into Germany of narrow-gauge light industrial railways. In 1893 the firm started manufacturing "transportable railways," until then unknown in Germany; in 1899 it began to make equipment for standard-gauge railways, such as locomotives, cars, and railway signals. Orenstein's family abandoned the Jewish faith.

ORENSTEIN, MOSES, Hebrew writer, b. Lisko, near Sanok, Galicia, 1839; place and date of death unknown. He was director of a Jewish school at Ploesti, Roumania, and editor of *Haholech* (Jassy, 1878-79) and *Hamitzpah* (Czernowitz, 1888). He published many popular books on the history of the world, and also a few novels. His *Toledoth Haammim* (Vienna, 1870) is a descriptive history of the customs, usages, religions and forms of government of various nations of the world.

ORGAN. In the 19th cent. struggle which took place in Germany for reforms in the synagogue service, the matter of the permissibility of the organ in the synagogue became the shibboleth of the opposing parties, and was of decisive importance. No other synagogal reform met with such bitter resistance as did this one; in many German communities it provided the occasion for the formation of "Torah-true" (more Orthodox) congregations. A synagogue with an organ finally came to be regarded as a Reform synagogue.

Before the 19th cent., instrumental music was used only sporadically in the various synagogues, for example at Baghdad in the Middle Ages and at Corfu, Venice, Modena and Mayence in the 18th cent. A synagogue at Prague had for a long time owned an organ which was played on the eve of the Sabbath and festivals, just before sundown, at the commencement of the festival. In the 19th cent., for the first time, the organ was introduced into the temple established by Israel Jacobson at Seesen, Germany, in 1810, in connection with other reforms in the service. After he removed to Berlin, Jacobson, in 1815, introduced a similar divine service with organ into his private synagogue. His intention of carrying over this reform, including the organ, to the Berlin synagogue service evoked violent resistance on the part of the older and pious Jews, and led to the closing of this synagogue by the government.

In the meantime, however, the "Temple" community at Hamburg had established a Reform divine service with organ in 1818. This service and the introduction of the organ were resolutely opposed by the rabbis of Hamburg. In their defense the Reformers published an opinion by various Hungarian and Italian rabbis which had been secured at the instigation of Jacobson in favor of his Berlin services. In opposition to this work, which was published by Eliezer Liebermann under the title of *Or Nogah* (Bright Light), the Hamburg rabbinical collegium had published a great collection of opinions entitled *Eleh Dibre Haberith* (These Are the Words of the Covenant), in which the organ as well as the other reforms introduced by the Temple were violently opposed and declared to be forbidden by many of the greatest Talmudists and authorities of that time, such as Akiba Eger, Jacob Lissa and Moses Sofer. All the numerous opinions and treatises dealing with the matter of the organ dispute which have since been published go back, for their proofs both for and against, to these two Hebrew books, as well as to a third, written in 1820 by Rabbi Abraham Löwenstamm and called *Tzeror Hahayim* (Bundle of Life).

Three questions are at issue in the matter of determining whether the organ is ritually permitted in the synagogue:

1. Is instrumental accompaniment in general permissible at synagogal divine service?

2. Is it permitted on Sabbath and festivals?

3. Is organ-playing in particular permitted in the synagogue?

In opposition to the organ, it was pointed out that mourning for the fall of Jerusalem and the destruction of the Temple entailed a prohibition of music; that it was forbidden, both within and without the synagogues, to play music on Sabbath and festivals or to have such music played for one by non-Jews; finally, that the organ was to be regarded as a musical instrument of the church and that it was therefore prohibited under the category of imitating the religious customs of Christianity (*hukkoth hagoyim*).

Those in favor of the organ brought out the fact that the Talmudic prohibition of music referred rather to music at feasts or banquets than to music at divine service, and declared that the latter had never been excluded from the synagogue; furthermore, that the prohibition of music was made in a period of great suffering and sadness, which provided the impetus toward asceticism. As regards the prohibition of playing music on the Sabbath, however, the Talmud itself considers music as an art, and not as in the nature of work; the fear, mentioned in the Talmud, that one might fix or repair musical instruments on the Sabbath did not apply at all to the organ, and since it was permitted to play music before a bridal couple on the Sabbath in order to heighten the religious solemnity of the occasion, the same must assuredly be permitted for the enhancement of the religious solemnity of an entire congregation. The third objection was refuted by the proof that the organ was not a Christian invention, but that in all probability it was derived from the Temple at Jerusalem, in which, it is mentioned, there was a sort of organ which had a hundred tones; in addition, the term *hukkoth hagoyim* means something utterly different from Christian customs and practices, as is clear from the *Shulhan Aruch*.

In the further discussion as to the organ the latter argument, the question of the adoption of a Christian custom, played the most significant role as a matter of feeling, and represented both before and after the main reason for the rejection of the organ by the Conservative Jews. Leopold Zunz' statement in his *Gottesdienstliche Vorträge* is of significance: "That which is new is only the accompaniment of the music—but it is not un-Jewish. Music and song formed a chief component part of the Temple service. . . . However, communal concord is the best-sounding harmony; for this reason, the organ and choir-singing should be omitted if they only are the cause of serious dispute in the community." Abraham Kohn, rabbi of Hohenems, in Abraham Geiger's *Wissenschaftliche Zeitschrift für*

jüdische Theologie, declared himself in favor of the introduction of the organ, and asserted that a Jew should play it on the Sabbath. At the Frankfort rabbinical assembly of 1845 Leopold Stein, called as arbiter in this matter, gave as his decision that playing the organ in the synagogal divine service is permitted and that the organ may be played by a Jew. A number of larger Jewish congregations introduced the organ at that time.

In 1857 the author Ludwig August Frankl was consulted about this matter by the Jewish community of Vienna; without attempting to assume the competence of a rabbinical authority, Frankl declared against the organ because the Jews regarded it as something specifically Christian. The organ was nevertheless introduced into several Austro-Hungarian communities, and even into a synagogue at Cracow and one at Lemberg, in Galicia.

The question of the organ again became acute in Germany when, in 1862, the Berlin Jewish community proposed introducing an organ into the New Synagogue in the Oranienburger Strasse. Geiger and Philippson issued detailed opinions in favor of the organ, whereas Michael Sachs and the rabbinical assessor Rosenstein in Berlin warned against its introduction; the latter were joined by Meyerbeer for musical reasons. A large number of other rabbis, including Löwe of Ratibor, Landsberger of Darmstadt and Maier of Stuttgart, favored the organ at that time, opposed by Lehmann of Mayence, Cohn of Schwerin, Deutsch of Sohrau, Schwartz of Cologne, and Gugenheimer of Kolin. The Leipzig Synod of 1869 declared: "The introduction of the organ is to be recommended; no religious scruple hinders its being played on the Sabbath and on the holidays." The following synod, which met at Augsburg in 1871, added: "A Jew is permitted to play the organ in a house of worship on the Sabbath."

In more recent times the organ question aroused considerable dispute and discussion in Cologne from 1898 to 1902, when the question of its introduction into the second communal synagogue was bitterly debated, and in Berlin from 1902 to 1905, when the overwhelming majority of those intending to attend the synagogue there expressed their desire to have an organ introduced into the Rykestrasse Synagogue. The status of the organ question in Germany was best expressed by Elbogen's decisive historical conclusion: "In almost all the larger congregations, little by little, a divine service with musical accompaniment was instituted; as a result, in almost all places a portion of the congregation continued to hold a separate religious service in the traditional manner."

The Jewish community of Charleston, S. C., was the first in America to introduce an organ, in 1841. The organ was introduced without any considerable opposition into a number of new synagogues constructed throughout the United States. There are even congregations belonging to the Conservative wing of Judaism which employ organ accompaniment in the divine service. When, in 1856, the French chief rabbis wished to give permission for the playing of the organ by a non-Jew on the Sabbath, several of the rabbis of Alsace-Lorraine rigidly opposed it, whereas Gerson Lévy of Metz ardently favored the necessary reform and the introduction of the organ. As early as the first half of the 19th cent. a number of Jewish congregations in Italy introduced organ accompaniment, without making any change in the ritual. In England only the three Reform synagogues as well as the synagogues of the Jewish Religious Union have organs; at weddings, however, the organ is customarily employed even in Orthodox synagogues. CÄSAR SELIGMANN.

Lit.: *Nogah Hatzedek* (1818); Liebermann, Eliezer, *Or Nogah* (1818); *Eleh Dibre Haberith* (1819); Zunz, L., *Gottesdienstliche Vorträge; Protokolle und Aktenstücke der zweiten Rabbinerversammlung* (1845); Lévy, Gerson, *Orgue et Pioutim* (1859); Geiger, Abraham, *Nachgelassene Schriften,* vol. 1; *Verhandlungen der ersten israelitischen Synode zu Leipzig,* 77-100, 166-70; *Verhandlungen der zweiten israelitischen Synode zu Augsburg,* 205-10; Philipson, David, *The Reform Movement in Judaism* (1931); Seligmann, C., *Geschichte der jüdischen Reformbewegung* (1922).

ORGANIZATIONS. There have been Jewish organizations ever since the beginnings of Jewish community life in the period of the Second Temple. Practically all of these, however, were of a purely local nature, devoted to the various problems of the community. It was not until the 19th cent., when the Jews began to be admitted into the larger world and to attempt to revise their culture, that there arose in Germany such organizations as the Gesellschaft zur Verbreitung der Handwerke und des Ackerbaus unter den Juden (1812) and the Verein für Cultur und Wissenschaft der Juden (1819). A few decades later news of the persecutions of the Jews led other groups to band together into various relief organizations, beginning with the Alliance Israélite Universelle (1860). At the same time various religious groups of like minds began to form organizations as a means of furthering their ideas, and with the rise of Zionism there came organizations to promote the creation of a new Jewish center in Palestine.

By the 20th cent. there were over a hundred different organizations which were steadily growing and increasing their influence. After 1933, however, many of them were suppressed or forced to suspend their activities in Germany and in countries that fell under Nazi domination. The chief Jewish organizations in the 20th cent. are given in the list below:

Agudath Israel (Orthodox, founded 1912, headquarters London).

Alliance Israélite Universelle (defense and educational, founded 1860, headquarters Paris).

Allianz, Israelitische, zu Wien (relief work, founded 1873, headquarters Vienna).

American Jewish Committee (defense and relief work, founded 1906, headquarters New York city).

American Jewish Congress (defense and relief work, organized 1917, reconstituted 1922, headquarters New York city).

Anglo-Jewish Association (political and philanthropic, founded 1871, headquarters London).

Anti-Defamation League (defense, organized 1913, headquarters Chicago).

Avukah (Zionist, organized 1925, headquarters New York city).

B'nai B'rith (fraternal and service, organized 1843, headquarters Washington, D. C.).

Board of Deputies of British Jews (defense and relief, founded 1760, headquarters London).

Bund (Socialist, founded 1897, headquarters Paris).

Central Conference of American Rabbis (Reform, organized 1889, headquarters Macon, Ga.).

Central-Verein Deutscher Staatsbürger Jüdischen Glaubens (general organization of the Jews of Germany, founded 1893, headquarters Berlin).

Deutsch-Israelitischer Gemeindebund (communal, founded 1869, headquarters Berlin).

Hadassah (women's Zionist, founded 1912, headquarters New York city).

Hicem (emigration, founded 1926, headquarters Lisbon).

Hilfsverein der Deutschen Juden (relief and emigration, founded 1901, headquarters Berlin).

Histadruth Haobedim (labor, founded 1920, headquarters Tel-Aviv, Palestine).

Jewish Agency for Palestine (advising and cooperating with the administration of Palestine, founded 1929, headquarters London).

Jewish Colonization Association (immigration, founded 1891, headquarters Paris and London).

Jewish National Fund (land-purchasing agency for Palestine, founded 1901, headquarters Jerusalem).

Jewish War Veterans of the United States (fraternal, founded 1896, headquarters New York city).

Joint Distribution Committee, American Jewish (relief, founded 1914, headquarters New York city).

Maccabi (athletics, founded 1895, no headquarters).

Mizrachi (Orthodox Zionist, founded 1902, headquarters Jerusalem).

National Council of Jewish Women (women's, founded 1893, headquarters New York city).

ORT (relief and reconstruction, founded 1890, headquarters Marseille, France).

OSE (hygiene, founded 1912, headquarters Montpellier, France).

Palestine Foundation Fund (upbuilding of Palestine, founded 1921, headquarters Jerusalem).

Rabbinical Assembly of America (Conservative, founded 1901, headquarters New York city).

Rabbinical Council of America (Orthodox, founded 1923, reorganized 1935, headquarters New York city).

Reichsvereinigung der Deutschen Juden (representation of German Jews, founded 1933 as Reichsvertretung, headquarters Berlin).

Union of American Hebrew Congregations (Reform, founded 1873, headquarters Cincinnati).

Union of Orthodox Rabbis of the United States and Canada (Orthodox, founded 1902, headquarters New York city).

United Synagogue of America (Conservative, founded 1913, headquarters New York city).

World Union for Progressive Judaism (Reform, founded 1926, headquarters London).

World Zionist Organization (Zionist, founded 1897, headquarters London). SIMON COHEN.

Lit.: *Philo-Lexikon* (1935) 508-12; annual lists are published in the *American Jewish Year Book* and the *Jewish Year Book* (London).

ORGELBRAND, SAMUEL, publisher, b. Warsaw, 1810; d. 1868. After completion of his studies at the rabbinical seminary he opened in 1836 a small antique shop in Warsaw and established some years later a publishing house in which, up to his death, some 250 works, among them 100 in Hebrew, were published. Among others he published, for the first time in Poland, the Babylonian Talmud in 12,000 copies and also the great Polish encyclopedia in twenty-eight volumes.

ORIENTALIA, term used in bibliography and book catalogues for works that deal with the Orient (either the Near East or the Far East) or which are written in the languages of the Orient. It often embraces certain Hebraica, as well as Judaica that are written in languages spoken by the Jews in the Orient: Judeo-Spanish (Ladino, Spaniolish), Judeo-Persian, Judeo-Tatar and the like. Accordingly, catalogues of Orientalia contain many items of Jewish interest.

For further details, *see* BIBLIOGRAPHY.

ORIENTATION, *see* ARCHITECTURE; MIZRAH.

ORIGEN, church father, b. Alexandria, about 185; d. Tyre, 254. He won great fame as a theologian, but was condemned by many as a heretic. His most noteworthy achievement in the field of Bible exegesis was his *Hexapla,* a work arranged in six columns for the purpose of comparing the Hebrew text with the current Greek renditions. The first column contained the Hebrew text, giving one or two words to each line; the second, a transliteration of the Hebrew in Greek letters; the third, the translation of Aquila, as being nearest to the Hebrew; the fourth, fifth and sixth, those of Symmachus, the Septuagint and Theodotion, respectively. In addition, Origen made an attempt to make the Septuagint text conform with the Hebrew by additions and marking off of passages not found in the Masoretic text; these he indicated by the use of various signs. His reconstructed Septuagint text was widely copied and added considerably to the confusion which prevailed in the manuscripts of that version. The *Hexapla* itself has survived only in fragments through citations; G. Mercati discovered a small portion, in a minuscule manuscript of the 10th cent., containing the second to sixth column of eleven Psalms. The Syriac translation made by Bishop Paul of Tella in 617 is so close in language and construction to the Greek that it gives an almost exact idea of the original text of the *Hexapla.* A photolithic edition of this was made by A. M. Ceriani (Milan, 1874); see also Lagarde, *Bibliotheca Syriaca* (1892).

Lit.: Swete, H. B., *Introduction to the Old Testament in Greek* (1914) 58-78, 112-14, 500-1; Orlinsky, H. M., in *Jewish Quarterly Review,* New Series, vol. 27 (1936-37) 137-49.

ORIGINAL SIN. According to the teachings of the Christian church, all men are born with a burden of guilt resting on their souls which makes them incapable of either desiring or doing the good by themselves. This burden is conceived of as an inner wickedness and guilt clinging to the souls of all men, an eternal condition of backsliding. The doctrine is based upon an interpretation of the story of Adam's disobedience as related in *Gen.* 3 and his subsequent fall from a state of original justice or righteousness, and support is sought for it in similar exegetical interpretations of various isolated passages of the Bible.

Both Catholicism and Protestantism find the cause of moral and spiritual imperfection in man in the sin of Adam, but they describe the effects of this sin differently. Catholicism teaches that through the sin of the First Man, the image of God in man, though not entirely destroyed, was disfigured, inasmuch as the power of the will was weakened so that it is more inclined toward the evil than the good. What is left to man is a capacity for performing acts of civil virtue to which no special religious values are ascribed, but these acts are not a means of reuniting man with God. Protestantism depicts even more sternly, especially in its Lutheran and Calvinist branches, the effects of the "Fall." Man is not merely crippled in his moral capacities, but is utterly depraved and completely unable to do anything good through his own power. Thus all the works of man, even his so-called "good deeds," are basically sinful.

The sin of Adam, then, according to Christian theology, did not remain merely the first sin of man, but was transformed into an eternal blemish transmitted from him to all his descendants, so that each man enters the world in a condition of sinfulness. Since it is, in this theology, the source of all other sins, it is called the "original sin."

Many of the other important dogmas of Christian theology are corollaries to this doctrine. If, for example, all mankind incurred grievous guilt through Adam, justice demanded that full atonement be made. This, however, could be achieved only if someone who was without sin—i.e. who was in the same state as Adam was before the "Fall"—would take upon himself mankind's sin and through suffering and death expiate the guilt and redeem mankind. Since God alone was without sin, He alone could make this atonement; but in order to do so, He had to assume the form of man. Thus Jesus, who was, according to Christian doctrine, at once God and man, took the sin of man upon himself, offered himself as an expiatory sacrifice, and redeemed mankind, or rather those who believe in him, from the punishment due to it because of Adam's sin. In this way the doctrines of the vicarious atonement, the incarnation and the messiahship of Jesus may be derived from the doctrine of the original sin.

Even after the period of the Enlightenment the theological essence of the doctrine was preserved in Christian thought. In liberal Protestant circles this doctrine was reinterpreted as a poetic statement of what was still for the liberal Christian the incontestable truth that a natural impotence dwells in the human soul and that there is a fundamental tendency in man toward evil which can not be overcome by his own strength. Salvation is still acquired through faith in the unique personality of Jesus who, although he is no longer considered the son of God in the orthodox Christian sense, serves as a guide and model through whom man overcomes his natural sinfulness.

Judaism, on the other hand, refuses to accept the doctrine of the eternal transmission of a spiritual blemish and believes instead in the inborn power of man to do good. Without disputing in the least the seriousness of the temptation to sin, Judaism maintains that it is possible for man to avoid sin through his own spiritual strength and determination. It believes in the unsullied purity of each new-born soul—a doctrine classically stated in the Talmud (*Ber.* 60b)—and thence taken over into the prayer-book—in the phrase "My God, the soul which Thou gavest unto me is pure." It does not concede sin's predominant power over man, but rather adheres to the belief that man, through the power for good with which he is endowed, can keep in check the impulse and the tendency toward evil.

In Judaism there was developed the doctrine of the Yetzer Hara and the Yetzer Hatob, the evil and the good inclinations which reside in man. The evil inclination, however, is not conceived of as either independent or arbitrary, nor as a blemish inherited from Adam as consequence of his disobedience. Thus in the rabbinic interpretation of *Gen.* 8:21, "the imagination of man's heart is evil from his youth"—which is frequently used by Christian exegetes as a Biblical basis for the doctrine of original sin—the answer to the question "Why did God create the Yetzer Hara, the evil inclination?" is put in God's mouth. "You yourselves pervert your goodness. When you are a child you do not sin; when you grow up, you sin. And if you argue that man can not guard himself against sin, know that there are many things more terrible and more bitter in the world than the evil inclination and man is able to make them sweet and pleasant through his own efforts. So, too, the evil inclination which is given into man's power may be overcome by him" (*Tanhuma Bereshith* to the passage).

Thus man himself is responsible for the outcome of the struggle between good and evil that takes place within him. The doctrine of individual responsibility which was enunciated by Ezekiel, "the soul that sinneth, it shall die" (*Ezek.* 18:4), has provided a strong bulwark against the acceptance of the doctrine of original sin into Judaism; and although occasionally it has cropped up in Jewish thought, nevertheless, in the words of Kaufmann Kohler: "The phrase, 'The Fall of Man,' can mean, in fact, only the inner experience of the individual, who does fall from his original idea of purity and divine nobility into transgression and sin. It cannot refer to mankind as a whole, for the human race has never experienced a fall, nor is it affected by original or hereditary sin"; "Judaism rejects completely the belief in hereditary sin and the corruption of the flesh."

See also FALL OF MAN. LOU H. SILBERMAN, JR.

Lit.: Niebuhr, Reinhold, *The Nature and Destiny of Man: 1. Human Nature* (1941); Kohler, Kaufmann, *Jewish Theology* (1928), chap. 35; Schechter, Solomon, *Some Aspects of Rabbinic Theology* (1909), chaps. 14, 15 and 16; Dienemann, Max, *Judentum und Christentum* (1919); Moore, George Foot, *Judaism*, vol. 1 (1932) 474-96.

ORIGINAL VIRTUE, a term sometimes used by Jewish theologians as a contrast to the Christian doctrine of Original Sin. Under it are comprised two separate ideas. The first is that, in contrast to the Christian idea that all men are tainted with the sin of Adam, the first man, all human beings are born in a state of purity, and hence their righteousness or wickedness, which determines their state in the future life, is solely dependent upon their own conduct. The other is the idea that each person at birth possesses a store of accumulated credit for the meritorious acts of his ancestors, which serves to bring blessings into his life and ward off calamity.

For details, *see* MERIT OF THE FATHERS; ORIGINAL SIN; ZECHUTH ABOTH.

ORLAH ("uncircumcision"), tenth tractate of Zeraim, the first division of the Mishnah. It consists of three chapters, and deals with the law prohibiting the eating of the fruits of trees for the first three years of their growth (*Lev.* 19:23-25). It deals with such subjects as in what cases the prohibition applies, and to what extent the products of trees in their first three years may not be used. There is no Babylonian Gemara to the tractate; the Palestinian Gemara contains explanations of the Mishnah and some interesting statements in connection with the dietary laws.

Lit.: Danby, Herbert, *The Mishnah* (1933) 89-93.

ORLEANS, a city in north central France, on the river Loire. A Jewish community is known to have existed there in the 6th cent. because of various decrees aimed against the Jews passed by various sessions of the Council of Orleans. Intermarriage between Jews and Christians was forbidden (533), Jews were banned as judges and barred from public appearance in the Easter season (538), and subjected to punishment for trying to argue converts to Christianity out of their decisions or attempting to convert Christians to Judaism (585).

During the 12th cent. the Jews of Orleans had to flee from the city for a time as the result of a false rumor that their importunities had prompted the caliph to destroy the Holy Sepulchre in Jerusalem. Nevertheless, despite local and general persecutions, culture flourished, and the academy in Orleans was one of the leading academies in France. Among the scholars who lived in the city were Isaac ben Menahem and Meir ben Isaac, in the 11th cent.; Eleazar ben Meir ben Isaac, Solomon ben Isaac, Joseph ben Isaac Bechor Shor, Jacob of Orleans (pupil of Rabbenu Tam) and Abraham ben Joseph, all of the 12th cent.

In 1182 the Jews were expelled from Orleans, but during the 13th cent. their presence in the city provided fluctuating but usually substantial revenue through the tax on the Jew-badge. When Philip the Fair expelled the Jews from France in 1306, the goods confiscated from the Jews of Orleans brought about 337,000 francs at auction, while the building in which the academy had been housed brought 3,400 francs and a subsidiary school building about 1,400. In modern times there were only a few Jews in Orleans.

Lit.: Graetz, H., History of the Jews, vol. 3 (1927) 35-37; vol. 4 (1927) 48; Depping, Georg, *Les juifs dans le moyen âge* (1845) *Revue des études juives,* vol. 2, p. 17, 42; vol. 15, pp. 247, 250, 258.

ORLIK, EMIL, painter and engraver, b. Prague, 1870; d. Berlin, 1932. He studied in Munich under Lindenschmit, Raab and Knirr. Orlik's travels took him to Holland, England, Egypt, China, Japan, Siberia and the United States (1924). During a second visit to Japan he studied color wood engraving, and produced numerous works of art in this medium, inspired by Oriental life. Although Orlik used the etching needle and the lithographer's pencil skillfully, he was best known as an engraver. His early work was influenced much by Millet and Rembrandt, whose *Descent from the Cross* he copied.

Orlik won a silver medal in Paris in 1900, and a gold medal in Dresden in 1910. From 1903 to 1932 he was a professor at the Industrial Art Museum in Berlin. Among his paintings are: *A Barber of Singapore* (1900), at the Albertine Museum in Vienna; *Autumn Song.* His engravings include studies of historical and contemporary figures. Orlik's published collections were: *Aus Japan* (1904); *Caricatures from Brest-Litowsk* (1918); *Reise nach Japan* (1921); *Aus Ägypten* (1922); *Studies from Spain* (1928). He became a Christian.

Lit.: The Studio, vol. 11, pp. 157-65; *ibid.,* 1907, pp. 219-24; Osborn, Max, *Graphiker der Gegenwart,* vol. 2 (1920).

ORLOFF, CHANA, sculptress, b. Tsaré-Constantinovska, Russia, 1888. At the age of sixteen she went to Jaffa, and lived in Palestine for the next six years. After that she went to Paris, where she studied at the École des Arts Décoratifs. France became her home. There, in 1913, she exhibited two works of sculpture at the Salon d'Automne. During the next twelve years her talent became so widely recognized that in 1925 the French government conferred upon her the decoration of chevalier of the Legion of Honor. In the following year she was naturalized as a French citizen.

Departing from all formal French tradition, Chana Orloff's sculpture, whether in bronze, marble, iron or wood, is distinctly individualistic. Wide in its range, it has force, robustness, humor; it has freshness, subtlety



Chana Orloff

and at times mystery. In her portraits of men and women she seeks and achieves not the obvious likeness, but that truth of character which is most revelatory. She exaggerates and simplifies, but her portraits are not caricatures that lessen or deride her subjects; they magnify the essential. Her portraits of Rubin, of Mme. Edmond Fleg, of George Hellman, of Jakovleff, of Per Krogh with his accordion, of Romaine Brooks are among the many amazing examples of her art. In her nudes, such as *Femme Assise* and *Eve,* there is, added to profundity of thought and feeling, the grace of line and surface that is always at Chana Orloff's command. Humor comes fascinatingly to the fore in such representations as those of Widhoff and the artist's own son. In her *Turkey* and her *Paroquet* the decorative quality is delightful. Altogether it is not surprising that the consensus of French critical opinion placed Chana Orloff in the front rank of living sculptors and one of the foremost women artists of all times.

Chana Orloff visited the United States in 1929 and 1938. Exhibitions of her work at the Marie Sterner gallery in New York city and at the School of the Museum of Fine Arts in Boston evoked high praise from American critics. Her sculpture is in numerous collections in America as well as in Europe. Her *Femme à la Guitare* is perhaps her generally most admired piece. For fuller comment concerning her art, one is referred to two books on Chana Orloff, the more important by Léon Werth, and the briefer by E. des Courières, in the series *Les sculpteurs français nouveaux.*

GEORGE S. HELLMAN.

ORLOFF, NIKOLAI, pianist, b. Jeletz, Russia, 1892. He graduated with honors from the Moscow Conservatory in 1910, and in 1912 began concert work in Russia. In 1913 he was appointed professor of piano at the Moscow Conservatory. He interrupted his work as teacher to give numerous concerts throughout Russia. Such was his popularity that in some seasons he was compelled to give as many as fourteen recitals in Moscow alone. In 1922 Orloff left Russia, and thereafter performed with outstanding success in most of the capitals of Europe. His American debut took place in 1926. His style is of the utmost refinement and

sensitivity which have tempted many critics to speak of him as a "poet of the piano." A series of five concerts devoted to the music of Chopin was one of the major music events of the season in London in 1933. Orloff also enjoyed a great following in South America; at one time he gave fifteen recitals in a two-month period in Buenos Aires.

ORMANDY, EUGENE, conductor, b. Budapest, 1899. He was admitted as a pupil to the Budapest Academy at the age of five, the youngest student ever to enter that conservatory. Two years after this he made his concert debut, as violinist. After a period of study with Hubay, Ormandy graduated from the Academy with the M.A. degree. In his nineteenth year he was appointed professor of music at the Academy. He made several moderately successful tours of Europe as violinist.

In 1920 he came to the United States, and joined the orchestra of the Capitol Theatre, New York city. It was with the Capitol Theatre Orchestra that he made his official debut as conductor. For several years Ormandy appeared as a conductor of symphony concerts over the radio. In 1930 he was invited to give a guest performance with the New York Philharmonic at the Lewisohn Stadium. He made such a fine impression that, one year later, he was invited to conduct the Philadelphia Orchestra as a substitute for Toscanini, who had fallen ill suddenly. His subsequent rise as conductor was meteoric. In 1931 he became permanent conductor of the Minneapolis Symphony Orchestra, which under his direction became one of the great orchestral organizations in the country. After five years in Minneapolis Ormandy was recalled to Philadelphia to succeed Leopold Stokowski as the permanent conductor of that organization. In the fall of 1938 Ormandy was given also the post of "music director" of the Philadelphia Orchestra, an office apart from that of conductor which had been created a few years earlier to give Stokowski dictatorial powers. Ormandy distinguished himself in guest performances with the Budapest Philharmonic, the Vienna Philharmonic and the Bruckner festivals at Linz, Austria.

Ormandy combines an extraordinary memory (he invariably directs his concerts without scores) with a remarkable knowledge of orchestral resources. He is a born conductor in his capacity to dominate his players and to convey to them his slightest wishes. In a bewilderingly short time he developed maturity, discrimination, scholarship. Although born of Jewish parents (named Blau), Ormandy regards himself as not of the Jewish faith.

DAVID EWEN.

Lit.: Ewen, David, *Men and Women Who Make Music* (1939).

ORMÓDY DE ORMÓD, VILMOS, economist and philanthropist, b. Miskolc, Hungary, 1838; d. Budapest, 1932. He became director general (1898) of the First Hungarian Insurance Company, whose service he entered at the age of nineteen. In 1868 he was instrumental in securing the first loan for the Hungarian State Railways. He was knighted in 1897, and made a member of the Upper House in 1906.

Ormódy had a large part in the founding of a sanitarium for tuberculous patients and of a dispensary for the poor sick. He was a charter member of the distinguished Kisfaludy Literary Society, and a patron of authors and artists. He endowed a foundation at the Hungarian Academy in the name of his wife, and contributed generously to Jewish causes.



Torah ornamentation

BERTALAN ORMÓDY, poet and journalist (b. Miskolc, Hungary, 1836; d. 1869), was a brother of Vilmos Ormódy. He wrote an epic poem in seven parts, *Smüle Itzig* (1861). As a publicist he was actively engaged in the movement for Jewish emancipation.

ORNAMENTATION. The Hebrews, like all Orientals, loved to wear ornaments. A list of such jewels and adornments, in addition to costly wearing apparel, is given in *Isa.* 3:18-23. Even the Talmudic rabbis mention twenty-four toilet articles, including special clothing, that were needed for every bride. Ornaments consisted of artistic objects of gold, silver, precious stones and pearls. In many cases the ornament was also an amulet. Crowns or wreaths were worn on the head, rings on fingers and in ears and noses. Women wore golden strings on the cheeks, and chains, small moons and corals around the neck; men wore cords with signet rings. The arms of women were covered with chains or bracelets, which they wore around their ankles as well; sometimes these anklets were joined by chains which compelled their wearers to take small graceful steps. Rings were worn by women on toes as well as on fingers. The Talmud mentions many separate ornaments, such as the "city," a golden tiara with a picture of Jerusalem, fans, glass and sandalwood buttons and other emblems.

Ornamentation was applied also to ritual objects which received special devotion. The chief of these was the Scroll of the Torah, lavishly ornamented with silver. Books were often kept in special ornamental cases, as were Ethrogs and spices for the Habdalah; Menorahs and other ritual objects, and dishes for such occasions as the Seder, were often richly decorated and adorned.

See also: TORAH, ORNAMENTATION OF, and the illustrations to such articles as BOOKS; ETHROG; HABDALAH; CEREMONIAL OBJECTS AND INSTITUTIONS.

Lit.: Nowack, W., in *Jewish Encyclopedia,* vol. 9, pp. 436-37; Hartmann, A. T., *Die Hebräerin am Putztische und als Braut* (3 vols., 1809-10).

ORNITZ, SAMUEL BADISCH, author, b. New York city, 1891. For a time he did penological research work for the Prison Association of New York, and was active in promoting the welfare of deformed young people. He was the author of *Haunch, Paunch and Jowl* (1923), a novel which created a sensation because it depicted the rise of an unscrupulous Jewish immigrant from Eastern Europe to the position of judge in the United States. Subsequently Ornitz wrote *A Yankee Passional* (1927). Later he went to California, where he collaborated on the writing of motion picture scenarios.

ORNSTEIN, ABRAHAM FREDERICK, minister, b. London, 1836; d. Cape Town, South Africa, 1895. At the age of eighteen he was appointed minister to the Hebrew Congregation at Portsea, England, where he inaugurated the first Sabbath classes for Jewish children, after having been a teacher at the Jews' Free School, London. From 1860 to 1866 he acted as principal of the Birmingham Hebrew National Schools. In 1866 he was asked to fill the post of minister to the Melbourne Hebrew Congregation. He resided in Melbourne for about a decade during which he edited the *Australian Israelite,* laid the foundation-stone of the St. Kilda Synagogue, established the Almshouses, and earned a life-governorship of the Melbourne Hospital as a result of his untiring efforts on behalf of that institution.

He returned to London in 1875. He spent the year 1876 touring the United States, after which he was elected principal of Aria College, Portsea.

In 1882 he succeeded the Reverend Joel Rabinowitz as minister to the Cape Town Hebrew Congregation. He held this position for thirteen years. He laid the foundation-stone of the Oudtshoorn Synagogue. He was instrumental in organizing a Hebrew Congregation at Paarl, Cape Colony, and in 1891 revived the Cape Town Hebrew Philanthropic Society.

He successfully conducted a Jewish Collegiate School at Cape Town, and served on the committee of the Cape Town Free Dispensary as well as on that of the St. George's Orphanage—a non-Jewish institution. He was a member of a commission appointed by the Cape Government to enquire into the state of the lepers on Robben Island. Ornstein reprinted at Melbourne in 1868 *The Humble Addresses of Menasseh ben Israel.* S. A. ROCHLIN.

Lit.: Jewish Chronicle, Jan. 3, 1896; Herrman, Louis, *A History of the Jews in South Africa* (1930) 257-66.

ORNSTEIN, ISRAEL, author and novelist, b. Yampol, Podolia, Russia, 1831; d. Jassy, Roumania, 1905. He came to Jassy as a youth of twenty-one, and remained there for the rest of his life. Although he was not a novelist of talent, his long-winded novels are of documentary value, for they abound in information on Jewish life in Roumania. Goaded by the indifference of the reading public, he turned with envenomed bitterness to "expose" what appeared to him paltry, petty or unjust in the lives and tendencies of his fellow-Jews. He ridiculed the snobbishness of the prominent and rich, the ignorance and superstitiousness of the poor, the assimilationist tendencies and eagerness to obscure one's Jewishness.

His novels include: *Chibut Hakever* or *Die Geheimnisse der Jassyer Gemeinde* (Mysteries of the Jewish Community of Jassy); *Dus Shlechte Kind* (The Naughty Child); *A Voil Ingl Chleiben,* a popular tale in three parts; *Der Verdorbener Daitch; Etz Hadath* or *Die Zivilisation* (1882); *Die Genarte Velt* (1896). His manuscript, *Mizraim Hind,* was published after his death.

ORNSTEIN, JACOB MESHULLAM, rabbi and antagonist of the Haskalah, b. Lemberg, Galicia, 1774; d. Lemberg, 1839. He was rabbi in Zólkiew, but later, inheriting the rabbinical position of his father, Mordecai Zevi Ornstein, he became rabbi in Lemberg, where he remained until his death. He is known for the bitter struggle which, together with his son, he waged against the intellectual liberalization and modernization of the Jews in Galicia. Their attacks were particularly directed against Zebi Hirsch Chajes, Solomon Loeb Rapoport and Isaac Erter. The one most responsible for the persecution of these champions of enlightenment was his son Mordecai Zeeb, who was probably the author of the document placing these opponents under the ban, which, however, Ornstein was compelled to revoke. Ornstein was a gifted Talmudist, as is evident from his *Yeshuath Yaakob* (1828), a commentary in many volumes on the *Shulhan Aruch,* which brought him great fame. Under the same title he wrote a commentary on the Pentateuch, which is printed with the text in many Pentateuch editions.

ORNSTEIN, JOHN ISIDORE MAURICE, Egyptian government official, b. 1854; d. 1919. Before the first World War, he was Under Secretary of State and Assistant Financial Adviser to the government of Egypt. In recognition of his services he was awarded two Turkish decorations: first class Medjidie and second class Osmanieh.

ORNSTEIN, LEO, composer, pianist and teacher, b. Kremenchug, Russia, 1895. The son of a well-known cantor, he revealed signs of musical genius at an early age. After a short period of study at the Imperial Music School in Kiev, he entered the St. Petersburg Conservatory on recommendation of Josef Hofmann. In 1906 he came to the United States, and completed his studies at the Institute of Musical Art. In 1911 he made his debut as pianist, following which he gave many recitals throughout the country, and appeared as soloist with leading orchestras. But it was as a composer that he attracted the limelight. His early works, including two piano concertos, a string quartet, and various pieces for the piano, revealed such independence of thought and such disregard for musical laws that they were hotly discussed and fought over.

Ornstein became a stormy petrel of contemporary music, violently denounced by more conservative musicians, bitterly defended by the younger and more independent composers. But, unfortunately, Orstein's music was hardly more than attempts at experimentation in the free use of harmonic and rhythmic resources. It lacked artistic conviction, the drive and force of true inspiration. When experimentation in music lost its vogue, Ornstein lost his position of importance as creator. He composed little in the period between 1920 and 1942, and nothing which can point to his growth and development as a creative personality. In recent years Ornstein devoted himself to teaching the piano in Philadelphia, where he was (1942) director and head of the piano department of the Ornstein School of Music, as well as member of the music faculty of Temple University.

ORNSTEIN, LEONARD SALOMON, physicist, b. Nymwegen, Holland, 1880; d. Amsterdam, Holland, 1941. At one time president of the Netherlands Zionist Federation, he was instrumental in the establishment of the Institute of Physics at The Hebrew University, Jerusalem, of whose board of trustees he was a member. In 1909 he became assistant professor of physics at the University at Groningen and its president in 1931. From 1920 on Ornstein was director of the physical institute of that university, and in 1929 was made a member of the Netherlands Royal Academy of Sciences.

He wrote numerous works on the various branches and phases of physics, such as the theory of heat, entrophy, crystal magnetism, opalescence, quantitative light measurements, optics, probability and uses of the calculation of probability in physics, quantitative ray measurements, and barometric variations. Ornstein's funeral in German-occupied Holland turned into a demonstration.

ORPHAN HOMES, *see* SOCIAL SERVICE.

ORPHANS (Hebrew, *yethomim;* singular, *yathom*). Orphans are given a special place in Jewish law. The Biblical legal principle (*Deut.* 24:17): "Thou shalt not pervert the justice due to the stranger, or to the fatherless," applies not only to court proceedings but also commands everyone to take the part of orphans in society. It is a duty to refrain from afflicting them (*Ex.* 22:22). It makes no difference whether orphans are poor or rich; since they are regarded as defenseless, every individual must strive to prevent the least infringement of their rights.

Injustice against orphans was stigmatized by the prophets as the most shocking symptom of unrighteousness, and they were never tired of pleading the cause of the fatherless. Thus Isaiah, in summing up the duties of righteousness, includes the phrase: "Judge the fatherless, plead for the widow" (*Isa.* 1:17). The idea that God protects orphans and will come to their aid was so strongly impressed upon the minds of the Israelites that the Midrash often compares Israel to an orphan in order to drive home the point that it can hope for God to come to its aid.

Orphans enjoyed many special privileges in Talmudic law. They were exempt from contributing to public offerings and to the poor fund. They did not have to pay damages in case of an injury inflicted by an animal owned by them. They could not waive any claim. Some regulations protected orphans against the claims of creditors, who could not proceed against them until they had reached the age of majority. Originally it was only the real estate that they inherited which could be mortgaged for debt, and not their chattels; thus the law of *Deut.* 24:17, which forbade taking the raiment of a widow in pledge, did not need to be extended to orphans. The claims of orphans upon others were not cancelled by the Sabbatical year, as were other debts; for by a legal fiction these claims were considered as being under the care of the Jewish authorities, who were to act as "fathers of the orphans." Orphans are less stringently bound by the regulations prohibiting all kinds of usury. In ancient times orphans seem to have possessed the right of depositing their money in the Temple in order to protect it. *II Macc.* 3:10 vividly depicts the excitement that seized the people when an attempt was made to seize such orphans' money (cf. *Git.* 52a).

Traditional Jewish law pays particular attention to orphans without means. The second tithe, which is reserved for the poor in the third and sixth years of the seven-year cycle, is to be given to orphans as well as to Levites, strangers and widows (*Deut.* 14:28-29). The fatherless have also a share in the gleanings of the field and the forgotten sheaves. These contributions are regarded not as charity, but as rights due to the poor; hence the owner of the field can not give them to a particular orphan of his choice.

Orphan girls and boys have generally the same privileges, but girls receive an additional one in regard to their trousseaus: the administrator of the poor fund must, if necessary, advance a sum in order to bring about the marriage of an orphan girl (*Yer. Keth.* 6:5). Originally the guardianship of orphans was undertaken by blood relations, together with the obligation to repurchase a field that had been sold or to contract a Levirate marriage. At the time when family ties were strong, adoption of orphans was unnecessary. Later on a special guardian for orphans would be appointed by the authorities; it was regarded as especially meritorious to bring up orphans in one's own house (*Keth.* 50a).

For the modern care of orphans, *see* SOCIAL SERVICE.

MARCUS COHN.

Lit.: Cohn, M., "Jüdisches Waisenrecht," *Festschrift für Joseph Kohler;* Grunwald, M., in *Mitteilungen für jüdische Volkskunde,* vol. 23 (1922).

ORSHANSKI, ILYA GRIGORIEVICH, jurist and author, b. Ekaterinoslav, Russia, 1846; d. Ekaterinoslav, 1875. His early Hebrew education stirred in him an interest in Jewish history and affairs which later, after his graduation as lawyer in 1868, prompted him to combine his studies in both fields. While studying law, he had found time to write on Jewish political problems and on Jewish literature for the Russian supplement to the Hebrew periodical *Hakarmel* (1868). Later, while continuing his theoretical research into law, he continued to write for *Den* a series of studies of Jewish history.

In law Orshanski specialized in comparisons between Russian jurisprudence and the jurisprudence of Western countries. His work in this field became recognized as basic material for legal opinions. Unlike his brother (Isaac Grigorievich Orchanski), he refused to become converted and thereby lost the chance for a professorship that was offered to him. The same clarity and thoroughness that marked his interpretation of law dominated his studies of the Jews.

The most important of his works on the economic, social and legal conditions of the Jews in Russia were: *Russkol Zakonodatelstvo o Yevreyakh* (1877); *Izslyedovaniya po Russkomu Pravu Semeinomu i Naslyedstvennomu* (1877); *Izslyedovaniya po Russkomu Pravu Obychonomu i Brachnomu* (1879); *Izslyedovaniya po Russkomu Pravu* (1892).

Lit.: Yampolski, *Keneseth Yisrael,* vol. 1 1886); idem, in *Yevreiskaya Starina* (1911); *Yevreiskaya Entziklopedia,* vol. 12, p. 140.

ORSHANSKI, ISAAC GRIGORIEVICH, professor of neurology and psychiatry, b. Ekaterinoslav, Russia, 1851. He was the brother of the well-known lawyer and publicist Ilya Grigorievich Orshanski. After working for the Russian Jewish press, he became (1884) a member of the Greek Orthodox church and a private lecturer. In 1894 he was appointed professor

at the University of Kharkov, Russia. Orshanski's scientific works include studies in neurology, psychiatry, the anatomy of the brain and heredity.

ORSKA, DAISY MARIA (originally Rachel Orska), actress, b. Nikolaev, Russia, 1894; d. Vienna, 1930. Conditions in czarist Russia forced her to embrace Christianity. She made her debut at the Deutsches Volkstheater in Vienna as Recha in Grillparzer's *Die Jüdin von Toledo.* Subsequently she played leads in Mannheim, Hamburg and Berlin, where she appeared on the stage of Max Reinhardt. Her most successful roles were her appearances in the dramas of Strindberg, Wedeking (Lulu) and Schnitzler. She was first married to H. Blindermann and then to Baron Werner von Bleichroeder, from whom she was divorced in 1924. Orska appeared on the stage for the last time in 1929 (Lessing Theater, Berlin).

Lit.: Kerr, Alfred, *Das Mimenreich,* 454-58.

ORSZÁGOS RABBIKÉPZŐ INTÉZET (FERENC JÓZSEF ORSZÁGOS RABBIKÉPZŐ INTÉZET), the national rabbinical seminary of Hungary, founded at Budapest (1877) out of a fund of 2,300,000 gulden levied upon the Jews of Hungary as punishment for their participation in the national revolution of 1848 to 1849. The seminary is under the supervision of the Hungarian ministry of education, which exercises its right through a board of governors composed of twenty-four members with the authority to appoint the teaching staff. Presidents of the board of governors were Márton Schweiger, Baron József Hatvany, Ferenc Mezey, Ferenc Székely and Adolf Wertheimer. The term of study is extended over a period of ten years, the graduation certificate of the lower division affording admission to the university. The student of the upper division is required to take courses also at the University of Budapest, from which he receives the Ph.D. degree. In addition to a written work in the field of history or philosophy of religion, the student has to submit also a thesis on a Biblical and one on a Talmudic-rabbinical subject, and on passing an oral examination he is awarded a rabbinical diploma, recognized by the state.

The religious policy of the seminary is in accord with positive historical Judaism. Among its first teachers were: Moses Bloch (Talmud and *Shulḥan Aruch*), who was rector from 1877 to 1907; Wilhelm Bacher (Bible and Midrash), rector from 1907 to 1913; David Kaufmann (history and philosophy of religion). Others who taught there afterwards include Lajos (Ludwig) Blau (Bible and Talmud), rector from 1914 to 1932; Ignaz Goldziher (philosophy of religion); Michael Guttmann (Talmud), rector from 1933 on; Bernát (Bernhard) Heller (Bible); Samuel Löwinger (Bible and history); Miksa (Max) Weisz (Bible and practical theology). Up to 1942 more than 200 rabbis graduated from the seminary, most of whom occupied the pulpits of Hungary and its succession states, while others taught the various branches of Jewish knowledge in institutions of learning throughout the world.

The library of the Seminary contained (1942) about 40,000 volumes, including fifteen incunabula, among which there were two editions of Maimonides' *Mishneh Torah* (1490 and 1509). It also possessed 3,000 Hebrew manuscripts. Its nucleus was the library of Lelio Della Torre of Padua.

Lit.: Banoczi, J., *Geschichte des ersten Jahrzehnts der Landesrabbinerschule* (1887); *Festschrift zum 50jährigen Bestehen der Franz Josef Landesrabbinerschule, Budapest,* edit. L. Blau (1927).



ORT students trained in construction work

ORT. In 1880, at the time when the first winds of Western industrial civilization were beginning to blow through Russia, a small group of persons, under the leadership of Baron Horace Günzburg, Samuel Polakoff, Professor Nicholas Bakst, the scientist, Dr. L. Katzenelenson, and the well-known author N. Rabinowitch, formed an organization to develop skilled trades and agriculture among the Jews of Russia. The Jews had formerly been segregated in the "Pale" and, because of restrictive laws, had been able to engage only in petty and other "Luft" trades. It was only during the period of Alexander II's reign that this restrictive legislation was relaxed. The difficulty, however, was that most of the Jews of Europe, because of historical circumstances, were not trained in productive skills. This group of men, including many of the leading intellectuals of the country, saw the pressing need for a reorientation of the economic life of the Jews, and seized the opportunity of bringing retraining to the Jews. They chose the name of ORT, which is an abbreviation of three Russian words meaning "Organization for Rehabilitation and Training."

In 1881 Alexander II was assassinated, and with Alexander III's accession to the throne there was a return to the restrictive laws of the past. For the next fifteen years, therefore, the ORT could function primarily only as an advisory committee and propaganda group. After the revolution of 1905 the ORT was legalized and reorganized. Its work aroused interest in ever-widening circles. It arranged for teacher training in trade schools, for regular conferences in the field of vocational education, and extended aid to Jewish students in technical schools. By 1914 the ORT had twenty divisions in the important centers of the country.

When the first World War broke out and many Jewish families were evicted from their homes, the ORT immediately expanded its facilities to help these people become economically self-supporting, to provide "help through work." During these War years seventy-two employment bureaus of the ORT were organized and over 25,000 homeless Jewish workers secured employment through these placement agencies. The ORT supported twenty-three divisions for the purchase of tools, machinery, and materials; organized cooperative workshops; set up institutions for apprentices; and established new vocational schools. It established a monthly paper and set up advisory centers in each region so that the Jews, uprooted from their old life, could find a new way of earning a living.

When peace was concluded, the majority of the Jews in all of Eastern and Central Europe found themselves deprived of their usual means of earning a living. In Soviet Russia there had to be an almost complete reorientation because over 80 per cent of the Jews had formerly been engaged in trade and commerce, occupations now outlawed by the Soviet government. These declassed Jews had to be completely converted into a productive element.

In Central and Eastern Europe the Jews found themselves hardly better off than their coreligionists in Soviet Russia. The large-scale economic changes that took place in these countries and the attendant anti-Semitism expressed in restrictive laws in some of these countries made the problem of the Jews throughout this area one of finding absolutely new occupations.

In 1919, therefore, the ORT sent a delegation consisting of Dr. Leon Bramson and Dr. David Lvovitch to the European countries in order to stimulate interest and raise funds for the work that the ORT was doing within Russia proper, and to intensify the work of the ORT in the former Russian territories of Poland, Lithuania, Latvia and Bessarabia. This they succeeded in doing.

In 1921, because of the realization that only an international organization could undertake the task of helping Eastern European Jewry, the Russian ORT authorized the European delegation to call a convention of all ORT committees and ORT friends. As a result of this convention, held in Berlin that year, the World ORT Union was formed, and the Central Board was elected, representing not only every country in which the ORT created institutions, but every country where interest was found and where funds were raised to support the ORT program in the countries of Continental Europe.

With the formation of the World ORT, the work in each of the several countries was able to proceed under uniform direction. In the Central and Eastern European countries, ORT organizations now affiliated to the World ORT pursued a policy of many-sided training and constructive help. Trade schools were set up for children and for adults, special courses were instituted for apprentices and for artisans who needed additional training in order to meet the new levels of competency. Farm schools, cooperative agricultural colonies, truck gardening and subsistence food farms were organized; cooperative workshops, where Jews could earn as they learned, were created; and tools, machinery and textiles were distributed to thousands upon thousands of Jews.

In 1933, with the Nazis' ascension to power in Germany, the ORT again had to meet the sudden need of additional thousands deprived of their normal occupations. There had been an ORT Committee in Germany prior to Hitler's coming to power. The ORT Committee there, up to that time an educational and fund-raising agency, immediately launched a program of constructive relief.

At the same time, the World ORT Union, realizing that there would be a mass wandering of Jews who would be in need of productive skills, immediately began to organize ORT training schools in industry and agriculture, not only in Germany, but in many of the transit countries to which these who could get out fled.

The work of ORT from 1933 on may be described in two phases; one, the phase of training natives of a country, who had no opportunity to leave it—the work which had been carried on for some fifty-three years—and the other, the task of bringing short-term training suitable to the refugees from Nazism, who were segregated in a number of European countries. During the period up to the time of the beginning of the second World War the ORT strengthened its training apparatus for the native Jews in Eastern and Central Europe. In each of the countries where it worked in training the native Jewish population it was recognized by the government as an organization which met the highest standards for vocational education.

The policy of training refugees was extended. New courses of short-term training based on refugee needs were instituted. In cases where the refugees were interned or otherwise cut off from institutions in the countries to which they had fled, the ORT came to them and set up training institutions right in the camps. In country after country, refugee retraining was instituted, and in 1942 it was being carried on in England, France, Switzerland, China, Canada and Argentina.

When the influence of Nazi domination began to spread over the map of Europe, with more and more restrictive occupational laws directed against the Jews, the ORT was prepared to meet the new emergency for the Jews in these countries, Hungary, Roumania, Poland and what were formerly Lithuania and Latvia.

The local ORT organizations in all of these countries worked under the supervision of the World ORT Union. The Central Board of the ORT Union was headed until his death by Dr. Leon Bramson, an outstanding figure in Jewish social service. Serving as vice-presidents under him were Dr. A. Syngalovski and Dr. David Lvovitch. Professor William Oualid of France in 1942 occupied the post of president, and Dr. A. Syngalovski assumed the task of directing the work of the ORT Union from Marseille, France, where the Central Board was (1942) temporarily located. New projects, budgets and policy are passed on by the Central Board of the World ORT Union. Part of the funds to support ORT institutions the local ORT Committees raise themselves. The balance is guaranteed by the Central Board of the ORT which, prior to the entry of the United States into the War, received the full funds collected in the Americas, Australia and South Africa.

Of these the most important source in 1942 was the United States. United States participation in the World ORT Union dates back to 1922, when Bramson and Syngalovski visited that country. From 1922 to 1925 Judge Jacob Panken, president, and Dr. Henry Moskowitz, chairman of the board of directors, who had founded the American ORT, popularized its ideas and aims.

In 1925 the American ORT Federation organized the American branch of the ORT Reconstruction Fund, a fund for the extension of credit to Jewish farmers and artisans.

In 1928 the Central Board of the World ORT came to an agreement with the Soviet government in which the ORT was granted the right to send machinery and implements totalling $1,500,000 in value to Russia, duty free, for the declassed Jews. The World ORT, to further its part of the agreement, had organized the World ORT Tool Supply Company, which permitted relatives and friends to contribute to the fund on the



Refugees receive training at an ORT farm colony

installment plan, so that the regular small amounts of money which they usually sent as relief to their families in Soviet Russia could be used for the purpose of establishing their relatives and friends as productive workers. The American ORT Tool Supply Company, a parallel organization, was set up here for the same purpose. In order to enlarge the scope of help to the declassed Jews, the People's Tool Campaign was organized at a conference called by Nathan Chanin and B. Charney Vladeck. This organization was run independently of the American ORT, but the funds collected were turned over to the ORT for the one purpose: to found cooperative factories for the declassed Jews of Russia, and to supply them with machinery and tools.

In May, 1932, there was an amalgamation of these two organizations—The People's Tool Campaign, and the American ORT. Vladeck was elected president of the new organization, an office he held until his death in 1938. In 1939 George Backer became president. Louis B. Boudin served as chairman of the board of directors after Moskowitz's death.

From 1932 on the American ORT Federation, with its broader base, was able to spread the goal and aims of ORT throughout the country. The Women's American ORT was organized in 1927, the Junior American ORT in 1934, and the Labor and People's Committee in 1938, and these organizations, forming together in the American ORT Federation, carried out the work of ORT in the United States through membership and fund-raising activities.

Anticipating the fact that the American ORT Federation might be cut off from financing local ORT Committees in Europe, the local Committees were authorized to borrow funds upon the guarantee that the debts would be repaid as soon as possible. A reserve was, in 1942, being built up in America to meet the obligations of the ORT institutions in Hungary, Roumania, Poland and Shanghai, and to provide a start toward the huge work of reconstruction which will be so vital when the peace is signed.

Since the entry of the United States into the second World War, the American ORT Federation increased its support to ORT in the allied and friendly nations, helping the local Committees to expand their aid to refugees seeking a skill in their new homelands. The ORT program in South America was, in 1942, being extended to Uruguay and Bolivia. A school within an internment camp for Jewish refugees in Canada was opened. The work in England, France and Switzerland was being extended as much as possible so that the many refugees in these countries might learn a skill with which they could become independent no matter where they might later go. In June, 1942, the first vocational training school for refugees in the United States was opened by the ORT in New York city, with an initial enrollment of 160 students, with classes in radio and power machine operation and in machine shop work.

The ORT's publications in 1942 included: *ORT Economic Review,* a scientific journal, published bi-monthly in the United States by the World ORT Union; and the *American ORT Journal,* published quarterly by the American ORT Federation.

PHILIP BLOCK.

ORTEGA, MANUEL L., author, b. Jerez de la Frontera, Spain, 1888. While still young he became director of the newspaper *El diario de Jerez.* In Africa Ortega edited several periodicals, including *Heraldo de Marruecos* (Tangier). His books include: *Frivolidades; El amor y la vicaria; La vida que pasa; Los Hebreos en Marruecos; El Raisuni; El doctor pulido. Los Hebreos en Marruecos,* a history of the Jews of Morocco, was highly praised by Spanish critics.

ORTHODOX JUDAISM, *see* JUDAISM.

ORVIETO, ANGELO (Base del Marzocco), author, b. Florence, Italy, 1869. With his brother, Adolfo Orvieto, he founded the periodicals *Vita Nuova, Nazione Letteraria* and *Marzocco.* Orvieto was the author of several volumes of poetry, including *La sposa mistica* (1893); *Il velo di Maya* (1898); *Verso l'oriente* (1902); *Le sette legende* (1912); *Primavera della Cornamusa* (1925); and the Zionist poem, *Il vento di Sion* (1928). He wrote two opera libretti, *Chopin* (1901) and *Mosè* (1905).

ORZESZKO (ORZESZKOWA), ELISA, Polish non-Jewish author, b. 1842; d. 1910. She was considered the most important Polish prose writer of the 1870's. Prompted by an interest in Judaism, she made a thorough study of Jewish history, read the Bible in the original and acquainted herself with the Talmud. Her most important work, the Haskalah novel *Meir Ezofowicz,* describes the struggle of a Jewish youth striving for knowledge against backward Orthodoxy. Her Jewish novels, of which *Gedali, Mogitchi Samson* and *Mirtala* are the most distinguished, were sympathetic portrayals of the Jewish character, and were translated into English, German, Russian and Hebrew. Orzeszko felt that the solution of the Jewish problem would be the complete assimilation of the Jews.

Lit.: *Feldman, W., Pismennictwo Polskie,* vol. 1 (1902); Orgelbrand, in *Wielka Enzyklopedia; Yevreiskaya Entzyklopedia,* vol. 12, p. 131.

OSBORN, MAX, art historian, b. Cologne, Germany, 1870. In 1893 he received his Ph.D. degree from the University of Berlin; in the following year, in collaboration with famous experts, he started publication of *Jahresberichte für deutsche Literaturgeschichte,* which appeared until 1914. From 1900 to 1933 Osborn was an art critic of the *Vossische Zeitung,* Berlin. He was, moreover, a member of the art commission of the city of Berlin, an expert on questions of modern art at the Berlin courts, and president of the Association of German Art Critics. When his general literary activities came to an end, due to the establishment of the Nazi regime, in 1933, Osborn devoted himself exclusively to Jewish cultural work. He was one of the founders of the Jüdischer Kulturbund in

Germany. Osborn emigrated to Paris in 1938; in 1942 he was living in New York city.

Best known of his numerous books is his *Geschichte der Kunst,* published in 1910, of which seventy editions were issued in German; the standard work was translated into Spanish, Russian and Croatian. Other works of his include *Die Teufelliteratur des sechzehnten Jahrhunderts* (1893); *Die Kunst im Leben des Kindes* (1901); *Albrecht Dürer's schriftliches Vermächtnis* (1905); *Von 1800 bis zur Gegenwart* (1906); *Berlin* (1908). He wrote several monographs, among them a treatise on Joshua Reynolds (1908), the only German biography of the English artist, and numerous essays on Jewish artists, such as Max Liebermann, Lesser Ury, Emil Orlik and Leonid Pasternak.

In 1942 Osborn was made a contributing editor in art of the *Universal Jewish Encyclopedia.*

OSE (World Union for the Protection of the Health of the Jews), a society organized in 1912 in St. Petersburg, Russia, to combat the high morbidity and mortality rate among the Russian Jews and to raise their physical and mental level through various preventive measures and through the spread of information on hygiene. The need for special Jewish institutions arose from the oppressive conditions of Jewish life under the yoke of legislative restrictions and grave discriminations in various spheres of their activity. In addition to the capital, branches of the OSE were organized in a number of larger centers such as Moscow, Vilna, Kiev, Kharkov and Odessa.

The systematic work begun in 1912 was interrupted by the first World War (1914), which called for special relief measures on behalf of the War victims and the hundreds of thousands of refugees and exiles from Poland and western Russia. At that time the OSE created a whole network of aid-stations for refugees under way and at the points of exile in eastern and southern Russia.

By the end of the War, in 1917, thirty-four branches of the OSE were in operation in many cities of Russia. The branches maintained sixty clinics treating over 500,000 patients yearly; twelve hospitals with 450 beds; 125 nurseries for 12,000 children; eleven milk distribution stations known as the "Drop of Milk," serving over 1,850 babies; thirteen summer camps for 2,500 children; four tuberculosis sanatoria with 210 beds; forty feeding stations for school children. The number of physicians, nurses, technicians, teachers and the like in the exclusive employment of the OSE reached the figure of 700, besides a great number of volunteer workers. The yearly budget of all OSE institutions for the year 1917 reached $1,034,000, of which 35 per cent was contributed by the government.

Following the Bolshevik revolution the OSE branches continued their work up to 1925, especially in the south of Russia and in the Ukraine, where the Jewish population had suffered most from the pogroms and famine. The OSE branch organized in Berlin sent large shipments of drugs, medical supplies and surgical instruments with the aid of the American Jewish Joint Distribution Committee and the war relief agencies. Forty-four children's homes, four large disinfecting stations, seven mobile sanitary units and a number of children's nurseries and feeding stations were built.

After the Versailles Treaty, branches of the OSE arose in all the new states: Poland, Lithuania, Latvia and Roumania. In 1922 the Central Committee of the OSE was transferred to Berlin. Local committees of the OSE were also organized in 1922 in Berlin and in London. All these branches developed a considerable activity, aroused the interest of the Jewish population in questions of hygiene and preventive medicines, and built up a wide network of institutions.

In Poland, the former OSE branches which existed in western Russia (Vilna, Bialystok, Grodno) as well as a number of newly organized sections in Poland and Galicia, united into the TOZ Union (Towarzystwo Ochrony Zdrowia). In 1939, just before the outbreak of the second World War, the TOZ had seventy branches and 368 medical-hygienic institutions, including thirty-four general polyclinics, forty-one dental clinics, eighteen tuberculosis clinics, eight X-ray clinics, thirty summer camps for school children and fifteen day nurseries. The activities of the TOZ were supported by its 15,443 members from all walks of life. The work of the TOZ was concentrated on the dissemination of public health information, medical supervision over children, eradication of social diseases, general medical help and scientific research.

At the start of the second World War in 1939 the OSE branches in various countries and the TOZ branches in Poland had in all the major cities of Poland, Lithuania, Latvia and Bessarabia a number of dispensaries, hospitals, organizations for medical school supervision and summer camps. Children's mortality was reduced considerably in these centers, favus was eradicated, the spread of trachoma arrested, general health improved and information on hygiene was spread by means of brochures, pamphlets and lectures. The following is the total number of children served by the OSE and TOZ:

	OSE	TOZ
Milk Stations	3,050	4,250
School Hygiene Stations	22,700	41,700
Children's Camps	3,350	14,250
Total Number of Clinic Attendances	190,000	222,500

The budget of all hygienic institutions was covered, on the average, as follows: 75 per cent from local funds, and 25 per cent through subsidies of the American Jewish Joint Distribution Committee.

The OSE Central Committee had to be transferred to Paris in 1934, and to Montpellier, France, in 1940. Beginning with 1938 the OSE opened near Paris a number of homes for children from Germany and Austria and for children of interned refugees.

Before the fall of Paris (June, 1940) not only all these children but a great number of homeless Jewish children were placed in the eleven homes of the OSE in various departments of unoccupied France. The OSE succeeded in evacuating about 300 of these children to the United States, and obtained the release of 700 children from detention camps. In addition, the OSE organized medical aid and set up feeding stations and day nurseries for children in many cities of unoccupied France and in Paris. From the very start of the War the OSE worked in the detention camps, where tens of thousands of German, Austrian, Belgian and Polish Jews were confined.

Throughout the War the TOZ continued its activities in Warsaw and in thirty-two other localities of Poland. It maintained clinics, rendered aid to refugees, combatted infectious diseases, and supplied medicaments, drugs and serums. The OSE branch in Geneva shipped drugs through the International Red Cross to the TOZ branches in Warsaw and Cracow.

To aid the work of the OSE in France and that of the TOZ in Poland, as well as that of the other national branches of the OSE (England, Argentine, Mexico, Cuba), the American Committee of the

OSE was organized in 1939; in 1942 it headed all OSE activities. JULIUS BRUTZKUS.

Lit.: *Ose-Rundschau* (1925-33); the revue *OSE* (1933-39); *Sotziale Medizin* (1927-39); *Folksgesund* (1932-41); Gourvitch, L., *Twenty-Five Years OSE* (1937); Wulman, L., *Fifteen Years of Jewish Health Activities in Poland* (1937).

OSER, *see* PHRASES, POPULAR.

OSER, BARUCH BEN MEIR, rabbi, b. Prague, 1743; d. Hamburg, 1823. In 1784 he became rabbinical assessor and later rabbi in Hamburg. A leader in the struggle against the Hamburg Tempel-Verband, he collected opinions against the Reform movement in Judaism from the most outstanding rabbis of his time, including Moses Sofer of Pressburg, Abraham Tiktin of Breslau, Eleazar Fleckeles of Prague, and Akiba Eger of Posen; these opinions, together with a preface by Oser, were published under the title of *Eleh Dibre Haberith* (Hamburg-Altona, 1819).

Lit.: Duckesz, *Ivvah Lemoshab* (1905) 93-102; Jost, *Geschichte des Judentums und seiner Sekten,* vol. 8, p. 337.

OSER, LEOPOLD, physician and pharmacologist, b. Nikolsburg, Moravia, 1839; d. 1910. In 1872 he became a lecturer in internal medicine at the University of Vienna; in 1885, assistant professor. He was also chief of the general dispensary and physician at the Rothschild Hospital in Vienna.

Oser wrote for Eulenburg's *Enzyklopädie der gesammten Heilkunde.* Among his works are *Über Darmsyphilis; Die Ursachen der Magenerweiterung; Zur Pathologie der Darmstenosen;* and *Experimentelle Studien über die Innervation des Pylorus.*

OSIANDER, ANDREAS (originally Heiligmann or Hosemann), Protestant theologian and defender of the Jews, b. Günzenhausen, near Nuremberg, Germany, 1498; d. Königsberg, Germany, 1552. In 1520 he was appointed Hebrew tutor in the Augustinian convent at Nuremberg, and two years later he became the first Protestant preacher there; from 1549 until his death he served as professor in Königsberg. In his writing, *Ob es war und glaublich sey, dass die Juden der Christen Kindt heymlich erwürgen und ihr Blut gebrauchen* (1540), Osiander took a stand against the ritual murder accusation. The work was rediscovered by M. Stern and reprinted under the title *Andreas Osianders Schrift über die Blutbeschuldigung* (1903).

OSIRIS, DANIEL, philanthropist, b. Bordeaux, France, 1825; d. Paris, 1908. The son of a merchant, he began his financial career in Paris at the age of fourteen. He presented his noted art collection to the Louvre Museum, built several synagogues, including that in the Rue Briffault in Paris, dedicated in 1877, and spent large sums on monuments and art galleries. Osiris, who was an officer of the French Legion of Honor, gave three large prizes for scientific achievement: 100,000 francs for the most noteworthy contribution to art, science and industry at the Exposition Universelle of 1889; 100,000 francs at the Exposition of 1900, which was divided between Madame Curie for her work on radium and M. Branly for his work in connection with wireless telegraphy; 100,000 francs to be awarded as a prize every three years by the Institut de France; in 1903 this prize was awarded to Dr. Roux of the Pasteur Institute.

OSSUARIES, small limestone boxes, about twenty-four inches in length and twelve in depth, used to hold the bones that remain after the body has been interred for some time in graves made in the rocks. Apparently the procedure in ancient times was to bury the body in a cave until enough time had elapsed for all the flesh to be consumed, and then to gather what was left in an ossuary for reburial. A number of ossuaries have been excavated, especially in the neighborhood of Jerusalem. Most of them have simple ornamentation or raised lines on the sides, and many bear the names of the departed. The Jerusalem ossuaries are almost all from the time of the Temple (before 70 C.E.); many of those in other places are of a later period. The use of ossuaries persisted as late as the Gaonic period (6th to 11th centuries).

Lit.: Klein, Samuel, *Jüdisch-palästinisches Corpus Inscriptionum* (1920); reports of the organizations conducting excavations in Palestine.

ÖSTERREICHER, LUDWIG TOBIAS FREIHERR VON (according to his birth certificate, Tobias Jacob), naval chief, b. Schaffa, Moravia, 1831; d. Vienna, 1893. He was the son of a poor village schoolmaster. After his conversion (1856) Österreicher became ship lieutenant and gradually rose to rear admiral. He was knighted in 1872 and made a baronet in 1879. From 1867 to 1873 he was in charge of the coast fortifications on the Adriatic Sea. Later he became chief of a department of the war ministry. He wrote *Aus fernem Osten und Westen* (1879).

ÖSTERREICHISCH-ISRAELITISCHE UNION, *see* UNION ÖSTERREICHISCHER JUDEN.

OSTRACA, smooth sherds from broken clay vases, often used instead of expensive papyrus or leather in the ancient Near East, especially in Egypt. Ostraca were usually employed for recording simple business transactions or for memoranda, letters, lists of names, and the like. Following are the most important finds of ostraca for Biblical and early Jewish history. The earliest group of Hebrew ostraca is formed by about seventy inscribed sherds from the 18th cent. B.C.E. found in Samaria during the excavations there in 1910 and 1931 to 1933. Some sixty-three of these ostraca form a homogeneous lot of dockets attached to shipments of wine and oil from different localities in western Manasseh to the palace of the Israelite king. These ostraca were at first dated in the reign of Ahab, but a date in the ninth to the seventeenth year of Jeroboam II (early 8th cent. B.C.E.) is now certain. Later in date but still more significant is a lot of some twenty-one ostraca discovered at Lachish in 1935 and 1938, and published by Torczyner. Half a dozen of these documents are well preserved and can be read throughout or almost throughout; five of them are letters from about the year 589 B.C.E. Their language is almost identical with that of the prose sections of Jeremiah, to which they form a valuable supplement, filling out details of background.

A number of Aramaic ostraca from the post-Exilic age (5th to 4th centuries B.C.E.) have been found in Palestine, mainly at Samaria, but most of them come from Egypt, where they extend over four centuries, from the 7th to the 3rd centuries B.C.E. Nearly all

these ostraca belong to Jewish colonies at Yeb-Elephantine (5th cent. B.C.E.) and Tbo-Edfu (3rd cent. B.C.E.). In 1939 and 1940 Nelson Glueck discovered half a dozen Edomite and Aramaic ostraca at Ezion-geber (Elath) on the Gulf of Aqabah; all date from between 600 and 350 B.C.E., and contain little but lists of names, which are historically significant in themselves.

WILLIAM F. ALBRIGHT.

Lit.: Reisner, Fisher and Lyon, *Harvard Excavations at Samaria,* vol. 1 (1924) 227-48; Diringer, *Le iscrizioni antico-ebraiche palestinesi* (1934) 21-74; Torczyner, *The Lachish Letters* (1938); *Teudoth Lakhish* (1940); Albright, W. F., in *Bulletin of the American Schools of Oriental Research,* No. 82 (1941) 18 et seq., with summary of all significant previous research; idem, in *Journal of Biblical Literature* (1936) 150 et seq., with summary of the different groups of Aramaic ostraca now known and chronological discussion; Sachau, *Aramäische Papyrus und Ostraka aus Elephantine* (1911).

OSTROG, city in Volhynia; in 1941 it had about 14,000 inhabitants, approximately half of whom were Jews. The Jewish community dates probably from the 15th cent. The earliest reference to them is in the record of customs in 1532; in 1536 a number of Jews were tried before King Sigismund I of Poland for violations of the customs laws. The community was almost completely destroyed by the Chmielnicki uprising in the middle of the 17th cent.; before that it had about 1,500 householders. For some time there were only a few Jews in the city.

The community gradually grew toward the end of the 17th and in the 18th cent. There were two Kahals which engaged in such bitter dissension as to evoke a protest from nearby rabbis in 1758. The town and the community suffered from the political misfortunes of Poland; poverty spread among the Jews, and Hasidism gained many adherents. During the siege of the city by the Russian armies (1792) the Jews gathered in the synagogue, which was struck by cannon-balls but not destroyed; the escape of the community was regarded as miraculous and its anniversary (Tammuz 6 and 7) was annually commemorated. The city passed to Russia in the second partition of Poland, became Polish again in 1919, and Russian again in 1939. Ostrog was in the path of the German invasion of Russia in 1941 and the Jewish community suffered severely.

During the period of Polish independence Ostrog was one of the chief Jewish communities of Volhynia. Its leaders and rabbis included such men as Solomon Luria, Isaiah Horovitz, Samuel Edels, David ben Samuel Halevi and Joel Heilprin.

Lit.: Biber, *Maskereth Ligedole Otroha* (1907); *Regesti i nadpisi,* vols. 1-3; *Jewish Encyclopedia,* vol. 9, pp. 442-44.

OSTROLENK, BERNHARD, economist and editor, b. Warsaw, Poland, 1887. He was brought to the United States (1899) and, after preparatory schooling at the National Farm School, he received a B.Sc. degree from the Massachusetts State College (1911), an A.B. degree from Boston University the same year, an A.M. degree from the University of Pennsylvania in 1918, and a Ph.D. degree from the University of Pennsylvania in 1922. Entering the educational field as director of agriculture for the Canby, Minn., State High School (1913), Ostrolenk later became director of the National Farm School in Pennsylvania (1916-27), and was also a lecturer on agricultural finance at the University of Pennsylvania (1923-1926). In 1930 he was made professor of economics at the School of Business and Civic Administration of the College of the City of New York, and in 1942 still held this post. He became chairman of the department in 1932. In 1936 he was given the honorary academic award of the Massachusetts State College.

In addition to writing on economic analysis for various magazines in the United States, Ostrolenk was from 1929 to 1931 a member of the editorial board of *The Annalist* and in 1933 to 1934 economist for *The Business Week.* He was the sponsor and editor of the Works Project Administration project on bibliography and cooperation. Among his books were: *Harvey Baum: A Study of the Agricultural Revolution* (1928); *Voluntary Allotment* (1932); *Surplus Farmer* (1932); *Economics of Branch Banking* (1932); *Electricity for Use or for Profit* (1936); *How Banks Buy Bonds* (1933); *Economic Geography of the United States* (1941).

OSTROPOLER, HERSHELE, "court jester" at the "court" of the Hasidic rabbi Baruch Tulczyner (1770-1810). He lived in the second half of the 18th cent. Besides his sparkling wit and sarcasm, which he exercised for the amusement of the weary rabbi, he is said to have played curiously mischievous tricks upon ignorant Jews and simple-minded peasants. He is supposed also to have played his practical jokes on the "fools of Chelm." His birthplace, Balta, has been changed to Baltimore in American story-telling, but this, of course, is pure fiction. Due to his singular humor and keen sarcasm he became very popular in Hasidic circles. His practical jokes and tricks appeared in print even up to the present in most parts of Poland and Russia. A successful comedy, *Hershele Ostropoler,* was produced by the Jewish Vilner Truppe (Vilner Theatrical Company).

Lit.: Bloch, *H. Ostropoler* (1921); Loewe, H., *Schelme und Narren* (1920) 29-40; Sherman, Eliezer, Hirschele Ostropoler (Hebrew; 1931).

OSTROPOLI, SAMSON BEN PESACH, 17th cent. Polish Cabalist and Maggid. He came from Polonnoye, near Zhitomir. During the Cossack uprising under Hetman Chmielnicki in 1648 Ostropoli and 300 other Jews were killed in the synagogue of Polnoy—a death he is said to have predicted.

Ostropoli wrote numerous mystical commentaries, and had a considerable following. He was the author of *Dar Yadin,* a mystical commentary on *Sefer Hakarnayim; Likkute Shoshanim* (1765); *Dine Vehanhagoth Haadam* (1795), a collection of Cabalistic liturgical regulations which includes works of other Cabalists; *Maamar Haittim Im Hiddushim* (1695); *Sefer Likkutim* (1794); Cabalistic exegetics and elucidations of many passages from the *Zohar,* Midrash, *Peliah* and other works; and *Niflaoth Hadashoth* (1797), an explanation of the Pentateuch and the five Megilloth.

OSTROWSKI, ALEXANDER, mathematician, b. Kiev, Russia, 1893. He became an instructor at the Universities of Hamburg (1922) and Göttingen (1923), and full professor of higher mathematics at the University of Basel, Switzerland, in 1927. He did work in the fields of the theory of number, function, and higher algebra, and published papers on the power and Dirichlet series, gamma function, discriminants, determinants, invariants, and the Galois theory.

OSTROWSKY, ABBO, artist and art educator, b. Yelisavetgrad (Kirovo), Russia, 1889. He began his education in art in Odessa, Russia, and in 1906 directed the People's Traveling Exhibit in several Russian provinces. Emigrating to the United States in 1908, he studied in New York's National Academy of Design until 1911. In 1914, the year he became a naturalized citizen, he founded the art school of the Education Alliance, and became its director, a post he still filled in 1942. In 1936 he was appointed chairman of the visual arts committee of the National Federation of Settlements.

Both painter and etcher, Ostrowsky exhibited in numerous galleries throughout the United States, in Italy, France, England, and Norway. In 1931 he had a one-man show of etchings and drawings at the National Museum of Washington, D. C. In 1937, exhibiting with the Society of American Etchers, he won the Kate W. Arms award for the most meritorious work. Examples of his work were selected for the permanent collections of the Bibliothèque Nationale in Paris, the Gregg Collection of Lincoln University in Nebraska, the Library of Congress in Washington, D. C., the New York Public Library, the Tel-Aviv Museum in Palestine, and the Museum of Western Art in Moscow.

OSVÁT, ERNŐ, critic and editor, b. 1877 (place of birth unknown); d. Budapest, 1929. Early in his career he associated himself with the endeavor of various reviews to champion a new and more differentiated literature in the Hungarian language. He was one of the founders and editors of the review *Nyugat* (West; 1908-42), and his unerring judgment of esthetic values stimulated the flowering of a literature on a par with the best of French writing. A jubilee volume was issued in his honor on the occasion of the twentieth anniversary of *Nyugat.* Osvát committed suicide at the grave of his daughter in 1929.

OSVÁT, KÁLMÁN, author and editor, b. Nagyvárad, Hungary, 1880. He was a brother of Ernő Osvát. After graduating from medical school, he settled at Targul Mureš, Transylvania, where, after 1919, he published a review, *Zord idők* (Bleak Times). It was Osvát's aim to derive from the pressure of foreign (Roumanian) occupation the incentive on the part of the Hungaro-Jewish minority toward self-assertion in setting for itself high aims in cultural and public life.

He contributed to the Zionist daily newspaper published at Kolozsvár, *Keleti Ujság* (Oriental News). He published: *Levelek a fiamhoz* (Letters to My Son; 1923); *Feljegyzések múló és nem múló dolgokról* (Record of Things Ephemeral and Lasting; 1923); *Románia felfedezése* (The Discovery of Roumania; 1923); *Erdélyi levelek* (Letters from Transylvania). He edited and wrote in a large part the *Erdélyi lexikon* (Transylvanian Lexicon).

OSZTERN, SALAMON PÁL, orientalist, b. Budapest, 1879. After receiving the Ph.D. degree from the University of Budapest, he studied oriental manuscripts in the Universities of Leyden, Munich and Paris. Osztern wrote on the state doctrine, religious philosophy and dogmatics of Islam, as well as on Mohammedan law and the politics of the Orient. In addition to essays published in the periodicals *Huszadik Század* and *Etnographia* as well as in the daily newspaper *Pester Lloyd,* he published: *A Korán ethikája* (Ethics of the Koran); *Volkssouveränität und Khalifat; Muhammedanisches Staatsrecht* (part 1, *Kriegsrecht*).

Lipót Osztern (b. Budapest, 1872), a brother of Salamon Pál Osztern, was national president and, subsequently, co-president of the Hungarian Zionist Organization. In 1942 he was a member of the assembly of the Jewish Community of Pest.

OTHER WORLD, *see* Olam Hazeh and Olam Haba.

OTHIOTH DE RABBI AKIBA, *see* Akiba, Alphabet of.

OTHNIEL, first of the judges; he was the son of Kenaz and a member of the tribe of Judah. According to *Judges* 3:7-11, he delivered Israel from the oppressions of Cushan-rishathaim of Aram (perhaps Edom). He was the brother of Caleb, who is mentioned prominently in *Numbers,* and is reported to have received from the latter his daughter Achsah as wife, as a reward for capturing the Canaanite town of Kiriath-sepher (*Josh.* 15:16-19; *Judges* 1:12-15).

OTRANTO, city in southern Italy, where, according to tradition, the Jewish community originated in the 1st cent., when Titus is said to have brought many Jewish prisoners thither. That a Jewish community existed in Otranto in the 10th cent. is, however, certain. In 925, when Oria was taken by the Saracens, many Jewish refugees from that city found shelter in Otranto. Even before 940 a violent persecution occurred and three rabbis were slain, while other Jews escaped. At that time, and perhaps even earlier, Otranto was the seat of Jewish learning and of a flourishing Talmudic academy. This school was so famous that a paraphrase of the Biblical saying became popular: "From Bari shall go forth the law and from Otranto the Word of God." Salomon Yeshua (about 920) and Yefet (about 953) were famous Karaite teachers in Otranto.

According to Benjamin of Tudela, there were about 500 Jewish families in Otranto in the 12th cent. Its reputation as a seat of Jewish learning was maintained into the 13th cent., to judge by Isaiah di Trani's praise of the Otranto scholars. In 1261 there was a new persecution and many Jews left Otranto for Bari and other neighboring towns. In 1469 there were only fifty Jewish families in Otranto. With the banishment of the Jews from the kingdom of Naples in 1541 the Otranto Jewish community ceased to exist.

Lit.: Zunz, L., *Zur Geschichte und Literatur,* p. 514; idem, *Gottesdienstliche Vorträge,* 2nd ed., pp. 376, 446; Neubauer, Adolf, in *Jewish Quarterly Review,* vol. 4, pp. 606-25; Bacher, W., in *Revue des études juives,* vol. 33, p. 43; Kaufmann, *Gesammelte Schriften,* vol. 3, pp. 30-31; Cassuto, V., in *Giornale della società Asiatica Italiana;* vol. 29, pp. 97-100; Adler, E. N., *The Travels of Rabbi Benjamin of Tudela* (1907); Diehl, C., *L'art byzantin dans l'Italie méridionale* (1894) 170.

OTTAWA, federal capital of the Dominion of Canada, situated in the Province of Ontario. The population of Greater Ottawa was 185,778 (1931), which included about 3,482 Jews. The Jewish population is the fifth largest ethnic group in Ottawa, exceeded only by the English, Scotch, Irish and French.

Moses Bilsky, in 1857, was the first Jew known to have settled in Ottawa. Except for a few years spent at Mattawa, he lived in Ottawa until his death in 1923. In 1879 Adolph Rosenthal opened a jewelry store, and Moses Vechsler arrived in 1882. By 1891 there were 46 Jews in Ottawa, increasing to 398 in 1901, to 1,781 in 1911, to 3,041 in 1921, and to 3,482 in 1931.

The early settlers worshipped in Moses Bilsky's home for many years until the synagogue of Congregation Adath Jeshurun was constructed on Murray Street in 1895. The Reverend J. Mirsky was the first cantor and Shochet of the congregation, which he served for thirty-five years. In 1902 Archibald J. Freiman moved to Ottawa from Kingston, and in partnership with his father founded the Canadian House Furnishing Company which afterwards became the firm of A. J. Freiman Ltd.

There were four congregations in Ottawa in 1942: Adath Jeshurun, Agudath Achim, Machzikey Hadath, and Bnai Jacob. Ottawa had always been a Zionist stronghold, and for more than twenty years Archibald J. Freiman was president of the Zionist Organization of Canada. Lillian Freiman was president of Canadian Hadassah from its founding in 1919 until her death in 1940. In 1942 Ottawa had several Hadassah chapters, a men's Zionist society, a lodge of the Zionist Order Habonim, a branch of the league for Labor Palestine, and a branch of Hapoel Hamizrachi. Almost every major Jewish activity in Ottawa was controlled by the Jewish Community Council, which was composed of representatives from the city's synagogues.

LOUIS ROSENBERG.

Lit.: Sack, B. G., "History of the Jews in Canada," *The Jews in Canada* (1926); Broker, Henry, *Ottawa, Washington of the North* (1934); Wolff, Martin, "The Jews of Canada," *American Jewish Year Book,* vol. 27 (1925) 154-229; Rosenberg, Louis, *Canada's Jews* (1939); Arnoni, H. M., "The First Jewish Settlers of Ottawa," *Canadian Jewish Year Book,* vol. 2 (1940) 115-20.

OTTENBERG, REUBEN, physician, b. New York city, 1882. After receiving his medical degree from Columbia University in 1905, he pursued his researches in internal medicine and chemistry over a period of more than twenty-five years. In 1908 he reported the first transfusion in which blood tests for compatibility were done; a year later, with a colleague, he published a paper on serum reactions in which the heredity of blood groups and its consonance with the Mendelian law were first noted. In the following successive years Ottenberg continued to report his researches in blood chemistry; especially noteworthy were his observations of transfusions, and one of his findings became the basis for using the "universal group" blood donors during the first World War. In 1921 to 1922 he published his valuable *Medico-Legal Application of Human Blood Grouping;* in 1925 he suggested a classification of human races based on geographic distribution of blood groups. A pioneer in immunology research, he reported (1931) on the rate of removal of bacteria from the blood in human disease. He published a paper on painless jaundice (1935).

Including those already noted, Ottenberg contributed to medical journals about seventy-five papers; he published two texts, *Chemistry for Nurses* (1914) and, in collaboration, *Laboratory Course in Serum Study* (1916; 2nd ed., 1921).

Ottenberg became associate attending physician at Mount Sinai Hospital in 1921, and in 1930 assistant professor of clinical medicine at Columbia University, posts in which he continued in 1942. He was appointed to the Conference of Jewish Relations.

Lit.: Kagan, Solomon R. *Jewish Contributions to Medicine in America* (1939) 91-93.

OTTERBOURG, MARCUS, American diplomat and journalist, b. Landau, Germany, 1827; d. New York city, 1893. After studying languages at Paris, and teaching for a while, he went to the United States and settled in Milwaukee, Wis., where he became a journalist. He began at the same time to take part in politics, in which he was to retain an active interest during the remainder of his life. This led to an acquaintance with Abraham Lincoln who, in August, 1861, appointed him consul at Mexico City. In the troubled years of the Maximilian regime Otterbourg played a useful part, keeping the respect of all factions. His letters to the American State Department give a vivid picture of the political and economic life of Mexico during the period (1861-67). He exerted every effort to save the life of Emperor Maximilian, but as consul his powers were too limited. On June 21, 1867, Otterbourg was appointed Minister to Mexico, the first American Jew to be appointed minister to any foreign country. His name was never confirmed by the Senate and he served for only a few months. Forced loans formed one of his greatest problems. When the capital was besieged, he protected foreigners of every nation as well as his own fellow citizens, and saw that the starving were fed. In the final negotiations for the surrender of Mexico City to General Diaz, Otterbourg played a prominent part. In 1873 he was appointed police justice in New York city. After his term had expired, in 1882, he practiced law in New York until his death.

Lit.: Markens, Isaac, *The Hebrews in America* (1888) 185; Benjamin, Ruth L., in *Publications of the American Jewish Historical Society,* No. 32 (1931) 65-98.

OTTINGER, ALBERT, public official, b. New York city, 1878; d. New York city, 1938. He was the son of Moses Ottinger, prominent New York real estate operator and philanthropist, and traced his ancestry back to Rabbi Meir of Rothenburg. Admitted to the bar in 1900, he practised law until his death.

In 1912 his career in politics began when he became Republican leader of Manhattan's fifteenth assembly district; by 1916 his party position was firmly entrenched, and he won a seat in the state senate. Here he distinguished himself by his oratorial prowess and by his sponsorship of social legislation in housing, public health and child care.

As President Warren G. Harding's assistant United States attorney general in 1921, Ottinger further enhanced his reputation for public service by his firm enforcement of laws designed to protect the public, and in 1924 he was rewarded by being elected attorney general of New York state. Two years later, the only Republican to win state office, he was reelected. His incumbency was remarkable for its vigorous reform actions: he fought food profiteering, stock swindling, and frauds in weights and measures. He successfully championed the law for the use of voting machines in New York city. His warfare against loan sharks was sensational, and he helped devise a plan for making small loans available through the banks. For his work in behalf of labor he received the commendation of the State Federation of Labor.

On that record he climaxed his career by running for governor in 1928. He lost out to Franklin D. Roosevelt by the narrow margin of less than 25,000 votes. Defeated,

but still active, and a challenging opponent of Tammany Hall, he was one of the first to urge what later came to be the Seabury investigation into the city's politics. However, Ottinger did not support Fusion candidate Fiorello H. La Guardia for mayor. Although a strong Landon promoter, Ottinger approved of President Roosevelt's economic measures in 1933.

In Jewish affairs Ottinger was prominent in the work of several organizations, notably the Hebrew Orphan Asylum, the Young Men's Hebrew Association, Mt. Sinai Hospital, the Sanitarium for Hebrew Children and the Hebrew Technical School for Girls. In 1931, in the nation-wide Joint Distribution Committee drive, he was chairman of the New York city section, with its quota of one million dollars. Ottinger was interested in the arts, especially in drawings and etchings; his private collection of these, by old and modern masters, was famous.

Lit.: American Hebrew, Oct. 5, 1928, p. 719; Oct. 19, 1928, p. 772; *New York Times,* Jan. 14, 1938.

OTTINGER, NATHAN, judge, b. New York city, 1874; d. New York city, 1940. Graduated from Columbia University Law School at nineteen, he became a noted trial lawyer. After having been twice defeated as Republican candidate for New York State Supreme Court justice, he was finally appointed to that bench in 1918 by Governor Charles S. Whitman to fill a retirement vacancy. At that time his younger brother, Albert, was a state senator. As state justice Ottinger handed down rulings that remained precedents.

After the first World War he was counsel to the Alien Property Custodian, making a four-month tour of Europe to investigate claims against the custodian. Ottinger was partner in the firm of Whitman, Ottinger and Ransom.

Lit.: New York Times, Nov. 18, 1940.

OTTOLENGHI, DONATO, author and philanthropist, b. Acqui, Italy, 1820; d. Alessandria, Piedmont, Italy, 1883. He devoted his time and income, as well as his literary work, to the improvement of the poorer classes. Some of his most important works are: *La causa dei poveri deferta al sesso gentile* (1860); *Si pensi al povero, considerazioni e proposte* (1860); *Progetto per la fondazione di un comitato centrale e permanente di beneficenza in Alessandria* (1862); *Della povertà e della beneficenza in Alessandria* (1808). Ottolenghi was instrumental in bringing about an improvement of the condition of the Jews in Piedmont.

OTTOLENGHI, EMILIO (Meir, Count Ottolenghi di Vallepiana), philanthropist, b. Acqui, Piedmont, Italy, 1830; d. Alessandria, Piedmont, Italy, 1908. He was ennobled by King Humbert I because of his generosity to the Maurisiano hospital of Turin. Ottolenghi founded many benevolent institutions, and was a director of the Bank of Italy. The family is inscribed in the golden book of Italian nobility, and the motto of their house is "Pro caritate."

Lit.: Encyclopedia storico-nobiliare italiana, vol. 4, p. 953.

OTTOLENGHI, GIUSEPPE, Italian general and war minister, b. Sabbionetta, Italy, 1838; d. Turin, Italy, 1904. After studying law, he entered the military academy of Turin. In 1859 Ottolenghi took part in the campaign against Austria as a volunteer; in the campaigns of 1860 and 1861 he was appointed to the general staff—the first Jew to attain this post. During



Giuseppe Ottolenghi

the war against Austria, in 1866, he distinguished himself on several occasions, winning the Cross of Savoy. Ottolenghi then became professor of military history at the military academy of Modena and later, in the Franco-Prussian war, military attaché with the French army. He was made a brigadier general in command of the Turin division in 1888, and of the fourth army corps in 1902. From 1902 to 1903 Ottolenghi was war minister in the Italian cabinet, and at the same time a senator. He was true to Judaism all his life.

OTTOLENGHI, LAZZARO, rabbi, b. Acqui, Italy, 1820; d. Rome, 1890. He was rabbi in Turin, Moncalvo and Acqui. Ottolenghi was the author of Hebrew poems, and of plays and pedagogical studies in Italian. *Kol Kore* was a book of instruction for Hebrew; among his works in Italian were *Matrimonio misto,* a comedy, and *Dialoghi religioso-morali.*



Albert Ottinger

OTTOLENGHI, LEONETTO (Count Abramo Leone Ottolenghi), philanthropist, b. Asti, Italy, 1845; d. Pisa, Italy, 1904. He presented the Alfieri palace, a library and museum to Asti, for which he was ennobled (1899). Ottolenghi also rebuilt the synagogue of Asti in 1889. He promoted the exposition of Turin (1898), and presented a statue of Humbert I to Asti (1903).

OTTOLENGHI, RAFFAELE, lawyer and author, d. Acqui, Italy, 1917. He was a passionate defender of Jewish ideals and wrote *Voci d'Oriente* (1905-08) a two-volume study covering oriental influences in literature, Hebrew proselytism in Roman society and Christian origins. Ottolenghi was also the author of minor historical and apologetic studies.

OTTOLENGHI, SALVATORE, physician and criminologist, b. Asti, Italy, 1861; d. Rome, 1934. He studied medicine in Turin, and from 1886 to 1892 was the assistant of Caesar Lombroso, the criminologist. In 1893 he became professor at the University of Sienna, and in 1902 was made professor of legal medicine at the University of Rome. Ottolenghi was a pioneer in certain approaches to applied criminology; his doctrines were taught in the Italian Scientific Police School, which originated in 1895, when Ottolenghi inaugurated a series of special lectures for police officials. Subsequently the formal school was established, of which he was the director. Ottolenghi taught that the criminal should be understood, and he modified the biological explanations of criminality as expressed by Lombroso; at the same time he supplemented the physical phenomena of criminality, as expounded by Bertillon, with psychological approaches. This emphasis on the background, the environment, producing a criminal contained the nucleus of 20th cent. treatment of the problem.

Ottolenghi wrote widely on many aspects of his specialty. Among his works were: *Polizia scientifica* (1907); *Trattato di policia scientifica* (2 vols., 1910 and 1931); *Trattato pratico di psichopatologia forense* (1920).

OTTOLENGO (today generally spelled Ottolenghi) name of a Jewish family of northern Italy, the origin of which is traced back by some authorities to Ettlingen (or Öttlingen), a town in Baden, Germany, and by others to the town of Ottolengo, Italy. The family is probably of Ashkenazic descent. The name occurs in various spellings, such as Ottling, Oetling, Otolengo, Ettling, and Otelingo.

OTTOLENGO, SAMUEL DAVID BEN JEHIEL, Italian rabbi and Cabalist of the 17th and 18th centuries, b. Casale-Monferrato, Italy; d. Venice, Italy, 1718. He wrote *Kiryah Neemanah* (1701); *Meil Shemuel* (1705); and *Tikkun Shobabim* (1719), as well as responsa, Piyutim and elegies.

OTZAR HASEFARIM, *see* BENJAKOB, ISAAC.

OTZAR HASHORASHIM, *see* DICTIONARIES, HEBREW.

OTZAR YISRAEL, *see* ENCYCLOPEDIAS.

OULIF, CHARLES NARCISSE, jurist and communal leader, b. Metz, France, 1794; d. Paris, 1867. He was the first Jew to receive a degree in law from the University of Strasbourg and to be admitted to the bar of Metz. Deeply impressed with the ideas of the French revolution, Oulif made strenuous efforts to propagate these among his coreligionists and to educate the Jews of Alsace and Lorraine to citizenship. He agitated for the participation of the Jews in military service, for their education in handicraft and industry, and for religious reform.

In 1817 Oulif became officer in the national guard. He founded a school of Jewish youth at Metz, and was successful in his endeavor to abolish the Jewish oath. Opposed to the regime of King Charles X, Oulif took an active part in the revolution of 1830. Related by marriage to a Belgian Jewish family, Oulif went to Brussels and became one of the founders of the new University of Brussels. In 1834 he was appointed professor of law at that university.

He published numerous volumes on juridical problems and facts, especially contributions to forensic procedure, and in various articles and pamphlets he dealt with the political relations between France and Belgium. He was elected member of the consistory of the Jews of Belgium, and continued in this position to defend Jewish rights as well as to reform the Jewish cult.

OUMANSKY, CONSTANTIN ALEXANDROVITCH, Russian diplomat and journalist, b. Nikolaev, Ukraine, Russia, 1902. He attended school in his native city until 1917, when the revolution interrupted his studies; he was then in high school (Gymnasium). After the revolution, in 1918, he was able to continue his education in Moscow at Moscow University. At the same time, without leaving the university, he entered journalism, working on Moscow newspapers and with TASS (the telegraph agency of the Soviet Union—the official Soviet news agency). For TASS he worked as foreign editor from 1922 to 1926. Later he was the TASS foreign correspondent in Rome. From 1926 to 1930 Oumansky was manager of the Paris bureau of the agency, and was at the same time its special correspondent in Geneva and elsewhere in Western Europe.

In 1930 Oumansky returned to Moscow, where he worked as chief of the press division of the Commissariat of Foreign Affairs, serving in that capacity until 1936. During that period he was frequently a member of Soviet delegations to international conferences in Geneva and elsewhere. In November, 1933, he accompanied Maxim Litvinov to Washington, D. C., for the Litvinov-Roosevelt negotiations which resulted in the establishment of diplomatic relations between the United States and the Soviet Union. Oumansky came to the United States again in 1936 to serve as chargé d'affaires under Ambassador Troyanovsky. In 1939 Oumansky was named Soviet Ambassador to the United States to succeed Troyanovsky.

Oumansky held his post during the difficult early years of the second World War, through the Nazi-Soviet pact of non-aggression and the Finno-Soviet war, which were considered aids to a hated enemy and injurious to the democracies. When a new and easier phase in the United States-Soviet Union relations was inaugurated as the result of the Nazi attack on the Soviet Union and the Soviets' amazing resistance, Oumansky's association with the period of diplomatic confusion made it seem desirable that he be replaced.

Three months after the attack on Russia, Oumansky accompanied the W. Averill Harriman delegation to Moscow, where it was to discuss United States war aid to the Soviet Union. In Moscow Oumansky helped serve as host and interpreter at the session with Stalin.

Late in 1941 Litvinov was appointed Ambassador from the Soviet Union to the United States, and Oumansky rejoined TASS as a member of its managing staff in the capacity of director general. At about the same time he was also appointed to the collegium of the governing board of the Commissariat of Foreign Affairs. In 1942 he still held both these posts.

Lit.: American Russian Institute files; *Soviet Russia Today,* Nov. 19, 1937; June, 1939; *American Quarterly on the Soviet Union,* July-Oct., 1939; *Current Biography,* Feb., 1941.

OUNGRE, LOUIS, colonization expert, b. Arlon, Belgium, 1880. He received his doctorate from the University of Ghent; then went to Paris. His Jewish heritage—he was of rabbinical descent—prompted his interest in Jewish affairs. Although he began his career by participation in banking and finance, he became affiliated with the Jewish Colonization Association in 1910. After a trip to the Argentine on behalf of the Association, Oungre returned to Paris in 1911 and became co-director, with Emil Meyerson, of the ICA offices there. Subsequently he became director-general of the ICA organization.

During the reconstruction period that followed the first World War, Oungre helped found the Joint-ICA Foundation, a combination of the Jewish Colonization Association and the Joint Distribution Committee. Later he cooperated in the formation of HICEM, which combined the Hebrew Sheltering and Immigrant Aid Society with the Jewish Colonization Association and Emigdirekt of Berlin. Oungre was made a chevalier of the Legion of Honor. After the surrender of France to Germany in 1940, he came to the United States.

OVADIA, NISSIM JOSEPH, rabbi, b. Adrianople, Turkey, 1890; d. Peekskill, N. Y., 1942. He studied in Adrianople, later in Jerusalem, where he received his rabbinical degree from the Beth Midrash Larabbanim in 1913. Subsequently he received the Ph.D. degree from the University of Vienna (1927).

Ovadia's first rabbinical post was that of assistant rabbi to the Sephardic community of Vienna, in which capacity he served from 1913 to 1918. Appointed chief rabbi of the community in 1918, Ovadia remained in the position until 1929, when he was called to Paris to serve as chief rabbi of the Sephardic community there. During his residence in France Ovadia organized the Sephardic community of the country and founded L'Union Universelle des Communautés Sepharadites, which held its first conference in London in 1935. He was the founder and one of the editors of *Le judaïsme sepharadi,* a monthly periodical published by the Union.

In 1940 Ovadia left Paris, with his family, a day before the German occupation of the city. After being sheltered for four months in a convent, and aided in finally escaping by the priests and nuns of the hospice, Ovadia and his wife came to the United States in March, 1941. A short time after his arrival he was made chief of the Central Sephardic Jewish Community of America, an organization including the Levantine Jews resident in the United States. Ovadia was the author of *Tefillath Emanuel,* a Sephardic prayerbook, and of *Tehilloth Abraham,* a Mahzor with translations into Ladino.

ÓVÁRY, LIPÓT, historian, b. Veszprém, Hungary, 1833; d. Budapest, 1919. He took part in the Hungarian and Italian struggles for national independence, and devoted the rest of his life to historical research in Italy and Hungary. A member of the Hungarian Academy and of several Italian scientific societies, he became (1904) director-in-chief of the Hungarian State Archive. He was knighted and accepted Christianity.

Óváry published several historical works, chiefly in Hungarian, on Italo-Hungarian relations. *La questione dacoromana e lo stato ungherese* (1894), originally written in Italian, was published also in French and German as the authoritative study of a minority problem.

OVERREACHING (*'ona'ah*). Although Jewish law generally gives complete freedom to the will of the individual in the conclusion of a contract, it contains regulations in cases of overreaching in the purchase or sale of articles, in order to prevent trickery or taking advantage on the part of either party in the transaction. The basis for this division of law is in *Lev.* 25:14, 17 and 19:13, which prohibit wronging or oppressing one's fellowmen. The Mishnah (*B.M.* 4:3 et seq.) defines such wrongdoing as either making or offering a price on an article which is too far from its proper value. This excess or diminution of price is defined as overreaching.

The Talmud (*B.M.* 49b et seq.) makes a distinction between the following cases:

1. If the "overreaching" is less than one-sixth of the value of the article, the sale is valid and neither party can demand a return of the article and the money.

2. If the "overreaching" is exactly one-sixth of the value of the article, the sale is valid, but the party who has been overcharged or underpaid has a right to restitution.

3. If the "overreaching" is more than one-sixth of the value of the article, the one who has been overcharged or underpaid has the choice of voiding the sale or receiving restitution.

In money-changing the margin of overreaching is made much smaller; according to some it can not exceed one-twelfth or even one twenty-fourth of the value of the coins in question (*B.M.* 4:5).

The Mishnah provides for a statute of limitations in regard to complaints of overreaching. The claim must be raised at once, or within time for the party to have consulted another merchant or a kinsman. In the case of money-changing in a city, the party who thinks he has received too little must be given time enough to show the money to another money-changer; in villages he is given until Friday, the customary market day when he makes his purchases.

It appears from the Mishnah (*B.M.* 5:7) that the authorities of the Talmudic period fixed the prices for certain articles at certain seasons, especially that of produce. In such cases the deviations permitted from such prices were too small to give rise to a charge of overreaching. Some teachers do not regard the law

of overreaching as applying to storekeepers; it referred especially to food and chattels and was not applied in cases of the sale of such objects as real estate and slaves, or of the transfer of obligations, or of barter. On the other hand such necessities as oil, meal and wine were required by the Talmud (*B.B.* 91a) to be sold directly, without the intervention of a middleman, in order to keep down their price.

The Jewish teachers also speak of another kind of overreaching which does not refer to price but to deception by words. Thus one should not ask a seller the price of an article if he has no intention of buying it. Another example of such wrongdoing is instanced by the Mishnah: one should not remind a penitent or a proselyte of his past. The Talmud (*B.M.* 58a) regards wrongdoing by words as worse than wrongdoing in prices and counts it among the sins that can not be forgiven. MARCUS COHN.

Lit.: Maimonides, *Hilchoth Mechirah* 12 to 15; *Shulhan Aruch, Hoshen Mishpat* 227 and 228; Dickstein, P., in *Hamishpat Haibri,* vol. 1, pp. 15 et. seq., 150 et seq.

OWNERLESS PROPERTY, *see* HEFKER.

OXFORD, a city in Oxfordshire, England. In the pre-Expulsion period it was one of the chief centers of Jewish settlement and one of the communities in which an Exchequer was set up (12th cent.). It is supposed that when Jews arrived in England with and after William the Conqueror, Oxford was one of the cities to which Jews came. During the wars between Stephen and Matilda in the middle of the 12th cent., when Oxford fell first to one and then to the other combatant, the Jews were taxed by both sides. A Jewish burial ground was established in 1177.

In the 13th cent. there were several incidents to indicate the familiar pattern of toleration interspersed with persecution. A deacon who had married a Jewess and himself become a convert to Judaism (1222) was burned. Henry III permitted the Black Friars, in 1221, and the Franciscans, in 1224, to acquire residences in Oxford Jewry for the purpose of attempting to convert the Jews. A synagogue was established in 1227. Many Jews found refuge in Oxford during the Montfort rebellion, but were ordered back to their homes (1264-65). At the same time, the Jews of Oxford were stubborn in their own interpretation of Judaism, sometimes fanatically so. An ex-Jew who came into the Jewish section as a tax-collector was attacked by the Jews (1290). A few years earlier (1268) a more disastrous incident had taken place, when a fanatical Jew seized the crucifix in a religious procession on Ascension Day and trampled on it. As punishment the Jews were required to make a crucifix for the church processions and to erect another in front of their own synagogue. Later they were permitted to move the second crucifix elsewhere.

It was during the 13th cent., too, that the growth of Oxford as a center of learning provided another source of antipathy against the Jews. Students were forced to turn to the Jews for loans, and to pawn their books in exchange. This sometimes left the students without books. The Jewish quarters were several times pillaged, and finally the rate of interest for loans to scholars was set at 43 per cent. Moysey's, Lombard's and Jacob's Hall are landmarks showing probable Jewish ownership during the early days of Oxford.

Just prior to the Expulsion (1290), the Jews of Oxford seem to have been engaged largely in the wool and corn trades; the value of these commodities confiscated by the king amounted to about £435 (the equivalent of £13,050 in modern exchange). There is a tradition, unproved, that because of the right of the universities to grant asylum, a Jewish settlement existed in Pembroke Street, Oxford, throughout the entire period of the Expulsion, and disappeared only in 1840.

With the gradual return of Jews to England after the Cromwell era (from 1657 on), Jewish scholars began to make their appearance in Oxford. James Wolfgang, a convert to Christianity, and James Levita were allowed to read in the Bodleian Library in 1608. At the same time Jacob Barnett, a friend of Isaac Casaubon, fled from Oxford because he was threatened with baptism, and was banished from England. Alexander Arniedi, a convert, taught at Oxford before the 17th cent., and Isaac Abendana taught Hebrew at Magdalen in 1691. Abendana also edited the *Oxford Almanack and Jewish Calendar* from 1692 to 1700. Jacob, a Jew, opened the first coffee house in Oxford in 1650, and is supposed to have introduced coffee into England.

In the 1940's there was a permanent Jewish population of only forty in Oxford, out of a general population of 90,000. The student body at the university increased that number. There were a congregation, weekly Hebrew classes, and a Zionist society. Among the university organizations was the Oxford University Jewish Society. NATHAN RICARDO.

Lit.: Roth, Cecil, *History of the Jews in England* (1941); Neubauer, A., *Notes on the Jews of Oxford* (1890).

OYVED, MOYSHE, *see* GOOD, EDWARD.

OZET (Russian title, Vsesoyuznoe Obshchestvo po Zemelnomu Ustroistvu Trudyashchikhsya Yevreyev v SSSR; "All-Union Society for the Settlement of Toiling Jews on the Land in the Soviet Union), known also, in Yiddish, as Gezerd, a voluntary association which acted as a semi-private auxiliary to the official Komzet. It was incorporated under Soviet laws on December 24, 1924, and held its first meeting on January 17, 1925. The association had a Central Council, of eighty-six members, a Central Board, of forty-nine members, with a presidium, and at long intervals there were conventions of delegates from local branches. On January 1, 1936, it had 600 branches and a membership of 500,000, of which some were non-Jews. Its chief function was to enlist public support, both at home and abroad, for the cause of turning part of the declassé and pauperized Jewish masses into farmers. To this end an intensive campaign of propaganda was conducted, by means of meetings, lectures, exhibitions and suitable printed matter. In addition to issuing popular literature on the economic position of the Jews, on Biro-Bidjan, as well as on various land projects, the Society brought out, in the years 1927 to 1937, under the editorship of S. Dimanstein, a review entitled *Tribuna* (The Tribune). One of the purposes of this publication was to combat anti-Semitism in the Soviet Union. The OZET used the funds which it raised by various means, including lotteries, to contribute toward the expenses of colonization. It also offered the settlers credit facilities, provided technical instruction and guidance for them, extended legal and medical aid, and cared for their cultural needs. Furthermore, it assisted the Komzet in locating and investigating tracts of land suitable for Jewish colonization, and had a hand in the selection and preliminary training of the prospective farmers for the new way of life which awaited them. In 1938 the society was liquidated, and some of its officers are said to have suffered arrest and deportation. ABRAHAM YARMOLINSKY.

P

PACHT, ISAAC, lawyer, b. Millie, Austria, 1890. He moved to California from Brooklyn, New York, in 1912, and the following year was admitted to the California bar. He practiced in Los Angeles until 1931. In that year he was appointed superior court judge by Governor Rolph and was successful candidate in the subsequent judicial elections of 1932; he was then named justice of the District Court of Appeal. In 1935 he reentered private practice. Pacht's judicial career was marked by his prosecution of the abuses in "ambulance chasing" in California. He was a member of the Judiciary Campaign Committee of the Los Angeles Bar Association.

Interested in both secular and religious affairs, Pacht was president of the Jewish Institute of Religion of Los Angeles, the Jewish Committee for Personal Service, and the United Jewish Welfare Fund; and vice-president of the Nathan Straus Palestine Society. He served also as director in the Jewish Orphans' Home of Southern California, and the Federation of Jewish Welfare Organizations. He was one of the heads of the California Division of the Committee's nationwide drive in 1936. In 1940 Pacht was appointed by Governor Culbert L. Olson a member of the State Prison Board, of which he became chairman.

Lit.: American Hebrew, Feb. 17, 1933.

PACIFICO, DAVID, consul, merchant and public official, b. Gibraltar, 1784; d. London, 1854. In 1812 he went to Portugal, and, although he remained a British subject, took an active part in the political struggle between the liberal and the reactionary parties of Portugal. When the reactionary party came into power, Pacifico's property was confiscated; after the victory of the liberal party he was appointed (1835) Portuguese consul in Morocco, and from 1837 to 1842 he was consul general in Athens. Then he entered into a grave conflict with the Portuguese government, and was removed from office.

From 1843 to 1847 Pacifico was engaged in business at Athens, and carried on a lawsuit against the Portuguese government. At Easter, 1847, the Greek government prohibited at Athens an old custom of carrying the caricature of a Jew representing Judas Iscariot in the Easter procession, because an agent of the Rothschilds was staying at Athens in order to negotiate a loan. The crowd, losing its vulgar amusement, took revenge by demolishing Pacifico's house and burning his papers. Supported by Sir Edmund Lyons, British minister to Greece, Pacifico claimed damages amounting to 886,736 drachmas from the Greek government. But his charge was constantly postponed; moreover, the Greek government expropriated Pacifico's real estate. After repeated reports by Lyons, Palmerston, the British foreign secretary, ordered Admiral Parker to blockade the Piraeus. The British fleet arrived on January 15, 1850, and on April 26, 1850, the Greek government capitulated. Pacifico, however, received only 150,000 drachmas.

The fact that the British fleet was ordered to support the lawsuit of a Jew against a Christian government created a great sensation in Europe. Not only Russia, France, and Prussia boiled over with rage, but also a strong coalition in England (embracing Gladstone, Disraeli, Cobden and the prince consort) attempted to overthrow Palmerston. On June 17, 1850, the House of Lords accepted a vote of censure against the Foreign Secretary. Palmerston defended his measure on June 25, 1850, in the House of Commons, stating that "a British subject, in whatever land he may be, shall feel that the strong arm of England will protect him against injustice and wrong," and that he would not tolerate the practice according to which "because a man is of the Jewish persuasion, he is fair game for any outrage.

This speech made Palmerston "the most popular man in the country." Of course, he had a bone to pick with the Greek government and was eager, for other reasons, to humiliate the Bavarian dynasty whose members ruled Greece, but nevertheless the mere fact that he mobilized the armed force of England and did not fear international conflicts in order to punish injustice was a memorable event.

Pacifico left Greece for England. He outlived his triumph by only a few years. HUGO BIEBER.

Lit.: Revue d'histoire diplomatique, vol. 40 (1926); Bell, Herbert F. C., *Lord Palmerston,* vol. 2 (1936).

PACIFISM. Although the dictionary defines pacifism as "the belief that war and preparedness for war are wrong," the actual phenomenon of pacifism involves a varying complex of factors. The most commonly recurrent of these are:

1. Objection not to any one war but to all wars.
2. Objection on humanitarian or religio-humanitarian grounds.
3. The conviction that one's country can be safeguarded by means other than that of war and at a price less than that of war.
4. The tendency, in debate with opponents, to stress the cost, the sufferings, and the dismal aftermath of war for victor and vanquished alike.

When pacifism is professed by someone subject to military service, that pacifist becomes a conscientious objector. Considering that the *American Jewish Year Book* for 1941-1942 offers statistics according to which the Jewish population of the United States is 218.8 times that of Cincinnati; and then, considering that, in 1942, eight of the Jewish residents of Cincinnati were known to the writer of this article as conscientious objectors; it would follow, assuming that the ratio for Cincinnati applies to the country as a whole, that the number of Jewish conscientious objectors in the United States in 1942 exceeded 1,750. In 1941 the Central Conference of American Rabbis created a committee to cooperate with the National Service Board for Religious Objectors. Sixteen of the Jewish denizens of the Civilian Public Service camps were, in July, 1942, known to this committee as needing assistance to pay the camp charges.

The sacred literature of Judaism arose in eras antedating the conscious formulation of any pacifistic philosophy. Elements of pacifism appear, nonetheless, in that literature, and a spirit of pacifism colors various Biblical, Talmudic, Midrashic, and cognate utterances. Significant are passages such as these:

"Be of the persecuted rather than of the persecutors" (*B.K.* 93a).

"Be gentle and yielding as a reed, not hard and proud as a cedar" (*Taan.* 20a).

"Who is the hero of heroes? He who transmuteth a foe into a friend" (*Aboth de Rabbi Nathan* 23).

Isaac's non-resistance to Philistine vandalism (*Gen.* 26:18-22) is an obvious instance of pacifism in prac-

tice, while the happy sequel of Isaac's concessiveness comports with familiar pacifist expectations. Almost like a sentence from the modern advocacy of non-resistance are the words which Josephus puts into the mouth of King Agrippa:

"Nothing so damps the force of strokes as bearing them with patience; and the quietness of those who are injured diverts the injurious person from afflicting" (*Jewish War*, book 2, chap. 16, section 4).

Of the numerous encomiums on peace cited in the article PEACE, some may be compatible with the view that, while peace is a glorious ideal, war is, at times, a necessity and a duty—a distinctly non-pacifistic view. Still, the complete detachment of some of these utterances from any intimation that war may be a necessity ranges them nearer to the pacifistic than to the non-pacifistic attitude.

See particularly Finkelstein, Louis, *The Pharisees* (Philadelphia, 1938). Finkelstein regards the prophets in general as pacifists (II, 560) but refers particularly to Samuel (I, 364, 365, 369), to Isaiah (I, 422, 427), and to Zechariah (II, 504, 506, 534). He also regards the patriarchs as pacifists (I, 354) and discerns pacifistic doctrines in the story of Cain and Abel (I, 351) and in the account of the Exodus (I, 355). Further remarks on Hebrew pacifism are to be found in *The Pharisees* I, 287, 345, 347, 350, 358, 361, and II, 571, 594, 598, 615, as well as in Finkelstein's "The Ten Martyrs," in *Essays and Studies in Memory of Linda R. Miller* (New York, 1938), p. 54. Consult also Max Weber, *Das antike Judenthum* (Tübingen, 1921), regarding the pacifism of the patriarchs (pp. 54, 58), and of the Essenes (p. 428).

A religious organization of Jewish pacifists was formed at Atlantic City, N. J., on June 26, 1941. This group subsequently adopted the name of Jewish Peace Fellowship. Consisting originally of seven rabbis and a layman it increased, by additions and by amalgamation with a New York city group of Jewish conscientious objectors, to a membership of approximately forty individuals in 1942.

See also PEACE. ABRAHAM CRONBACH.

PACK (family of printers), *see* BAK.

PACRADOUNIS (also **Bagratuni** and **Bagradites**), Armeno-Jewish sect living in the cities of Eghin, Anatolia, and Rodosto, on the European coast of the Sea of Marmora. The Armenian historian Moses of Chorene traces their origin back to a certain Shampat (the Shaphat of *I Chron.* 3:22), a captive of Nebuchadrezzar who was handed over to the Armenian king Hratchia. King Vagharachag (2nd cent. B.C.E.) is said to have given them their name, after a considerable satrapy in ancient Armenia; he also accorded them various privileges, the chief of which was that of placing the crown upon the royal head. Moses of Chorene furthermore devotes considerable space to an account of the resistance of this Jewish group to the attempts of the Armenian kings to convert them.

Some historians have questioned the Jewish origin of the Pacradounis, holding that it is hardly likely that a Jewish family would be given such privileges. However, there seems no reason to doubt the tale, and in fact the Pacradounis to this very day observe customs resembling those of Oriental Jews. Chief among these are the practices observed at the time of mourning: the water in the house at the time of the death is not to be used, and no work is to be done for seven days. Certain families in this group are forbidden to eat pork, observe Saturday as well as Sunday as a day of rest, drink only wine which they themselves have made, and marry only within their own group. Certain striking resemblances have also been pointed out between Hebrew and Armenian words pertaining to religion, as well as between the melodies of many Armenian hymns and those sung in Oriental synagogues. The sect is known to be expert in business affairs and to have made important contributions to the best in contemporary Armenian art, poetry and science. Their physical appearance tends to resemble the ordinary conception of the "Jewish type."

Lit.: Galanté, Abraham, *Les Pacradounis ou une secte arméno-juive* (1933).

PADDAN-ARAM, *see* ARAM.

PADOA, ALLESSANDRO, philosopher and mathematician, b. Venice, 1868; d. Rome, 1938. He studied engineering at Padua and Turin, graduating in 1895. Padoa was distinguished in mathematical logic which he taught at the Instituto Tecnico di Genova from 1908 to 1923. He was active in many organizations, Jewish as well as non-Jewish, and member of several scientific academies.

Among more than one hundred publications are his famous *Logica Matematica* (1905), *La Logica Deductiva* (1912; French trans. *La Logique déductive dans sa dernière phase de développement, Methodology and Didactic, Un duplica sistema indeterminato* (1928); the article on Logique in the *Enciclopedia di matematiche elementari* (Milan, 1929). He was also contributor to *La Révue de Métaphysique et de Morale* in Paris.

Lit.: Nannei, Enrico, in *Bolletino di matematica,* March, 1938, pp. 30-32.

PADOVER, SAUL K., historian and public official, b. Rozwadow, Austria, 1905. He came to the United States in 1920 and studied at several universities, including Yale and the University of Chicago where he was awarded his doctorate in 1932. He was professor of history in West Virginia Teachers' College in 1930 and 1931; from 1933 to 1936 he was a research associate and instructor at the University of California.

In 1938 Padover was appointed assistant to Secretary of the Interior Harold Ickes, being the first Jew to hold this office. He left that post in 1942 to become consultant to the Office of Facts and Figures under Archibald MacLeish.

Padover's writings include the novel *Let The Day Perish* (1932); *The Revolutionary Emperor: Joseph II* (1934; French trans., 1935); *Secret Diplomacy* (1937; French trans., 1938); *Life and Death of Louis XVI* (1939); *Jefferson* (1942). For *The Revolutionary Emperor* Padover was awarded the California Commonwealth Silver Medal in 1935 as the best book of the year; and his *Louis XVI* was called "the best biography of Louis XVI available in any language."

PADUA, city in northern Italy, with 500 Jews in a total population of 131,000 (1938). Although information as to the presence of a limited number of Jews in Padua dates from the 13th cent., it was not until the latter part of the 14th cent., that the number of immigrating Jews, who came from Rome, Bologna and other parts of Italy, considerably increased. Some Jews

were engaged in the money trade and in the manufacture of fine metals and jewelry, while other were peddlers; still others owned property and real estate. A Jewish physician, Jacob Bonacosa, who translated one of the works of Averroes, is mentioned in the second half of the 13th cent.; another Jewish physician, Gentile da Foligno, taught at the University of Padua from 1340 to 1348. He was only one of the numerous Jews who studied or taught medicine in Padua during the following centuries.

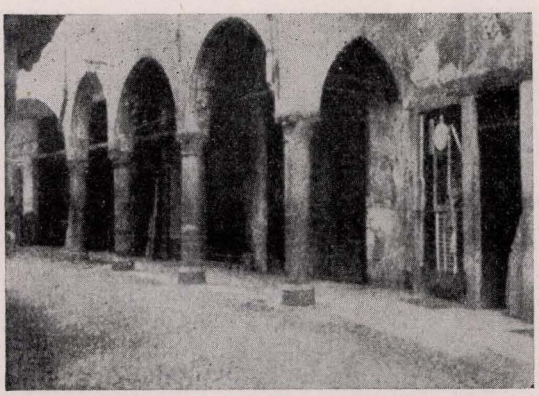
Under the protection of the house of Da Carrera, the Jews lived quietly and undisturbed, although the masses were less well-disposed toward them. However, not until 1405, when Padua came under the rule of Venice, did the conditions of the Jews change for the worse. The magistrate of Padua suggested to the senate of Venice to expel the Jews, which the latter declined to do. The preaching activities of the monks, who carried on agitation against the Jews, were instrumental in furthering aversion toward the latter, whose number had meanwhile increased through immigration from German countries. In 1455, the Jews, who were engaged in money lending, were driven from the city, but were readmitted after less than twenty years. In 1475, after the ritual murder trial of Trent, Jew-baiting in Padua increased until at last the Venetian senate put an end to these excesses. In order to provide the Jews with better protection, it was decided (1482) that they should not be subjected to the local authorities, but subordinated solely to the Venetian senate. In 1497 a public loan institute was established in Padua, but this in no way impaired the Jewish-owned banks, which steadily grew in number. Two Jewish scholars in Padua at that time were Rabbi Judah Münz and the philosopher and physician, Elijah Delmedigo. The expulsion of the Jews from Spain (1492) resulted in an influx of Spanish Jews into Padua, where three Jewish communities, Italian, German and Spanish, were founded.

In 1541 the citizenry of Padua requested the Venetian senate to establish a ghetto, but this was denied. One of the outstanding Jewish savants of that period was Meir Katzenellenbogen. In 1551, when the Jews were prohibited from engaging in the loan business, they turned chiefly to trading; however, before long the Christian merchants interfered, and succeeded in limiting their trade to old clothing.

In the 16th cent. the "Jew-races" customary in Rome were held also in Padua during the carnival. In 1603 the Jews were confined to a ghetto. In the 17th and 18th centuries they carried on mainly in the silk industry. In 1684, mobs attacked the Jewish quarter of Padua, as in other Italian cities, aroused by reports of the aid given the Turks by the Jews in the siege of Ofen (Buda) by the Christian army. However, due to the strict measures of the city magistrate who ordered armed soldiers to patrol the ghetto and distributed some money to the voters, the mob withdrew after burning several Jews in effigy. As a result, the custom arose among the Jews of Padua of celebrating the Purim of Buda on the 10th of Elul.

When the French occupied Padua (1797) the Jews for a short time obtained all civil liberties. Austria, too, granted her Jews far-reaching rights when it acquired the district of Venetia under the terms of the Treaty of Campoformio (1797). During the reign of Napoleon (1805-14) the Jews of Padua enjoyed full civil freedom; Isaac Raphael Finzi, their delegate, was vice-president of the Sanhedrin in Paris. When Venetia again fell into the hands of the Austrians (1814) the Jews of Padua continued to keep their rights, with the exception of holding public office.

Not until 1866 did the Jews obtain full equality, when Venetia was united to the kingdom of Italy. From 1829 to 1871 the rabbinical college had its seat in Padua. The anti-Jewish legislation of the Italian Fascist government, from 1938 on, affected the Jewish community of Padua. UMBERTO CASSUTO.



The ancient ghetto in Padua

Lit.: Giscato, *Gli Ebrei in Padova* (1901); Cessi, in *Bollettino del Museo Civico di Padova,* vol. 10, p. 201, vol. 11, p. 8; idem, *La Libertà,* Sept. 10, 1908; Gini, *Nuove ricerche demografiche sugl' Israeliti in Padova* (1916); Morpurgo, in *Corriere Israelita,* vol. 47, pp. 161, 193, 229, 257; idem, in *Vessillo Israelitao,* vol. 56, p. 573; vol. 57, p. 5; Della Torre, *Scritti sparsi,* vol. 2, p. 300 et seq.; Cassuto, Umberto, *Gli Ebrei a Firenze,* 33, 154, 160, 282, 351 et seq.; idem, in *Rivista Israelitica,* vol. 8, pp. 54, 93; Porges, in *Revue des études juives,* vol. 77, p. 20; vol. 88, p. 19; vol. 70, p. 28; Friedenwald, Harry, "Jewish Physicians in Italy," *Publications of the American Jewish Historical Society,* No. 28 (1922) 200-3.

PADWAY, JOSEPH ARTHUR, labor lawyer, b. Leeds, Yorkshire, England, 1891. He received his legal education in the United States, to which he came in 1905, and in 1912 was admitted to the Wisconsin bar. After a short period of private practice in Milwaukee, Wis., he became active in public affairs; he was a member of the Progressive Party. In 1915 he was made general counsel of the Wisconsin State Federation of Labor. Padway was elected to the state senate in 1925, and won distinction as author of much labor legislation. The same year Wisconsin's governor appointed him a civil court judge in Milwaukee county. To this post he was elected again in 1926, for a full term, but he resigned the following year.

Padway also served as regent of the state teachers' colleges of Wisconsin from 1933 to 1938. He became general counsel of the American Federation of Labor in 1937. He was added to the staff of Columbus University in Washington, D. C., as professor of labor law.

PAEFF, BASHKA, sculptor, b. Minsk, Russia, 1893. She was brought to the United States in infancy. Her parents settled in Boston, Mass., and there she studied art under Bela Pratt in the Museum School of Fine Arts. She went to Paris to further her studies.

Winner of a competitive commission, she executed a bronze war memorial for the state of Maine, which was erected in Kittery, Me., at the head of the Kittery Bridge. The Massachusetts War Memorial in the Hall of Fame of the Boston State House is also her work. Her well known pieces of garden sculpture include



Bashka Paeff's bronze plaque of the mother of Julius Rosenwald

the *Boy and Bird* fountain in the Boston Public Gardens, the Julius Rosenwald bronze fountain in Ravinia Park, Illinois, and the John E. Warren Memorial bronze fountain in Westbrook, Maine.

Famous for her statues of dogs, she modelled a life size figure of President Warren G. Harding's *Laddie Boy,* which was presented by newsboys to the President's widow; and a portrait statue of *Phantom,* cocker spaniel belonging to Harvard's one-time president A. Lawrence Lowell, which was a gift of the class of 1933 to the president.

Bashka Paeff also executed a life-size marble bust of the oil engineer F. Julius Fohs, a bronze bust of Dr. Juan M. Munez of the University of Buenos Aires, a bronze bas relief of Dr. Elmer E. Southard of the Boston Psychopathic Hospital, bronzes of Oliver Wendell Holmes in Washington, D. C., and Jane Addams at the Hull House in Chicago, Ill., and a bas relief portrait of the mother of Julius Rosenwald, called "Grandma." In 1933 Miss Paeff was awarded the bronze medal of the Tercentenary Exposition of Art in Boston.

Lit.: *American Hebrew,* March 16, 1928, p. 650 and 697.

PAGANISM, general term for idolatrous religion, or the worship of national gods, in contrast to monotheism; it is particularly applied to the Greco-Roman paganism which persisted in the countryside (Latin, *pagus*) long after it had been driven out of the cities. Judaism draws a strict line between the pagans themselves and paganism as a religion. It could be on terms of amity with the individual pagans, but it could not compromise with polytheistic religions or idolatry. Hence the pages of the Bible and post-Biblical literature contain numerous injunctions against idol-worship and against those heathen customs (*hukkoth hagoyim*) which contributed to idolatrous practices.

The bitterness engendered by the defeat of the Bar Kochba uprising (132-35 C.E.) and the persecutions which the Jews of Palestine suffered at the hands of the pagans led them to intensify the restrictions against paganism. To the previous commandments to avoid idol-worship and the immoral practices of the heathen, and not to participate in their drinking parties or to intermarry, they added a general precept to avoid all customs of the heathen that in any way are connected with idolatry or represent moral depravity (*Sifra* to *Lev.* 19; *Sab.* 67a; *Sanh.* 101a; *Tos. Sab.* 7 and 8; Maimonides, *Hilchoth Akkum* 2:1-2; *Shulhan Aruch, Yoreh Deah* 178:1-2). It should be noted, however, that there was no objection to the adoption of other, reasonable customs (*Sanh.* 39b; *Sifra, Ahare Moth;* Isserles on *Yoreh Deah* 178). The rabbinical opposition to attendance at the gladiatorial exhibitions was based as much on the cruelty of the spectacle as on the fact that it was connected with pagan rites (*Sifra* to *Lev.* 18:3; *Yer. A.Z.* i, 40a). A Jew was expected to prefer death to participating in idolatrous worship, and in times of persecution this was extended even to the very smallest ceremony. This was the view also of the Christian church as regards its own followers.

The modern attempts on the part of some of the Nazis to return to paganism by reviving the worship of the ancient Teuton gods are, of course, of no special concern to Jews.

See also: AKKUM; HEATHENS; IDOLATRY.

Lit.: Bertholet, *Die Stellung der Israeliten und der Juden zu den Fremden* (1896); Hamburger, J., "Heiden," *Realencyclopedie für Bibel und Talmud,* vol. 1; idem, "Heidnische Bräuche, Sitte und Satzungen," *ibid.,* vol. 2.

PAGAY, HANS, actor, b. Vienna, 1845; d. Berlin, 1915. After a long and varied career, twenty years of which (from 1887 on) he spent as a comedian at the Residenztheater of Berlin, Pagay was discovered by Max Reinhardt. Almost toothless, whispering in a hoarse voice, with stooping carriage and wrinkled face, he created unforgettable roles as the friar in Lessing's *Nathan der Weise,* Father Lorenzo in *Romeo and Juliet.* His physical defects were eclipsed by the mellow wisdom and kindness of old age. His imaginative portrayals of roles in the modern dramas of Ibsen, Maeterlinck and Wedekind were highlights of these presentations.

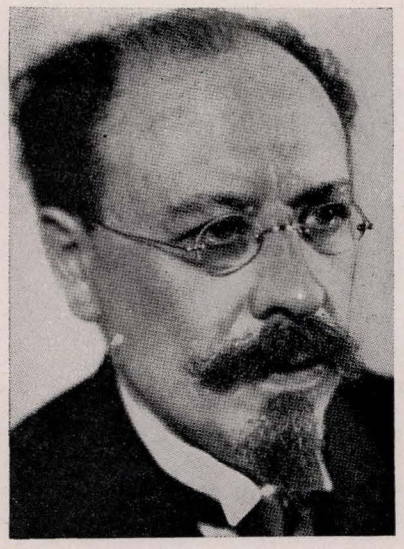
PAGEL, JULIUS LEOPOLD, historian of medicine, b. Pollnow, Pomerania, Germany, 1851; d. Berlin, 1912. He served as professor in 1898 and taught history of medicine from 1902 on. He wrote *Einführung in die Geschichte der Medizin* (1908; 2nd ed. 1917); *Gebet des Maimonides* and *Doctor Esra.* He published (with Neuburger) the *Handbuch der Geschichte der Medizin* (1901-1905, 3 vols.) and was contributor to many medical and encyclopedic publications.

Pagel edited the *Biographisches Lexikon hervorragender Ärzte des neunzehnten Jahrhunderts* (1901), the *Deutsche Ärzte Zeitung* (from 1902 to 1905), and contributed to the *Jahresbericht über Leistungen und Fortschritte in der Gesamten Medizin,* and the *Biographisches Lexikon der Ärzte aller Zeiten und Volker.*

PAHAD YITZHAK, *see* LAMPRONTI, ISAAC BEN SAMUEL.

PAINTERS, *see* ARTISTS.

PAINTING IN THE SYNAGOGUE, *see* FRESCOES and MURALS.



Juda Lion Palache

PAIRS, THE FIVE, *see* ZUGOTH.

PAIVA, JACQUES (or James), founder of the Jewish community of Madras and diamond merchant, d. Madras, India, 1687. He belonged to a family of Portuguese Jews, and was probably among the first Jewish settlers in England after their readmission. But he became eager to exploit the diamond mines of Golconda, and went to India, where he established a business, associated with his relatives who remained in London and sent him corals for which there was great demand in Madras. Paiva, for his part, sent diamonds to London.

In 1683 Paiva pleaded the cause of the Jews with the East Indian Company, and obtained permission for them to live at Madras. In 1685 he went to London, and returned to Madras the following year. During his absence from Madras, the governor realized Paiva's suggestion to establish a European militia, which from the outset comprised a number of Jews. Paiva personally kept a horse and arms at his own expense as a member of that militia. A few days before he died he was nominated alderman of Madras for life, but could not enter upon his duties because his nomination was published after his death. During his stay at London he made his last will in favor of his wife Hieronima. The widow, however, caused some scandal by taking up her residence with Governor Elihu Yale. She lies buried at the Cape of Good Hope beside her child Charles Yale.

Lit.: Love, Henry Davison, *Vestiges of Old Madras,* vol. I (1913); Roth, Cecil, *Anglo-Jewish Letters* (1930); idem, *A History of the Jews in England* (1941).

PALACHE, JUDA LION, educator, b. Amsterdam, Holland, 1886. He was the son of Isaac Palache (b. 1858; d. 1926), erstwhile chief rabbi of the Portuguese Jewish Community.

After preliminary courses at the Portuguese Jewish seminary and after passing the required state examinations, Palache became a student of classical literature and pursued special studies in Semitic literature at Leyden University where he obtained his degree (1920) on a thesis entitled: *Het heiligdom in de voorstelling der Semietische volken.*

From 1910 to 1920 Palache was teacher of Hebrew and classical literature at the Portuguese Jewish seminary and the municipal Gymnasium of Amsterdam, and at the municipal grammar school of The Hague (1920-24). He was appointed professor (1925) in the language and literature of Semitic peoples, of Israelite antiquity and exegesis of the Old Testament at the University of Amsterdam.

Until the time of the German invasion, Palache occupied a number of important posts in the Portuguese Jewish community of Amsterdam. He was president of the chief committee looking after the interests of the Portuguese Jewish community of the Netherlands; president of the central Jewish orphanage of Leyden, and regent of the Portuguese Jewish Seminary. He wrote numerous articles in many Dutch and foreign periodicals and also published a number of books, the most important of which are: *Introduction to the Talmud* (1922); *The Ebed Jahveh Enigma* (1934; written in English); *The Hebrew Literature of Post-Talmudic Times* (1935).

In the winter of 1934 to 1935 Palache made a lengthy trip to Palestine and Egypt. In 1942 it was not known whether two years of German occupation had resulted in any harm to him.

PALÁGYI, LAJOS, poet, b. Óbecse, Hungary, 1866; d. Budapest, 1933. On his father's side he was a direct descendant of Rabbi Eleazar Löw, surnamed Shemen Rokeach, and his mother was a foster-daughter of Rabbi Jeremiah Löw, a grandson of Eleazar.

Palágyi was a member, and the last to survive, of a small but distinguished group of Weltschmerz poets who, at the end of the 19th cent., received their inspiration from the pessimistic philosophy of Schopenhauer. His tendency of responsiveness to the pessimistic resulted from the hardships of his early life. He was the first in Hungary to write a poem on the working man's May Day. Later Palágyi won recognition, especially in academic circles, for his poetry. His play *A rabszolgák* (Slaves) and his epic poem *Az anyaföld* (Mother Earth) were awarded prizes by the Hungarian Academy. He was also made a member of the Petőfi Literary Society but was, late in his life, removed from membership for being a Jew.

His poetry, of classical beauty and searching philosophical thought, had little appeal for the public at large. He tried his hand at every poetical genre and among his eighteen published works (he left as many unpublished manuscripts), were satires on contemporary society: *Hangyák* (Ants) and *Utazás a Gellérthegy alatt* (Journey under Mount St. Gerard). The volume *Bibliai emlékek* was dedicated to Biblical themes. He translated into Hungarian Goethe's *Faust.*

In his youth, Palágyi, together with Vilmos Vázsonyi, headed a successful literary and political movement for making the Jewish religion equal with the Christian denominations. Together with his brother Menyhért he edited the review *Jelenkor* (The Present).

PALÁGYI, MENYHÉRT (MELCHIOR), philosopher, b. Paks, Hungary, 1859; d. Darmstadt, Germany, 1925. He was an elder brother of Lajos Palágyi. Educated at the University of Budapest, he became assistant professor (Privatdozent) of natural philosophy at the University of Kolozsvár in 1905. In 1919, after Kolozsvár was seized by Roumania, he retired, and, at the invitation of Hermann Kayserling, removed to Darmstadt where he lived to the end of his life. His *Neue Theorie des Raumes und der Zeit* (1901) an-

ticipated Minkovski and Einstein; in *Der Streit der Psychologisten und Formalisten in der modernen Logik* (1902), as well as in *Die Logik auf dem Scheidewege* (1903) he combatted the psychologistic trend in philosophy. His *Kant und Bolzano* (1902) rediscovered and interpreted a forgotten philosopher, Bolzano.

Palágyi made original contributions to the theory of knowledge in *Az ismerettan alapvetése* (Foundations of the Theory of Knowledge; 1904); to esthetics in *Theorie der Phantasie* (1908) and especially to natural philosophy: *Naturphilosophische Vorlesungen* (1907). In 1914 he published *Die Relativitätstheorie in der modernen Physik*. He conceived the outlines of a mechanics of the universe. German philosophy paid its tribute to the thought of Melchior Palágyi by arranging for a posthumous edition of his scattered works in three volumes: *Melchior Palágyi's gesammelte Schriften* (1925-26).

PALDI, ISRAEL, artist, b. Berdiansk, Russia, 1893. He spent part of his childhood in Switzerland and at the age of fourteen was sent to live with relatives in Palestine. Here he studied at the Bezalel Art School, then became a manual laborer, working as a mason. In 1911 he went to Vienna to study painting. During the first World War he was a Turkish prisoner, and he did not return to Palestine until 1920. The period from 1920 to 1930 was one of bold creativeness for Paldi. His paintings of that decade were colorful and dynamic.

In 1930 Paldi went to Europe again, and, while in Paris, came under the influence of painters who worked in darker tones. This produced a revolutionary change in his own painting and he did not immediately find his new form amidst the welter of conflicting tendencies. Paldi also did some work as a stage designer and was responsible for the sets in the Ohel Theatre production of Herman Hejerman's *Lost Hope*. He taught art at the Herzliah Gymnasium.

Lit.: Newman, Elias, *Art in Palestine* (1939).

PALE OF SETTLEMENT, a designation for certain provinces in imperial Russia where the Jews had the right of permanent residence. The gravest of all the disabilities which hemmed in the existence of the Jewish population in pre-revolutionary Russia, it dates back to Empress Catherine's ukase (decree) of December 21, 1791 (Old Style), although the phrase originated only under Nicholas I. In the three decades which preceded the end of the empire (1887-1917), the Pale of Settlement contained, beside the ten provinces of the so-called kingdom of Poland (Warsaw, Kalisz, Kielce, Lomza, Lublin, Piotrków, Plock, Radom, Suwalki and Siedlce), the following fifteen provinces: Vilna, Kovno, Grodno, Minsk, Vitebsk and Mogilev, in the northwest; Volhynia, Podolia, Kiev, Chernigov and Poltava, in the southwest; Bessarabia, Kherson, Ekaterinoslav and Tauris, in the south. Within this area the Jews were permitted to live in the cities and towns only; in addition, a few of these cities and towns were either entirely barred to Jews or were open only to privileged groups. The rural districts were forbidden ground, particularly after the set of rules known as the Provisory Regulations of May 3, 1882 (Old Style), had been carried into effect. The rest of the country was either completely closed to the Jews or else was open for settlement to certain classes only, such as physicians, and merchants of the first guild. Some categories of Jewish subjects were allowed to visit the forbidden area under specified conditions.

At the end of the 19th cent. the Pale, which comprised 4 per cent of the territory of the empire, held 94 per cent of the Jewish population. During the first year of the first World War this residential disability remained in force. The great multitude of Jewish war refugees and deportees were not allowed into the interior of the country. This state of affairs was terminated by an order which the minister of the interior issued in August, 1915, allowing Jews to settle in all the cities of the empire, except the two capitals and the territory under the control of the ministry of war and the ministry of the imperial court. This was merely a provisional measure, and the Pale was not formally abrogated thereby. It remained for the provisional government created by the triumphant March Revolution to abrogate the Pale, along with all other measures directed against Jews. This it did in its manifesto of March 16, 1917 (New Style). One of the first acts of the Soviet government, set up in November, 1917, was to confirm the abolition of all discriminatory measures. AVRAHM YARMOLINSKY.

Lit.: Bikerman, *Cherta Yevreiskoi Osedlosti* (1911); Yarmolinsky, Avrahm, *The Jews and Other Minor Nationalities Under the Soviets* (1928), chaps. 2 to 5.

PALEOGRAPHY, the study of ancient writing, with special reference to the question of its chronology. In the widest possible sense of the term, paleography may include even the study of ancient inscriptions on stone, wood or similar hard materials, and on coins and seals, but the term "epigraphy" is usually applied to the study of such writing. In the usual restricted sense, paleography is limited to writings on such less enduring materials as papyrus, parchment, paper and the like. Paleography is not concerned with the content of such writings, but studies the materials with which they were written, the shape and style of the letters, spelling, and similar external characteristics. It deals with books, letters, public and private documents.

Hebrew and Aramaic paleography of the pre-Christian period is mainly dependent upon ostraca; papyri begin in the 6th cent. B.C.E. There is an abundance of material, on the other hand, for Hebrew paleography of the post-Christian period, but this has been much neglected.

See also: EPIGRAPHY; INSCRIPTIONS; NUMISMATICS; OSTRACA; SEALS.

Lit.: Löw, L., *Graphische Requisiten und Erzeugnisse bei den Juden* (1870); Steinschneider, M., *Vorlesungen über die Kunde hebräischer Handschriften* (1897). Other than these two older works, there was no comprehensive work on Hebrew paleography until the third decade of the 20th cent., when a larger work was issued: Bernheimer, Carlo, *Paleografia ebraica* (1924). S. Birnbaum's important work, *Outline of Hebrew Paleography,* was announced as forthcoming by the British publisher in 1939, but had not yet appeared by 1942. The following are special works on the subject: Harkavy, Abraham, *altjüdische Denkmäler aus der Krim* (1876); Chwolson, Daniel, *Corpus Inscriptionum Hebraicarum* (1882); Günzburg and Stassow, *L'ornement hébreux* (1903). Facsimiles which are unobjectionable from the artistic point of view are found in the following de luxe works: Silvestre-Champollion, *Paléographie universelle* (1839); Wright, *Facsimiles of Manuscripts,* Oriental Series (1875-78). Others are found in the following modern writings: Hoerning, *British Museum, Karaite Manuscripts* (1889); Gaster, Moses, *Hebrew Illuminated Bibles* (1901); Bernheimer, Carlo, *Facsimiles de manuscrits hébraïques du Talmud-Tora de Livourne* (1915).

PALERMO, *see* SICILY.

PALESTINE. Table of Contents:

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I. Names. Palestine has had many names from the earliest times to the present. The Egyptian name for the land was Kharu in the south and Retenu in the north. The first mention of the designation Kinahi or Kinahna (Hebrew *ḳena'an*) appears in the Tell el-Amarna letters (15th cent. B.C.E.); the term always refers to that part which lies west of the Jordan, but also includes Syria. It was only after the Israelite conquest that the territory received the name "land of Israel" (*'eretz yisra'el; I Sam.* 13:19 and elsewhere); however, the country east of the Jordan was titled separately *'eber hayarden,* "the other side of the Jordan." Under the divided kingdom (10th to 6th cent. B.C.E.) the northern and southern parts of the land were known, respectively as Israel (sometimes Ephraim or Samaria) and Judah. The Assyrian king Adadnirari IV speaks of the "land of Omri" in referring to the kingdom of Israel, and mentions Palastu, that is, Philistia.

During the Hellenistic period (4th to 2nd cent. B.C.E.) that part of the country which was settled by the Jews was called Judea, and this name was retained by the New Testament and the Roman authorities. The Talmud uses the expression "land of Israel" and generally abbreviates it to *ha'aretz, "the* land." The name Palestine was officially introduced in the period after 138 C.E.; it originally referred only to the southwestern coast held by the Philistines (called in Hebrew *pelesheth*), but was gradually extended to cover the entire country. This name was taken up by Christian literature and later by the Arabs, who gave it the form Filastin. In medieval times, as with the British government of modern times, Palestine is considered to designate the country west of the Jordan. The modern official Hebrew term is Paleshtinah, to which the initials of "land of Israel" are added in parentheses.

Palestine is also designated by a number of poetic and symbolic names, such as the Holy Land, the Promised Land, the Land of the Bible, or the Land of the Fathers.

II. Natural Characteristics. 1. Physical Geography. a. Location. Palestine is in the southwestern part of Asia, on the eastern coast of the Mediterranean Sea; it is a strip of fertile land between seashore and wilderness. Its boundaries are therefore geographically defined except to the north, where Syria constitutes an extension of the coastal area. Palestine, taken at its greatest extent, stretches from 29° 30′ to 33° 30′ north latitude and from 34 to 37 degrees east longitude. It must be borne in mind, however, that the political boundaries of Palestine fluctuated constantly and were not always equivalent to these natural boundaries.

b. Surface Features. Palestine is for the most part a plateau, divided into an eastern and a western part by the deep valley of the Jordan, with a narrow coastal plain to the west. It falls into four well-recognized sections running from north to south: the coastal plain, the western plateau, the Jordan valley and the eastern plateau. The prediluvial form of a level surface is still partly retained in the district east of the Jordan, with mountainous sections facing the Jordan valley and in central Gilead. Near the Jordan valley the plateau is somewhat arched upward and is generally higher than the corresponding section west of the Jordan.

The eastern plateau consists of three parts: Bashan (Arabic, Hauran), from the northern boundary to the Yarmuk river; Gilead, from the Yarmuk to the northeast corner of the Dead Sea; Moab, from the northeast to the southeast corner of the Dead Sea. (The Arabs call the country between the Yarmuk and the Jabbok Adjlun, that part from the Jabbok to the Arnon, Belka, and that between the Arnon and Zered, Ard el-Kerak.) South of Moab the mountains of Seir stretch as far as Aqaba, and this area was often a country tributary to Palestine.

The Bashan is almost completely covered over by an ancient layer of lava, which has weathered away into an extremely fertile soil, making the region the granary of Palestine. The western part of Bashan was known as Golan (Gaulanitis). Golan, like the neighboring section of Galilee, is divided into an upper, more elevated half, and a lower, less elevated half; the former is good for pasturage, the latter for crops. There is a long row of extinct volcanic craters running through the section from north to south, marking old rifts in the surface and a short period of volcanic activity; the highest reaches to about 4,200 feet.

To the east of Golan is the Bashan plateau (Arabic, En-Nukra), about 2,000 to 2,500 feet above sea level, with individual volcanic hills which are crowned with ruins. This plateau is the most fertile part of the Bashan, and was once thickly settled. The streams of southern Golan and the southern part of the Bashan plateau drain into the Yarmuk, which is cut so far below them that the lowest part of their course consists of waterfalls.

The Hauran mountains are formed from an accumulation of layers of lava; they reach, in two stages, to a height of about 6,130 feet. Because they are considerably higher than the surrounding country, these mountains enjoy cooling and rain-bearing winds. They constitute an area approximately 50 by 25 miles in size, roughly oval in outline, and difficult of access. Still more inaccessible is the Trachonitis (Arabic, El-Ledja) to the northwest of the Hauran mountains. A four-sided area of about 1,500 square miles, the Trachonitis is covered by a black, congealed sea of lava, unfruitful and impassable. Only rarely was it under the control of a legally constituted authority.

To the south, in Gilead, sandstone appears in the deep wadis and in the cliffs overlooking the Jordan valley. The highest part of Gilead is on both sides of the Jabbok; the greatest height is about 4,200 feet, somewhat to the north of the Jabbok. The Jabbok, flowing through an elevated region, has a small drainage area; Gilead slopes away from it to the Yarmuk at the north and the Arnon at the south. The subsidiary streams are longer in this section than in any other part of the Transjordan. Since Gilead has both north and south and east and west anticlines, its central section resembles a mountain range; since it is partly covered by a thick oak wood, it is similar in appearance to Central European landscapes. Only a small part of Gilead is a plateau; it is characterized by long streams running north and south.

In Moab the mountains are limited to the slope down to the Dead Sea to the west. To the north is Mount Nebo (2,680 feet), from which the land can be seen for a great distance. The region is split into northern and southern sections by the deep valley of the Arnon, to which the land on both sides slopes. The elevated plateau is further dissected by numerous tributaries. The old settlements of Moab lay on a small level area between the valleys. The chief roads of the country are the Hedjaz road and the old pilgrim road; both run to the east of these settlements, in order to avoid the deep valleys. In contrast to Gilead, Moab is rather treeless; however, there is a rank wild growth of trees, including palms, along some of the streams.

The mountains of Seir reach a height of about 5,500 feet and slope away both to the west and the east. Although Seir is situated further south than Moab, its northern part has numerous springs because of its notable high level and its impermeable soil. The ancient area of settlement lay to the north of the divide; the southern part always was and still is sparsely populated.

The Jordan cleft is separated from the Lebanon Bika by a divide about 450 feet in height. The Iyun plain is morphologically and historically a part of Palestine. The Jordan springs from Mount Hermon (9,200 feet). Three springs produce the brooks called Nahr el-Hasbani, Nahr el-Leddan and Nahr el-Banias; the first rises from the western slope of Hermon, the others from the southern slope. These unite at a point about 17 feet above sea level. Starting from this point the Jordan flows through the Huleh swamps into Lake Huleh, which is 8 feet above sea level, about four miles long, three miles wide, and from seventeen to twenty feet deep. The Jordan then descends about nine miles further to flow through the Sea of Gennesaret (or Sea of Tiberias), which lies 682 feet below sea level; it is about 12 miles long, five miles wide, about 150 feet deep and has a surface area of about 60 square miles. The shores of the sea consist for the most part of small beaches; certain sections are very steep, but to the east and west of the entrance of the Jordan and at the northwest corner there are small stretches of alluvial land. The latter of these was called the Gennesaret plain, and was praised immoderately by Josephus and the Talmudic literature for its fertility. From the Lake of Tiberias to the Dead Sea the air line distance is about 650 miles; the length of the Jordan between these two bodies of water, however, is nearly three times this distance, in consequence of its continuous meanders in the soft sediment of the diluvial sea. The width of the Jordan cleft varies from 3 to 13 miles; the widest parts are near Beth-shean and Jericho.

Beginning east of Beth-shean, the Jordan begins to cut deep into the floor of the cleft (Arabic, Ghor); the valley proper (Arabic, Zor) lies about 135 to 165 feet lower than the cleft itself. The floor of the cleft is full of dried up areas which can not be irrigated from the Jordan. Hence the region is barren except along the river itself, where there is a jungle growth similar to that of Africa. There were formerly rich oases around the springs at the foot of the mountains; the fertile Jezreel plain produces in abundance without the need of irrigation. The Jordan itself is a small river, but has a rapid descent.

The Dead Sea (Hebrew, *yam hamelah,* "salt sea," or *yam ha'arabah,* "sea of the steppe") lies 1,300 feet below the level of the Mediterranean Sea. It is about 50 miles long and its greatest width is about 9 miles. It is divided by the Lisan peninsula into a deeper northern and a shallower southern half. The waters of the Dead Sea contain 26 per cent of solid elements, mostly chlorides (sodium chloride, magnesium chloride and calcium chloride). So heavy is the water that a human body will not sink in it. Storms arise suddenly there and are dangerous to navigation. With the exception of bacteria, there is no life whatsoever in the Dead Sea. Its coasts to the east are very steep, due to vertical splitting of the sandstone, and for the most part to the west, with a few beaches. The Arabah extends from the Dead Sea to Aqaba and reaches a height of about 800 feet; it is a wilderness and is habitable only near the few springs on its eastern border.

The western plateau consists of four natural and historical divisions: Galilee, Samaria, Judea and the Negeb. Galilee extends from the northern border to the Plain of Jezreel inclusive. A line from Acco to the entrance of the Jordan into the Sea of Tiberias divides it into Upper and Lower Galilee. Upper Galilee attains a height of almost 4,000 feet (Mount Jermak), while Lower Galilee is never higher than 1,800 feet. The ascent from Lower to Upper Galilee is short and steep; hence traffic avoids the hills and takes a roundabout way through the coast or the valley of the Jordan. In Lower Galilee the hills are separated by low valleys, set in such a way as to make travel difficult from north to south, but easy from east to west. Upper Galilee is unfavorable for travel in either direction. The Plain of Jezreel is in the form of a triangle, with its base at the foot of the Carmel ridge and its vertex at Tabor (1,800 feet).

Samaria (or Ephraim) consists of two parts: a northern, lower section reaching as far as Mount Ebal, and a southern, higher section as far as Tell el-Asur (3,470 feet). Northern Samaria has the same sort of deep valleys as Lower Galilee but is easily accessible from every direction. Two smaller, independent mountainous sections, Carmel and Gilboa, are attached to Samaria in the north. Both are about 1,800 feet high and both have a precipitous descent toward the northeast. Carmel was once heavily wooded, and still bears traces of this, but Gilboa was always bare and

barren. Like Gilboa in structure and lack of fertility are the two highest mountains of Ephraim, Ebal (3,125 feet) and Gerizim (2,900 feet). In the valley between lay Shechem, principal city of Samaria.

Judea, which extends as far as the plain of Beer-sheba, has a strip of plateau along the divide which is the location of the chief settlements and the principal roads through the mountains. The lowest point of the divide is at Jerusalem; from here there is a division into three parts, the mountains of Benjamin (3,370 feet), the mountains of Jerusalem (2,980 feet) and the mountains of Hebron (3,420 feet). South of Halhul the hills are divided by a valley north and south, with Hebron at the head and Beer-sheba at the foot. The Negeb, to the south of Beer-sheba, is a mountainous region which rises to 4,020 feet near the southern boundary of Palestine. It is deeply cut by valleys, very irregular in conformation, and extremely difficult for travel.

The coastal plain, in contrast to the plateaus, is composed of diluvial and alluvial belts. The bare stone is but seldom seen, since it is covered by a thick layer of loam, or of loess and sand near the Negeb. Near the coast the soil is covered by dunes and level sand. There is but little black earth in Palestine; it appears only in swamps or as the result of former or present settlements near by. The coastal plain is twice interrupted by mountain spurs, once by the Ladder of Tyre, and once at Carmel, southwest of Haifa, where both the railroad and the highway slip through between the mountain and the sea. North of the Ladder of Tyre the coastal plain is not more than 1½ to 2 miles wide, and to the south as far as Acco it is not much wider. It only increases in size beyond the Gulf of Acco, and it then becomes very sandy or else swampy due to the Belus river. From 1925 on Jews have drained most of this area. The plain is not more than 3 miles wide along Carmel; at Benjamina it expands to about 7 miles, and from there it increases, reaching about 12 miles at Gaza and 25 at El-Arish, the historical boundary of the country.

The plain is called Sharon from Carmel to Jaffa, Shefelah from there to the brook of Gaza; the part south of that is regarded as the coast of the Negeb. Sharon is swampy near the sea, and therefore unsuitable for traffic and settlement. The old northern and southern road between Egypt and Mesopotamia was located about six miles away from the Mediterranean sea. A broad and deep furrow between the hilly country to the east and the ridges and hills to the west facilitates travel here. In the Shefelah, on the other hand, the coastal hills are close to the lower slopes of the mountains; accordingly, both traffic and settlements are close to the sea. Ludd and Ramleh are situated at the point where the north and south road passes over from the Shefelah to the Sharon and is intersected by the road from Jaffa to Jerusalem. Both the Sharon and the Shefelah are fruitful and are of far greater economic importance than the mountainous regions.

The coastal land of the Negeb is sandy and barren and is but little cultivated; near Gaza and Beer-sheba, however, barley is raised abundantly. In ancient times this region was much more thickly settled and intensively cultivated.

c. Water Supply. In consequence of the unfavorable division of rainfall and other precipitation and the permeability of the calcareous stone, there is a lack of water in most sections of Palestine, particularly in the highlands. The greater part of the precipitation reaches the sea subterraneously and never comes to the surface. Palestine is comparatively poor in springs; the Jordan is the river that contains the most water. However, although it pours 700,000,000 gallons of water into the Dead Sea annually, it is so deeply entrenched in the Ghor that it can be made useful only by extensive dam-building. The streams which flow into the Jordan from the east, especially the Yarmuk, Jabbok, Arnon and Zered, contain much water; those from the west are insignificant. Only a few of the streams which flow into the Mediterranean contain an appreciable amount of water at all seasons of the year: the Belus at Acco, the Kishon at Haifa, the Nahr Iskanderune at Hedera, the Yarkon at Petach Tikvah, and the Nahr Rubin at Jabneh. Water can be secured by boring wells in the coastal plain, and a good flow can be easily obtained; in the hills this method is difficult and costly, and in the mountainous regions, impossible. The natives draw water from wells, which sometimes reach a considerable depth (up to 400 feet), by means of primitive machinery set into motion by animal power. The mountainous regions have been served since the time of the Canaanites by cisterns lined with impermeable material, and by open pools. In Jerusalem the British army rebuilt the watercourse (presumably from the time of Solomon) from Ain el Arub. However, it was not sufficient for the needs of the city, and in 1926 new construction was opened up at Ain Fara.

2. Geology. Archaic granite, gneiss, porphyry and diorite do not appear in Palestine proper, although they are to be found in the western slopes of the mountains of Seir, in the latitude from Bosra to Aqaba. Precambrian eruptive rocks (porphyry and tufa) indicate that north and south lines of cleavage ran through this region. Precambrian sedimentary rocks (conglomerates) appear at Jebel Harun (reputed to be Mount Hor), in the mountains of Seir and southeast of the Dead Sea. The Paleozoic Age is represented only by Cambrian sandstone and chalk on the eastern shore of the Dead Sea, at the mouth of the Zered and that of the Wadi Zerka Main. The later paleozoic formations, which contain the richest deposits of metal and coal, are completely absent in Palestine and the surrounding countries. The Mesozoic Age is scantily represented in Trias, Jura and Lower Cretacean. Trias was first discovered after the first World War between Wadi Zerka Main and Wadi Hesban, under a layer of Cretacean sandstone, by an expedition seeking for petroleum. Jura chalks containing the decorative fossils known as "Jews' stones" (*Cidaris glandaria*) were previously known to occur on Mount Hermon. Later Jurassic chalks were discovered also in the Wadi Hadire southwest of the Dead Sea and in the central part of the Jabbok valley near the road from Amman to Jerash.

The true period of the origin of the soil of Palestine was the Upper Cretacean. The lowest layer is red trigonial sandstone, also called Nubian sandstone; its age can not be exactly determined. It appears in the country west of the Jordan in small areas in the Iyun valley between the Jordan and the Litani, together with Jurassic chalks in the Wadi Hadire, southwest of the Dead Sea. It is very frequent in the country east of the Jordan, on the slopes of the mountains into the Jordan valley, south of the Jabbok and in the deeply cut valleys. Since it is impermeable, in contrast to the more frequent calcareous rock, its presence indicates abundance of wells and fertility of the soil. Cenomanic and Turonic chalks overlay the sandstone; it is difficult to distinguish between them in Palestine. In the former, streaks of marl are found; in the latter, lumps of fire-stone and horn-stone. It is from these calcareous rocks that the best marbles and building stones of Palestine come, such as those in the city wall of

Jerusalem and the Wailing Wall. Senonite, the uppermost formation of the Mesozoic Age, has still a greater variety: white chalks, gray chalks and marls, dark asphalt chalks and fire-stones, reddish and greenish phosphates. The Tertiary Period is sparsely represented by Eocene Nummulith chalks in the southeast of Lower Galilee, on Mount Gilboa, and on Ebal and Gerizim in Samaria.

Toward the end of the Tertiary Period very active tectonic movements began to occur in the soil of Palestine. First there arose rifts and sinkings in a southwest-northeast direction; these produced the plains of Dothan, Jezreel and Zebulun. New rifts, in a north and south line, followed at the beginning of the Tertiary Period. The Jordan rift, a part of the great rift extending from Syria down through the Red Sea and the whole length of Africa, sank to a depth of from 5,000 to 6,000 feet between two lines of fracture, while on either side to the east and west the rocks remained in their positions. To the west step-like formations were produced, partly by fractures and partly by folding; similar fractures produced step-like formations on the side of the plateau toward the Mediterranean. The sinking of the Jordan valley altered the courses of the streams in Palestine, which had previously flowed mainly from east to west. Most of them were cut in two; the upper halves fell into the Jordan; the lower halves became independent streams. Thus the Kishon is the original lower course of the Tertiary Jabbok. During the Glacial Period a cooler and more rainy climate prevailed in Palestine. The trench of the Jordan valley filled up and formed a lake all the way from the Sea of Tiberias to the Dead Sea; but this lake had no outlet to the sea. Both the Glacial and the Pluvial Periods, as in Europe, were interrupted in Palestine by warmer and drier intervals, during which the lake shrank. The salt of the Sodom mountain to the southwest of the Dead Sea and the great layers of calcareous and gypseous marl were laid down at that time. After the first interval a still more rainy period occurred and the sea enlarged again. A drier climate followed, the sea shrank until only the Lake of Tiberias and the Dead Sea remained, and the Jordan came into existence.

As the Jordan started to flow it began digging further and further into the soft marl. The tributaries, which had formerly emptied into the lake near the edges of the mountains, had to extend their courses in order to reach the Jordan. The ancient deltas of the tributaries at the original mouths can be plainly observed, and it can be deduced that they formerly brought down a much larger volume of water. Two distinct gravel terraces mark the former course of the side valleys. The Jordan has cut its bed to from 135 to 165 feet below the level of the lake's original bed.

During the Diluvial Period the coastal plain was covered by the sea, but it was then raised up. Diluvial and marine deposits are to be found everywhere in the coastal plain in the red earth, the loam, the loess and the sand. A further result of the fractures of the rocks was the pouring forth of lava, which repeatedly flooded the regions east of the Jordan north of the Yarmuk and the southeastern part of Lower Galilee. The last eruptions certainly occurred at a time when prehistoric men were able to observe them; bones of domestic animals have been discovered beneath the lava.

As a result of its geological structure, Palestine has few useful minerals. Copper ore was formerly obtained, up to the Byzantine period, near Phunon, one of the stations in the wilderness wanderings of the Israelites; it was associated with Cambrian sandstone. There is an old iron smelter in a cave north of the Jabbok near the village of Radjib. The salt of Mount Sodom to the southwest of the Dead Sea is crystalline and chemically pure and is exported despite the difficulties in transportation. Phosphates (up to 83 per cent tricalciumphosphate) appear in many places in the Wilderness of Judea; for instance, at the Chanel Achmar inn on the road from Jerusalem to Jericho.

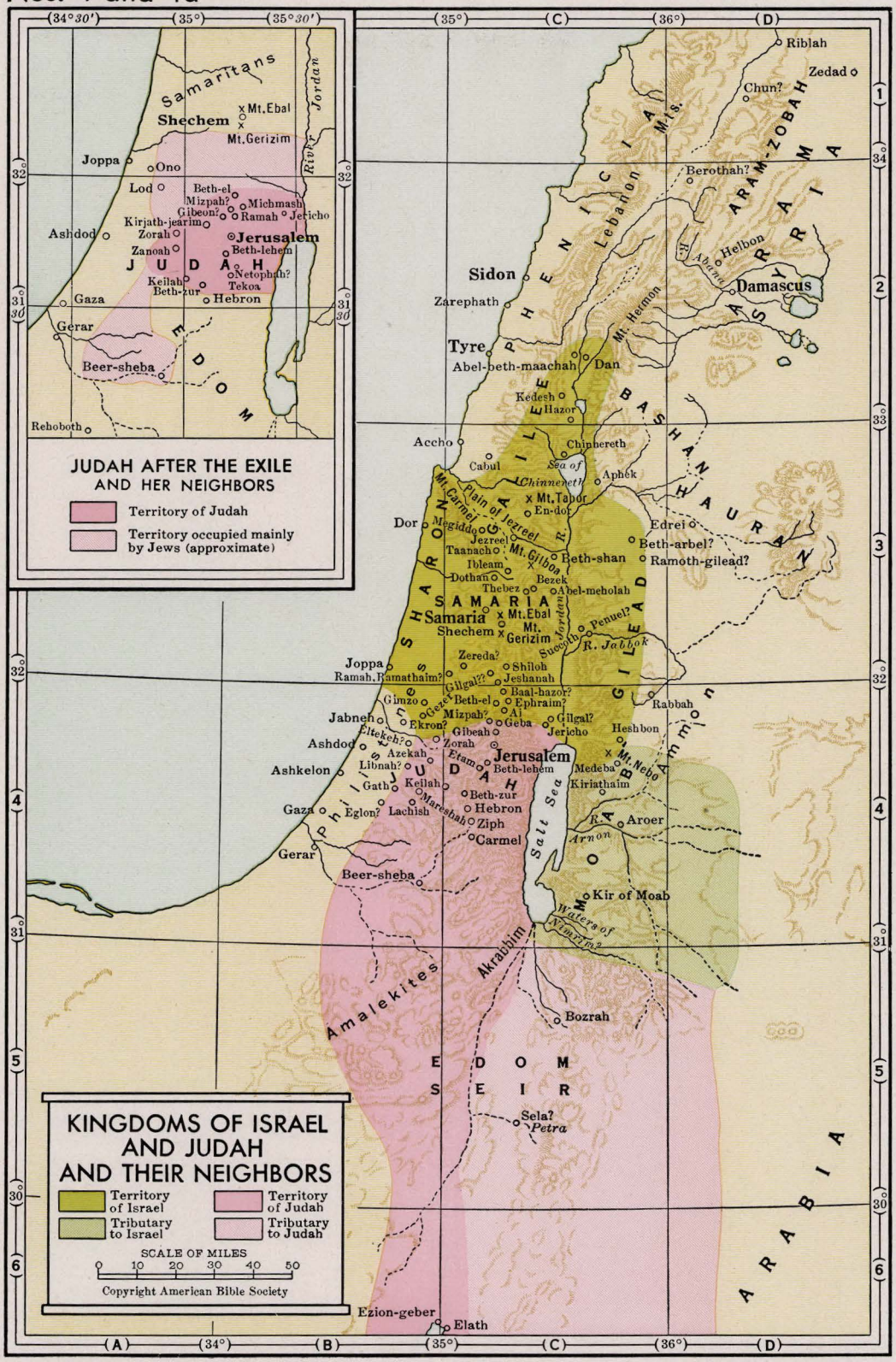
The locality east of es-Salt is richest in minerals. Asphalt and asphalt chalks are especially frequent in the region of the Dead Sea. Clumps of asphalt float on the surface of the Sea after stormy days or earthquakes. Asphalt chalks from the region of the Yarmuk river were used during the first World War as fuel. Gypsum appears as a deposit of the Jordan lake of the diluvial period and has been worked to some extent by the Jewish colony Menahamiya. Clumps of sulphur appear in the marls of the Jordan valley in the neighborhood of existing or extinct thermal springs, and are sometimes used by the Bedouins to make gunpowder. The presence of petroleum has been suspected because of the bituminous chalks and marls in the neighborhood of the Dead Sea, but so far no definite discoveries by expeditions for that purpose have been reported.

The region along the shores of the Mediterranean Sea has long been recognized as a line of weakness in the earth's surface, and the earth forces are still in motion there. No actual volcanic eruption in historic times is known to have taken place in Palestine, but evidence of former volcanic catastrophes is plainly visible. The mountains of the country east of the Jordan are a calcareous plateau; the same plateau to the west of the Jordan is full of folds and fractures. Such fractures produced the plain of Jezreel and the Jordan cleft. The Dead Sea is the lowest part of the earth's surface, and on its southern shore lay the cities of Sodom and Gomorrah, destroyed by the last catastrophe.

In the country east of the Jordan, especially in the Hauran, there are numerous craters which were extinct by the Diluvial Period, and large areas covered with lava and basalt. Parts of central and northern Palestine, especially the Plain of Jezreel, are rich in the products of the decomposition of volcanic materials. Tabor and Hattin are pillars of basalt. Earthquakes produced hot springs, the waters of which usually contain sulphur (as in Hauran and at Tiberias) at the edge of the earthquake area.

Earthquakes have been frequently reported in Palestine, usually at the less stable areas of the Jordan valley and the coastal plain; in the former region the areas near Tiberias and the Dead Sea are the most susceptible. The Bible has a number of descriptions of earthquakes (*Isa.* 13:13; 24:18; *Ps.* 18:8; 114; *Zech.* 14:5; *Amos* 1:1). Blanckenhorn assembled reports of fifty such catastrophes. The number of the victims depends less on the force of the earthquakes than on whether it strikes a thickly populated region. The most destructive in this respect were those at the time of Herod (30,000 were killed, according to Josephus), that of 1759, and that of January 1, 1837, which destroyed the cities of Tiberias and Safed and killed 4,000 to 5,000 persons, mostly Jews. The earthquakes are heavier in Syria and comparatively light in the vicinity of Jerusalem. A comparatively severe earthquake occurred in Palestine on July 11, 1927, followed by other tremors on the 17th and 22nd of the same month. It affected Jerusalem (a very rare occurrence; 25 were killed), Tiberias, Ramleh, Shechem, Jericho and other places, as well as Transjordan, and caused

Nos. 4 and 4a



JUDAH AFTER THE EXILE
AND HER NEIGHBORS
Territory of Judah
Territory occupied mainly by Jews (approximate)
KINGDOMS OF ISRAEL AND JUDAH AND THEIR NEIGHBORS
Territory of Israel
Territory of Judah
Tributary to Israel
Tributary to Judah
SCALE OF MILES
0 10 20 30 40 50
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Samaritans
Shechem
Mt. Ebal
Mt. Gerizim
River Jordan
Joppa
Ono
Lod
Beth-el
Mizpah?
Gibeon?
Michmash
Ramah
Jericho
Kirjath-jearim
Ashdod
Zorah
Jerusalem
Zanoah
Beth-lehem
JUDAH
Keilah
Beth-zur
Netophah?
Tekoa
Gaza
Hebron
Gerar
EDOM
Beer-sheba
Rehoboth
Riblah
Zedad
Chun?
ARAM-ZOBAH
Berothah?
ARAM
SYRIA
Helbon
Damascus
Sidon
Zarephath
PHENICIA
Lebanon Mts.
Mt. Hermon
Tyre
Abel-beth-maachah
Dan
Kedesh
Hazor
BASHAN
Accho
Chinnereth
Cabul
Sea of Chinnereth
Aphek
GALILEE
Mt. Tabor
En-dor
Mt. Carmel
Plain of Jezreel
Dor
Megiddo
Jezreel
Taanach
Mt. Gilboa
Ibleam
Dothan
Bezek
Thebez
Abel-meholah
Beth-shan
Edrei
Beth-arbel?
Ramoth-gilead?
HAURAN
SHARON
SAMARIA
Samaria
Mt. Ebal
Shechem
Mt. Gerizim
Succoth
Penuel?
R. Jabbok
GILEAD
Joppa
Ramah, Ramathaim?
Zereda?
Shiloh
Jeshanah
Gilgal??
Baal-hazor?
Gimzo
Gezer
Beth-el
Ephraim?
Ai
Mizpah?
Geba
Gilgal?
Jericho
Rabbah
Jabneh
Ekron?
Gibeah
Heshbon
Ashdod
Eltekeh?
Zorah
Jerusalem
Azekah
Etam
Beth-lehem
Medeba
Mt. Nebo
Ammon
Ashkelon
Libnah?
JUDAH
Gath
Keilah
Beth-zur
Kiriathaim
Gaza
Eglon?
Lachish
Mareshah
Hebron
Ziph
Carmel
Salt Sea
Aroer
Arnon
Gerar
Beer-sheba
MOAB
Kir of Moab
Waters of Nimrim?
Akrabbim
Amalekites
Bozrah
EDOM
SEIR
Sela?
Petra
ARABIA
Ezion-geber
Elath

considerable damage. The number of dead was reported at from 250 to 400, and of those seriously injured at 500 or above.

3. Climate. The four areas into which the country is divided are basically different in climate. The coastal plane has a moderate, sub-tropical climate, similar to that of Algiers and Sicily; the heat is moderated daily by refreshing sea breezes. The mountainous area has a rawer but more healthy climate, more of a continental nature, that is, there are great differences of temperature between summer and winter and betwen day and night. The mean annual temperature of Jaffa is 68 degrees; of Jerusalem, 63. The valley of the Jordan, particularly toward the south, has a tropical climate, since it is so deep and the mountains to the west of it so steep in comparison that the cooling and rain-bringing western winds are shut out. The plateau to the east of the Jordan has the greatest variation in temperature; in March, for instance, it will be below freezing at night, and forty-five degrees higher at noon.

January is the coolest month in Palestine, while August is the hottest. The fall temperatures are notably higher than those of the spring. There are really only two seasons, which succeed each other with almost no transition: a rainy, hot season, during which the ground dries up, plants wither and only the night-dew brings moisture; the cooler period of the rains. The rainy season begins with the early rains in November, reaches its climax with the heavy winter rains of December and January, and ends with the latter rains which are never later than April. The average annual precipitation in the coastal regions is 20 inches at Jaffa, 24 to 28 inches at Haifa; in the mountains it is from about 24 to 26 inches; in the valley of the Jordan the figure sinks to about 18 inches, and in the region near Jericho it is as low as from 8 to 12 inches. Due to the rapid evaporation and the permeability of its rocks, Palestine appears quite dry a few days after the rains. Because of this aridity the atmosphere is without clouds and very clear.

The winds are of great importance. The most frequent of these are the refreshing and fructifying winds from the west and southwest, which bring the rain from the sea. There are regularly recurring land and sea breezes. The sea breeze arises in the morning over the coastal area and reaches the hills about noon, bringing a refreshing coolness. These sea breezes, together with the general lack of humidity, make the summer heat bearable. The east winds, on the other hand, are dry. Much dreaded is the sirocco (*hamsin*), which comes from the southeast and brings the heat of the Arabian desert to the country. The north winds are cool; in summer they are refreshing, but in winter they are bitter.

For the flora and fauna of Palestine, see the articles: FAUNA OF PALESTINE; FLORA OF PALESTINE.

III. History. 1. Ancient Times. a. Aborigines. Excavations made in Palestine have revealed the fact that the country had a population in the very earliest period of human existence. The skeleton of a man, who apparently lived in the same time as that of the Neanderthal Man, has been found in the vicinity of the Sea of Gennesaret.

Numerous remains of settlements of the Paleolithic and Neolithic Age have been found in the lowermost stratum in several centers of cultivation (Gezer, Megiddo, Taanach, Beth-shean, Jerusalem, Beth-el and Beth-shemesh). Axes, spearheads, arrowheads, knives, saws and sickles have been preserved from the Paleolithic Age. Utensils of the Neolithic Age were used in Palestine up to the period of the Israelites, because of the scarcity of metals. The use of metals in the Bronze Age was not very common. Up to the beginning of the Iron Age metals played only a minor role; metal utensils were for the most part imported, and were hence only in the possession of a small upper class (cf. *I Sam.* 13:19).

Settlements in that period were preferably located on the tops of the hills, wherever possible near a spring, like the Arab villages of today. They were fortified by cyclopean walls, constructed out of massive stone blocks (Gezer, Jerusalem). There are splendid tunnels at Gezer and Jerusalem (at the Gihon spring), which were driven through the rock in order to provide a safe access to a spring at the foot of the hill. Caves, often artificially enlarged (Gezer), were frequently used as residences. The first buildings, such as appear in Megiddo, were constructed in imitation of these caves, from clay bricks that had been dried by the wind. A large palace of such construction has been excavated at Megiddo. It is uncertain whether the numerous bodies of children in clay urns, which are often found by excavators in the masonry of the houses, are the so-called "foundation sacrifices," or whether this was a type of burial for children.

Caves served also originally as sepulchres; from these the later pit-grave of the Canaanites developed (a grave in Gezer shows the transition). From the same period come the immense stone graves, which are found in great numbers in the country: rectangular stone chambers (dolmens), or the same provided with a passageway; there are also stone circles, perhaps originally intended as burial places. Vessels have often been found near the dolmens; apparently they were to hold food for the dead, a custom that was widespread throughout the world. Sacred "high places" with pillars, such as were later prohibited in *Deuteronomy,* have been found at Tell es-Safi and Gezer. Pre-Israelite shrines have been excavated at Shechem, Gezer and Beth-shean.

It is noteworthy that the inhabitants of the oldest layer at Gezer did not bury their dead, but cremated them. The latter practice is never found elsewhere with the Semites; and since these inhabitants were usually about 5 feet 5 inches tall and never more than 5 feet 8 inches, it has been suggested that these aborigines were not of Semitic stock. A further argument for this is the presence of a number of local and tribal names that are non-Semitic.

The oldest literary reports about Palestine and Syria come from Egypt. As early as the Old Kingdom the Egyptians had imported cedars from Lebanon for their shipbuilding. Under the Fifth Dynasty (about 2680-2540 B.C.E.) the Egyptians captured the city of Netia in Syria. The first more detailed account comes from the period of transition from the Old to the Middle Kingdom (about 2500 B.C.E.). Una, governor of the southern district under Pepi I, reports in his tomb inscription that the Egyptians waged a war lasting many years against the Semites who lived in southern Palestine, and that this war necessitated a general levy of the Egyptian manpower. The land of the Semites was devastated in five campaigns, but final victory was obtained only by use of the Egyptian fleet, which landed troops in the rear of the enemy at the "gazelle's nose" (probably a spur of Mount Carmel) and thus inflicted a heavy defeat upon the Semites. It is probable that the conquest achieved at that time was of short duration.

After the time of Sargon I of Assyria (about 2750) northern Syria was definitely in the area of Babylonian cultural influence. Palestine shows very clearly the

influence of both Babylonian and Egyptian civilizations. During the period when the political influence of Egypt sank to a low level, Palestine adopted the Babylonian langauge and writing as its means of communication and the Babylonian clay tablets as its writing material. Babylonian weights and measures became the standards, Babylonian stories became part of the folklore, and Babylonian laws served as patterns for the Palestinian legislation. Hammurabi's code, for instance, shows a relationship to the Israelitic codes. From this period come the numerous Babylonian cylinder seals that have been found in Palestine. In the same period the inhabitants learned the Babylonian method of fortification: a base of broken stone formed the foundation for a wall made of dried clay bricks, the wall being of considerable thickness (10 to 27 feet) and height (more than 30 feet), and provided with towers (Lachish, Taanach, Megiddo, Jerusalem, Gezer). The Egyptian reports of Sinuhe describing his flight through Palestine and Syria (about 1970) gives a good picture of conditions during this period.

The next report is that of an expedition of Sesostris III of Egypt, about 1880, which reached as far as Shechem. Similar expeditions are reported by Ahmose I (about 1580-1557), Thutmose I (about 1530) and Thutmose II (about 1490). The extensive culture of the country is shown by the lists of plunder: bronze weapons, wagons overlaid with gold, gold and silver vessels, gems and statues; these accounts are confirmed by scarabs from the Middle Kingdom found at Gezer and Megiddo. About 2000 the potters of Palestine were using the potter's wheel and were able to imitate the Egyptians in producing elegant jugs and vases that tapered to a point.

About 1400 these occasional reports are replaced by an unusual source, an actual Egyptian state archive. This is the political correspondence of Amenophis IV, excavated at Tell el-Amarna (1887-88). It contains numerous letters of Egyptian officials and officers in Syria and Palestine, as well as those of Asiatic rulers and writings from the Egyptian chancellery itself. It is noteworthy that they are all written upon clay tablets in the Babylonian language and writing, which served as the language of diplomacy in the Near East. Sometimes the writers add glosses in their native languages as explanations of difficult Babylonian words; these glosses are the oldest Canaanite words preserved.

During the years 1478 to 1447 B.C.E. Thutmose III had undertaken no less than seventeen expeditions into Palestine and Syria, where the number of small states was almost unlimited at the beginning of his reign. When he recorded his conquests in the Temple of Ammon at Thebes, Palestine was a definite part of his empire. He mentions two places in Palestine, Jacob-el and Joseph-el, and some scholars would derive these names from Babylonian personal names. However, this conquest was also of short duration, for Amenophis II and Thutmose IV again report expeditions into Palestine and Phoenicia. Under Amenophis III (about 1419-1383) the petty rivalries of the native tributary princes became stronger, and in the time of Amenophis IV there is the record of the Habiri invasion which resulted in the loss of the entire country. These Bedouin tribes conquered Shechem and the mountains of Ephraim and could not be expelled from the country. Most scholars identify the Habiri with the Hebrews, a term which includes not only the Israelites but also the related peoples of Ammonites, Edomites and Moabites. Hence these reports from Tell el-Amarna are the first non-Israelite accounts of the entrance of the Israelites into Palestine.

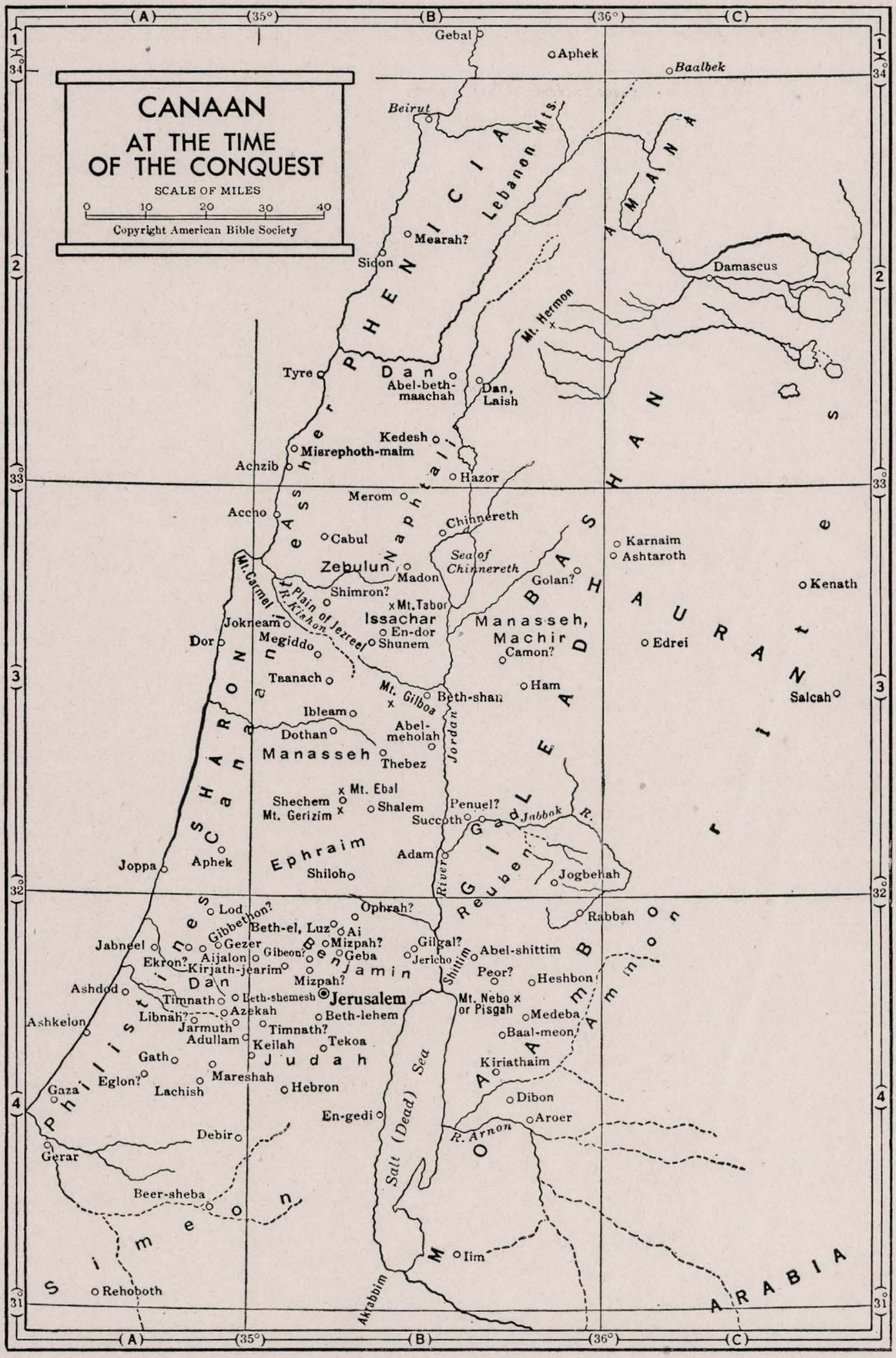
Letters of the same period and in the same writing have been found at Lachish and Taanach. The next report is that contained in an inscription of Seti I (about 1313-1292), who waged several wars in Palestine for the purpose of recovering the territory lost under Amenophis IV; an inscription of his has been discovered in the Egyptian fortress of Beth-shean. A little later the Hittites, who had formed a strong kingdom to the north, began to invade Palestine. Rameses II of Egypt fought against them for twenty years; eventually a treaty was signed between the warring powers, dividing Syria between them. A statue of Rameses II has been found in the Egyptian fortress at Beth-shean. It is characteristic of the mixture of cultures that this fortress is built on the foundation of a Hittite temple to Astarte. The image of the goddess that was worshipped there, a naked woman with two snakes, is similar to that customary in Babylonia. Rameses II is presumably the Pharaoh of the Oppression (*Ex.* 1), though no accounts of this have been preserved in Egyptian sources.

There are a number of instances, both in this and the preceding periods, when Semitic tribes of the Sinai peninsula, for whom their home land was too narrow, sought pasture lands for their herds in Egypt. Thus there is a report of 1901 B.C.E. that thirty-seven Amu (Semites) were received by Sesostris II into Egypt. There are also instances where individual Semites were appointed to high offices in the Egyptian public service; thus a part of the Amarna correspondence is addressed to a minister named Dudu (David), who was evidently the Egyptian "foreign secretary" for that period. About 1200, in the period of disorder after the death of Seti II, a Semite was the ruler of Egypt during a period of famine.

The successor of Rameses II was Merneptah, who in the fifth year of his reign set up a pillar (the so-called Israel Stele) recounting his victories. The name of Israel had appeared as a personal name in Babylonia about 2800-2600; here it is used for the first time as a tribal name. Several scholars, basing their argument on the determinatives used in this inscription, hold that at the time of Merneptah Israel was no longer merely a Bedouin tribe, but already settled in Palestine. It is not certain what relation there is between Israel and the Habiri of the Amarna Age. The place name Me Nephtoah (*Josh.* 15:9; 18:15) recalls that of Merneptah.

In addition to the Babylonian and Egyptian cultures, the Aegean culture had also an influence upon Palestine. The original bearers of this culture were the Philistines, who are frequently mentioned in Egyptian reports among the "sea peoples" and who finally established themselves (12th cent. B.C.E.) on the coastland of Palestine.

The Bible mentions a number of names of peoples of the pre-Israelite period: the gigantic Anakim or Rephaim, the Emim ("terrors"), the Zuzim and the Zamzummim (in the country east of the Jordan); cf. *Gen.* 14:5; *Deut.* 2:10-12, 20. The Horim ("troglodytes") lived in caves in the southern part of the country west of the Jordan, while the Avvim lived in farmsteads (*Deut.* 2:23). All these small groups were subdued by the more powerful Amorites (cf. *Amos* 2:9), with whom the Moabites, Ammonites and Edomites (all Semitic tribes and speaking a language very similar to Hebrew), and later the Canaanites and the Philistines were in alliance. Moab and Ammon settled in the country east of the Jordan, while Edom was to the south. Hittites lived in the north (in the Lebanon region); according to *Gen.* 23, they were also at Hebron.


CANAAN
AT THE TIME
OF THE CONQUEST
SCALE OF MILES
0 10 20 30 40
Copyright American Bible Society
(A)
(35°)
(B)
(36°)
(C)
Gebal
Aphek
Baalbek
Beirut
Lebanon Mts.
PHENICIA
AMANA
Mearah?
Sidon
Damascus
Mt. Hermon
Tyre
Dan
Abel-beth-maachah
Dan, Laish
Kedesh
Misrephoth-maim
Achzib
Hazor
HAN
Merom
Asher
Naphtali
Accho
Chinnereth
Cabul
Sea of Chinnereth
Karnaim
Ashtaroth
Zebulun
Madon
Golan?
Kenath
Mt. Carmel
Plain of Jezreel
R. Kishon
Shimron?
Mt. Tabor
Issachar
Manasseh, Machir
Jokneam
En-dor
Shunem
Megiddo
Dor
Camon?
Edrei
Taanach
Mt. Gilboa
Beth-shan
Ham
Salcah
Ibleam
Abel-meholah
Dothan
Jordan
Manasseh
Thebez
Sharon
Mt. Ebal
Shechem
Mt. Gerizim
Shalem
Penuel?
Succoth
Jabbok R.
Joppa
Aphek
Ephraim
Adam
Shiloh
Reuben
Jogbehah
Lod
Gibbethon?
Ophrah?
Rabbah
Beth-el, Luz
Ai
Jabneel
Gezer
Mizpah?
Geba
Gilgal?
Abel-shittim
Ekron?
Aijalon
Gibeon
Jericho
Shittim
Peor?
Heshbon
Kirjath-jearim
Benjamin
Ashdod
Timnath
Beth-shemesh
Jerusalem
Mt. Nebo or Pisgah
Medeba
Ashkelon
Libnah?
Azekah
Beth-lehem
Jarmuth
Timnath?
Baal-meon
Adullam
Keilah
Tekoa
Judah
Kiriathaim
Gath
Eglon?
Mareshah
Lachish
Hebron
Gaza
Dibon
En-gedi
Aroer
Debir
R. Arnon
Gerar
Salt (Dead) Sea
Beer-sheba
Simeon
Iim
Akrabbim
Rehoboth
ARABIA

b. From the Invasion of the Israelites to the Beginning of the Middle Ages. POLITICAL HISTORY AND HISTORICAL GEOGRAPHY. The account of the invasion of Palestine by the Israelites is contained in the Biblical book of *Joshua* (cf. also *Judges* 1; *Num.* 10:33). This event took place, in all probability, about 1220 B.C.E. The conquest was not complete; even after many years of warfare, the Israelites did not succeed in expelling all the native tribes, while others were left unmolested in their habitations. This accounts for the rise of the Moabite, Ammonite and Edomite kingdoms; they were generally independent, but were occasionally tributary to Israelite or Judean kings. They were overrun by the Arabs during the period of the Second Temple; the Edomite kingdom, with its capital at Petra, had the longest period of existence.

Many of the original inhabitants fused with the Israelites, including the Hivites of Gibeon in the time of Joshua (*Josh.* 9), the Jebusites in the time of David, and the Edomites, later in the Hasmonean period, who were compelled by John Hyrcanus to adopt Judaism. After the deportation of the northern tribes, the Assyrians brought the Cutheans, or Samaritans, into central Palestine to take their place. A number of foreign peoples came into the country during the Persian, Greek and Roman periods, so that during the time of the second Jewish commonwealth the population of Palestine was a mixed one.

According to the Bible, the invading Israelites were divided into twelve tribes, of which two and one-half (Reuben, Gad and half of Manasseh) settled east of the Jordan, the others west of it. The most important tribe in the west was Judah, which later, after the division of the kingdom of Solomon, gave to the southern half the name of Judah, finally Grecized into Judea. In the north the largest tribe was Ephraim, and for this reason the Northern Kingdom of Israel is frequently also known as Ephraim. The division into tribes was continued, if not politically, at least ethnographically, even after the institution of the kingship (about 1025 B.C.E.) Solomon is reported to have instituted an administrative division of the nation totally different from the division by tribes (*I Kings* 4; 933 B.C.E.). After the return from the Babylonian Exile (536 B.C.E.) only the neighborhood of Jerusalem was Jewish at first. Gradually the settlement was built up by immigration from Babylonia and probably from Egypt (where there had been a Jewish Diaspora since the end of the first Jewish commonwealth) until it occupied all the southern part of the country, Judea. Later Galilee and Perea (on the east side of the Jordan) were "Judaized."

Various figures are given as to the population of Palestine in ancient times. According to *II Sam.* 24:9, David's census counted 800,000 Israelites and 500,000 Judeans of military age. Sennacherib, in an inscription, boasted that he had taken 200,150 captives from the kingdom of Hezekiah (Judah); this means, exclusive of Jerusalem, which remained unbesieged. At the end of the period of the Second Temple the greater part of the inhabitants of Palestine fell victims to the bloody war with Rome, to famine and to exile. Yet a considerable population remained, especially in Judea and Galilee, as is shown by the revolts under Trajan and Hadrian. Even after the suppression of the Bar Kochba revolt (135 C.E.) Galilee was still thickly populated and there were several fairly large communities in Judea (for example, Lydda) and on the coast (for example, Caesarea). Jews lived in the cities together with Hellenes, Arameans and Nabateans. The poor economic conditions in the 2nd cent. C.E., and the later persecutions, especially under the Byzantine Empire after Christianity had become the official religion, compelled many Jews in Palestine to emigrate. The number of the Jews in the country was probably not large when the rule of the land passed from the Byzantines to the Arabs (7th cent.).

The area of Israelite Palestine was never constant. The question of the boundaries of the country is often treated in the Bible and Talmudic literature. According to the Mishnah and the Talmud, there were, theoretically, three boundaries: 1. the land promised to the Patriarchs; 2. the area of the first consecration by Joshua; 3. the area of the second consecration by Ezra and Nehemiah. According to *Gen.* 15:18, the first of these boundaries extended from the "river of Egypt" to the Euphrates, and from the Mediterranean to the wilderness (see also *Ex.* 23:31; *Deut.* 1:7; 11:24; *Josh.* 1:4; *I Kings* 5:4; *Ps.* 72:8; *Tos. Ter.* 2:12; *Hal.* 2:11). This area was always considered as the destined land of Israel in the Messianic period; with the exception of the part comprised in the second boundary, it was entirely exempt from the portions given to the priests and the Levites and the other regulations of the religious law that were held to apply only to Palestine.

The area of the consecration by Joshua extended to the Litani and the southern slopes of Hermon to the north, and to the brook of Egypt to the south. It was about equivalent to the expression "from Dan to Beer-sheba." The Mishnah defines the "land of Israel" in its proper sense and with all the attributes of holiness as the region south of the Ladder of Tyre, marked by the town of Kezib (the modern Ez-Zib) on the coast to the north of Acco. In this area, however, there were numerous pagan enclaves, which were regarded as foreign soil. A list of about forty boundary places is given in the *Tosefta* (*Shebi.* 4:11) and the *Sifre* (*Ekeb,* at the end).

The area of the first consecration formed the greater part of the kingdom of David and Solomon; but this contained many small groups of non-Israelites in compact settlements, especially along the coast. The Davidic boundaries were again attained under Alexander Jannaeus and again under Herod the Great, but in this period they also contained non-Israelite enclaves, although these were different from those in the time of David and Solomon.

During the Israelite period the land was divided into various districts. The following are the districts during the Biblical period, running from south to north: In the country east of the Jordan, the land (or "field") of Moab, the land of the children of Ammon, Gilead, Bashan, the district of Argob, the "valley" along the Jordan, the Aramean tribes of Geshur, Maacah and Aram Zobah, and the land of Tob to the east of the Sea of Chinnereth (Gennesaret).

The country west of the Jordan was similarly divided into: the Negeb, the mountains of Judah, the hilly Shefelah to the west of the latter, and the shore of the sea to the south; the mountains of Ephraim, and the plain of Sharon to the west of it, in the center; the plain of Jezreel a little further north; furthest north, Chinnereth, the area around the lake of the same name, and the land of Cabul in the southwestern part of Galilee.

In the post-Biblical period the country to the east of the Jordan was generally called Perea. The separate districts, in addition to Moab, Ammon and Gilead, included Batanea (Bashan), Trachonitis (Argob) and Gaulanitis, east of the Sea of Gennesaret. The country west of the Jordan was divided into Judea, Samaria and Galilee. Judea included Idumea (Edom), and Galilee was divided into Upper and Lower Galilee.

After the end of the Jewish state the Romans divided the country as follows: Palestina Prima (Judea and Samaria); Palestina Secunda (Jezreel and Galilee); Palestine Tertia (Idumea). Perea was joined to the district of Arabia.

For the general history of the period, *see:* ISRAEL; JUDAH; JUDEA.

CIVILIZATION AND CULTURE. The history of the cultural development in Palestine in the Israelite period is revealed in the Bible and other literary sources, enlarged by additional illumination from excavation. The Israelites took over the culture of the Canaanites and expanded it. Their cities were strongly influenced by Canaanite modes of building. Excavations have revealed the sites of fortresses (Azekah, Gezer, Gibeah, Jericho, Beth-shean).

Jerusalem has naturally been the chief place of interest for scholars and archeologists. In 1923 to 1924 Macalister succeeded in uncovering the remains of the ancient Jebusite fortress. On the same site David built the City of David and surrounded it by a strong wall. A breach in this wall was later filled by another wall erected for that purpose, and this was crowned by a massive tower. Macalister identified this breach with the breach which Solomon filled in the wall of David by constructing the "Millo." In time of war these fortifications were made even stronger; thus Hezekiah strengthened the defences of the city against the Assyrian invasion with bastions that were also uncovered by Macalister. Another example is furnished by Tell Beit-Mirsim in southern Palestine, where Kyle and Albright discovered a wall over fifty feet high, a gateway, a Canaanite temple, and a system of passages and chambers for the storage of supplies. It is probable that most of the cities of Palestine were similarly fortified during the period of the kings. The water supply was an especial problem and received particular attention. Even in modern times use is made of cisterns and of large underground caves which serve as reservoirs. Open ponds were also used for the same purpose; one of the best-known of these is the Pool of Siloam, to which spring water was conducted in two channels. The one, laid above ground, has been for the most part destroyed; the latter, which was underground, is still a tunnel through the southeastern hill of Jerusalem. This tunnel was probably constructed by Hezekiah (cf. *II Kings* 20:20): he set two gangs to drive through the hill in directions facing one another, as the inscription discovered in 1880 reports. The latter is the oldest Israelite inscription preserved.

The cities were small, and so were the buildings and the rooms within them. At the same time excavators have discovered rather large palaces, carefully constructed of stone (Taanach, Megiddo, Shechem, Samaria). The palaces of Omri, Ahab and Jeroboam II have been discovered in Samaria. The buildings plainly show Phoenician influence; in fact the Bible reports that Solomon hired Phoenician workers for the building of the Temple (*I Kings* 5:32). Warren found Phoenician workmen's marks on certain ancient ruins in Jerusalem which, he concluded, were remains of the Temple of Solomon. It appears that the Israelites learned from the Phoenicians how to erect buildings of hewn stone.

During the Israelite period the pit-graves were replaced by rock graves in natural or artificial caves. Parker discovered such royal graves, dating as far back as the Jebusite period, in the Ophel hill at Jerusalem. Not far from the same spot, in the vicinity of the Pool of Siloam, Weill, in 1914, discovered two vaults cut in the living rock which had been completely emptied by robbers; it is not impossible that these are the tombs of the kings of the house of David from which John Hyrcanus and later Herod are said to have extracted considerable treasure. One of these vaults is divided into earlier and later stories; the other consists of a single chamber. Not far away are the ruins of an ancient synagogue, probably originally erected there because of the sanctity of the spot.

The continuous struggle against the Canaanite gods is well-known from the Bible. It is accordingly not surprising that a number of the cult objects and shrines forbidden in *Deuteronomy* should have been discovered by excavation, such as the high place at Taanach with its pillars (Matzeboth) and altar of incense. Numerous images of Astarte have been found in every part of the country (Gezer, Megiddo, Jericho, Tell Beit-Mirsim and elsewhere); in these, Babylonian, Cyprian, Phoenician and Egyptian influence can be observed. An especially noteworthy Astarte is the horned image found at Gezer. In addition, numerous bull heads have been found, many of which must have represented deities (cf. *Ps.* 106:19-20). Numerous small figures of animals (cows, oxen, horses, sheep, doves and geese), found everywhere, reveal foreign (Phoenician) religious and cultural influence. Next to this the influence of Babylonia appears, and gradually grows stronger. It is plainly visible in the seal of Shema, "the servant of Jeroboam" (probably the second of that name).

During the same period ceramic art succeeded in imitating the clay vessels of the Aegean civilization, though it did not succeed in equalling them. The symbols of the swastika and the spiral found their way into Palestine through the Philistines. The earliest Israelite vessels are rather clumsy, but the later ones attain a greater fineness of material and form. In addition to the Philistines, the Canaanites and Egyptians also influenced Israelite ceramics. There is an interesting collection of jug-handles from the 7th cent. B.C.E., which are stamped either with the name of the potter (and that of his father) or of the royal pottery. From the same period come the first vessels of glass to be found in Palestine; but these are probably all imported from Egypt.

The most important ancient Semitic inscription is that of Mesha of Moab (about 850 B.C.E.). The Bible (*II Kings* 3:4-27) tells of Mesha's revolt against Israel after the death of Ahab and of the joint expedition of the kings of Israel, Judah and Edom against Moab. Mesha's inscription adds further details to this account by supplying an exact enumeration of the cities recaptured by him and accounts of his building of roads and temples. The inscription is written in the old Hebrew character, which was also used by the Israelites until it was replaced by the Syriac character. The same script is used in the Siloam Inscription, the ostraca found at Samaria, the various seals and stamps and the "farmer's calendar" found at Gezer. The oldest inscriptions in it are those on the sarcophagi of Phoenician kings, found in Byblos and dated as coming from about 1200 B.C.E. Since this script is fully developed at that time, its remote ancestor, the Sinai script, must have arisen in a much earlier period.

Excavations have revealed but few objects of the Persian period. Bliss excavated a section of the wall of Nehemiah around Jerusalem. Otherwise the excavations show principally the gradual entrance of Greek culture, even before the time of Alexander the Great. Thus the seventh and eighth layers at Lachish contain fragments of Greek ceramic which were made, according to their style, between 550 and 330 B.C.E.

Because of the lack of information about the Persian period, the Elephantine (near Assuan) papyri consti-

tute an important source for the history of the Jewish Diaspora. They come from a Jewish military colony, the founding of which probably goes back to the time of Psamtik (Psammetichus) I (664-609 B.C.E.), and they furnish light on the relations between the Diaspora and Palestine in that period.

The excavations in Palestine reveal that building began to flourish in the country in the time of Herod. Earlier than this are the remains of the city of Samaria, destroyed by John Hyrcanus, which resembled a Hellenistic city. Unfortunately but little has remained of the many buildings erected by the Hasmoneans; but there is all the more of the buildings of Herod, such as the fortifications in Ascalon and the remains of basilicas, especially in the cities founded or rebuilt by him. Thus in Samaria, rebuilt by Herod under the name of Sebaste, there are rows of columns, flights of stairs, temples to Augustus and Zeus, an altar and a basilica; Caesarea has a Herodian amphitheatre and a part of the fortifications which now lies beneath the surface of the water. Other such buildings are found at Herodeion, Masada and Hebron.

The city of Decapolis was laid out by Herod in a completely Greek style: a broad square in the center, surrounded by columned halls; into the square run the main streets which are decorated with rows of columns on both sides. A theatre, a circus and a temple give this place an entirely Hellenistic stamp. But Herod did most of his building in Jerusalem. Of his Temple but little remains except the Wailing Wall, which formed a part of the wall around the Temple area. Traces remain of the old passages to the Temple area. An example of the warning tablets which were put up to tell the Gentiles that they might not enter further into the Temple, under penalty of death, has been preserved; it is written in Greek (see vol. 1, p. 463). The tower of Phasael, mistakenly called the Tower of David, and still in existence today, is part of the ancient palace of Herod. The theatre discovered by Schick shows that Herod built in a distinctly Hellenistic style even in Jerusalem.

The laying out of the so-called Pools of Solomon probably also comes from the time of Herod. The water for these was brought by him to Jerusalem in two conduits, the older of which was probably constructed at the same time as the pools, while the latter, in its present form, is of the Roman period. There are other remains of Herodian waterworks in the neighborhood of Jericho as well as in the large Hellenistic cities of the period (Caesarea, Scythopolis, the former Beth-shean, Gadara, Petra, Herodeion and others).

During this period burial in rock graves was universally practised. The entrance of the tomb led into an antechamber, from which a door led to the individual graves. Beginning with the Seleucidean period, the tombs become larger; the original chambers are enlarged by a number of galleries (as at Gezer). It is in this period that the earliest inscriptions appear: they are at first of a general nature, but later mention the name of the deceased. One of these is the grave of the Bene Hazir, near Jerusalem, which was laid out in the Herodian period. Especially noteworthy are the richly painted graves at Maresa (the Biblical Mareshath-gath) of about 200 B.C.E. The graves have several inscriptions which show that the city was preponderatingly Greek before it was captured by John Hyrcanus. Next to the Greeks there lived there a colony of Hellenizing Sidonians. During the Herodian period it was customary for the rich to build the entrance to the tomb in the form of a house or temple façade. Of such a nature are the so-called Tombs of the Judges, the tomb of Queen Helena of Adiabene and her family (the so-called Tombs of the Kings; see illustration in vol. 1, p. 294). Sarcophagi are found most frequently in Galilee, where they indicate Phoenician influence, as the Phoenicians used them as early as about 1200 B.C.E. Later they became the rule in the Hellenistic cities. They are often adorned with sculptures which show a definitely Hellenistic origin.

Moldings and friezes of a similar type adorn the houses and the synagogues, such as the lion frieze of Arak el-Emir; they gradually show a preference for certain definite ornaments, including eagles, lions, bull heads, vines, clusters of grapes, stars and palm-branches. There are but few statues and these seem to have been imported or else sculptured by foreigners, as they for the most part depict Greek gods and heroes (Artemis in Shechem, Zeus Serapis in Gaza, Nike in Ascalon, and the statue of Augustus at Sebaste). The Astarte of this period is sculptured in a more refined style; the Semitic goddess of lust has become the Greek goddess of love. There are many portrayals of Eros.

The Greek gods appear on numerous seals, which are often very well cut. The ceramics of the period show a similar strong western influence. Large numbers of amphorae for wine (remains of more than 300 have been discovered at Maresa) were imported from Rhodes and other Greek cities. The preferred shapes are long and slender, with black and red glazing and with relief decorations around the neck. This model had its influence on native pottery, except that pictorial ornamentation is very rare. The clay vessels of this period are made very delicately and regularly.

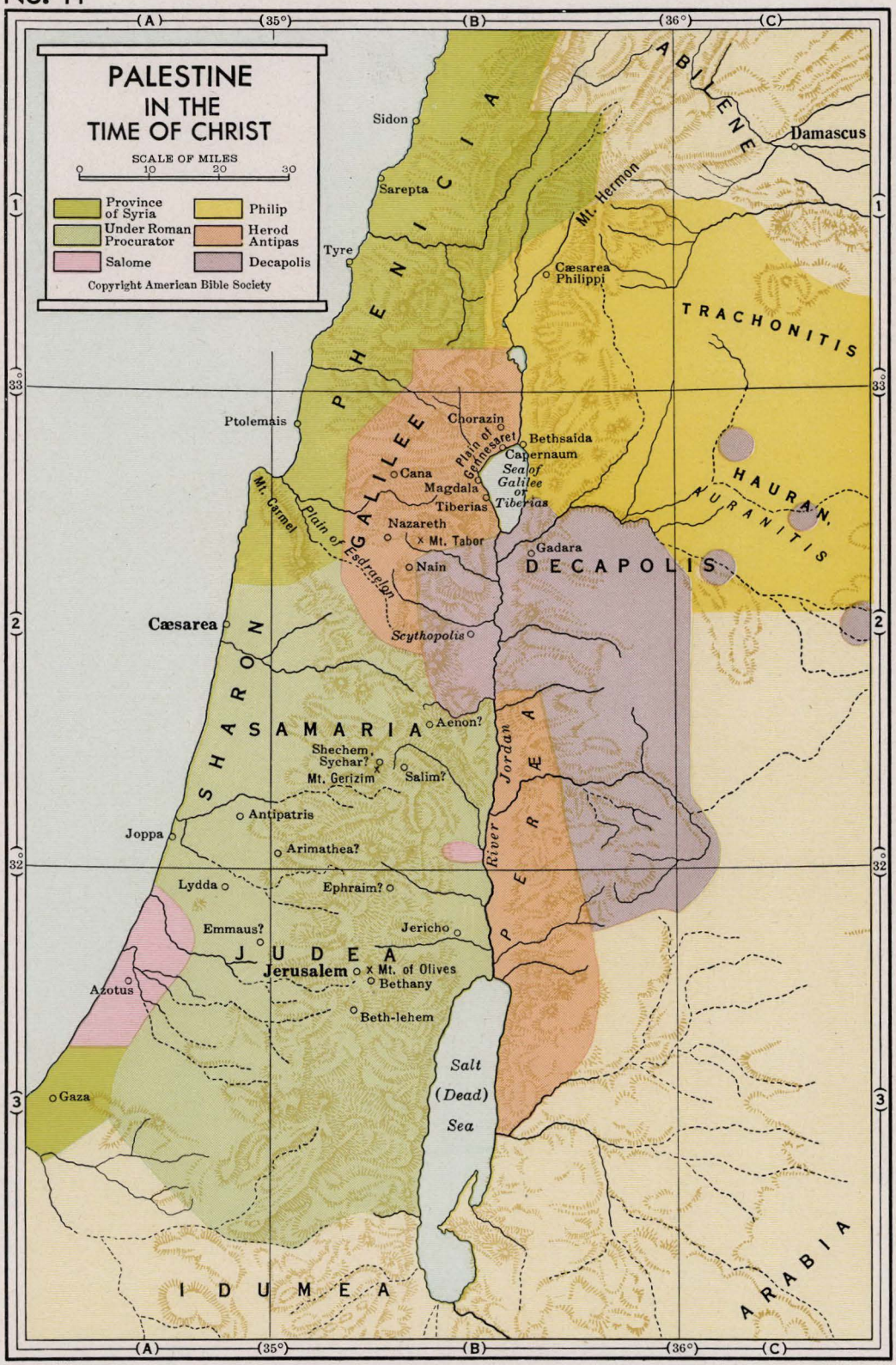
The transition to the rule of Rome made no abrupt changes in the culture of Palestine; Hellenism still prevailed there. The Roman influence began to be felt gradually and in the forms in which the Romans themselves worked.

The Romans were great builders in Palestine as elsewhere in their empire. A villa of a Roman official, built in the Roman style, has been excavated at Tell ed-Djudeide. The remains of a synagogue have been found near Ophel in Jerusalem; it bears a Greek inscription to the effect that a certain Theodotos has renovated the synagogue which was founded by his ancestors. The walls of El Ledjun in Judea (the name is taken from the Roman legion) are of Roman construction. Agrippa I (41-44 C.E.) began to construct a third wall around Jerusalem, but the Roman emperor ordered him to cease the work. However, it was hurriedly completed at the beginning of the Great War against Rome (66 to 73 C.E.).

The more recent of the two channels which connect the Pools of Solomon with the city is from the Roman period, and is perhaps that very aqueduct which was laid by Pontius Pilate out of the Temple funds, as recorded by Josephus. The names of the centurions who directed the work are written on the pipes which form a part of it. Roman baths have been found on the slopes of Ophel.

It is probable that the Romans built the first real roads in Palestine; in the most traveled stretches they have a breadth of about 24 feet. Wherever the nature of the soil required it, they were strengthened by a paving of broad stones, which permitted the rainwater to flow off to the sides. Milestones were set up at regular intervals; native calcareous rock was used for this purpose. The stones give the name of the emperor under whom the road was built or repaired, the provincial officials, and the distances from the nearest large settlement in Roman miles; the language is some-

No. 11


PALESTINE
IN THE
TIME OF CHRIST
SCALE OF MILES
0 10 20 30
Province of Syria
Under Roman Procurator
Salome
Philip
Herod Antipas
Decapolis
Copyright American Bible Society
(A) (35°) (B) (36°) (C)
1 2 3
33° 32°
PHENICIA
ABILENE
Damascus
Sidon
Sarepta
Tyre
Mt. Hermon
Cæsarea Philippi
TRACHONITIS
Ptolemais
Chorazin
Plain of Gennesaret
Bethsaida
Capernaum
Sea of Galilee or Tiberias
GALILEE
Cana
Magdala
Tiberias
Mt. Carmel
Plain of Esdraelon
Nazareth
Mt. Tabor
Nain
HAURAN
AURANITIS
Gadara
DECAPOLIS
Cæsarea
Scythopolis
SHARON
SAMARIA
Aenon?
Shechem, Sychar?
Mt. Gerizim
Salim?
Jordan River
PERÆA
Antipatris
Joppa
Arimathea?
Lydda
Ephraim?
Jericho
Emmaus?
JUDEA
Jerusalem
Mt. of Olives
Bethany
Azotus
Beth-lehem
Salt (Dead) Sea
Gaza
IDUMEA
ARABIA

times in Greek, for the convenience of the inhabitants, sometimes in Latin. Since these stones have been found in large numbers, it is possible to reconstruct, almost in its entirety, the Roman road system. As a rule the roads ran along the heights in order to guard against landslides. Long stretches are protected by castles, of which numerous ruins remain. In the Transjordan, from the time of Trajan, there ran a boundary wall (*limes*), similar to that of the Rhine boundary; this wall protected the cultivated land from inroads of the desert tribes. Paved roads first appear in the 1st cent. C.E.; remnants of street paving have been discovered in Jerusalem.

The tombs of the Roman period are not essentially different from those of the period immediately preceding. The most noteworthy of these are the so-called Tomb of Absalom at Jerusalem (see illustrations in vol. 1, pp. 56-57), which is influenced by Phoenician models, and the tombs at Petra, the capital of the Nabatean kingdom. Individual tub-shaped sarcophagi are certainly of Roman origin. At the same time the use of ossuaries (stone-chests) increased. At an earlier period the bones of the deceased had been removed from the grave some time subsequent to burial in order to make way for another body, and then placed in clay jars. Perhaps this "gathering of the bones" had a symbolic meaning. In this period ossuaries were used for that purpose, and there was a special artisans guild that made them. A list of such ossuary workers has been found in Jerusalem. The ossuaries were generally ornamentally decorated with flowers, stars, rosettes and the like; frequently the name of the dead, in Hebrew or in Greek, was added.

Roman style appears in some statuettes of Aphrodite, masculine heads, a feminine head from Ascalon, and a lion's head at Amman in the Transjordan.

Products of Roman ceramic art, such as vases, jugs, platters and plates, were imported into Palestine in large numbers. They are generally made of fine red clay, often plastically decorated.

Roman lamps, such as are found at Jericho and other places, are generally circular and provided with a long, curved handle which is often lacking in lamps of native manufacture. They have two apertures, one in the center for pouring in the oil, and one at the rim for the insertion of the wick. They are often provided with figured decorations; in addition to the motives previously found there are others, which appear at the end of the Roman period, and consist of allegorical designs which have reference to death.

The earliest mosaics discovered in Jerusalem come from the Roman period. They are of an unpretentious sort and have only a few simple colors (black, white, yellow and red).

A large number of metal utensils of this period have been preserved. These include several bronze pots with handles decorated with figures, finger, ear and nose rings, bronze chains and medallions. Flat plates of gold with various motives and inscriptions have been found in graves; these were originally placed on the lips of the deceased. The carvings on the Arch of Titus at Rome depict the most valuable pieces of booty from the Temple: the seven-branched candlestick (Menorah), the table of the showbread with the bowl for the drink offering, and the trumpet (Shofar). In addition, there is a bronze shovel for coals, which was discovered in Palestine and is probably of the kind used in the service of the altar.

The art of glass work reached a high point during the Roman period, as is proved by numerous discoveries (for instance, at Jericho and Gezer). A characteristic feature of the period is the slender form, which is wrought as carefully in glass as in pottery. Numerous cups and goblets have been found in graves. The beginning of the imperial period is marked by the appearance of the so-called Sidonian relief glasses; these are based on Greek tradition, but are six-sided and have a type of their own. The favorite decorations on glass dishes are the citron (Ethrog) and the cluster of grapes.

There are numerous cameos, especially after the beginning of the imperial period, and they are often framed in gold; they were worn as ornaments. Finger rings frequently bear cut stones.

Despite the loss of political independence with the defeat of Bar Kochba, building continued to flourish in the following centuries, the time in which the Mishnah and the Talmud were compiled. Although Israelite art had previously freed itself with difficulty from the imitation of the art of other peoples, only to fall before the onslaught of Hellenistic culture, it now had a few centuries of quiet growth. One proof of Jewish capabilities is seen in the numerous synagogue ruins, especially in Upper and Lower Galilee. They show a uniform groundplan: a ground-floor with many naves, with a gallery, supported on columns, running around three sides; this gallery was probably intended for the women. The outer wall is separated into parts by columns, and the building is adorned with numerous sculptures within and without. These consist of the animals which were favorite ornaments during the Hellenistic period, such as lions and eagles, as well as clusters of grapes, palm-branches, citrons, a trumpet, and above all the seven-branched candlestick (Menorah), which can almost be regarded as a national symbol. The Shield of David (Magen David) is almost never present. These synagogues often contain an inscription giving the name of its founder. Such synagogue ruins have been found at Hamath, Capernaum, Kfar-Birim and Meron, and since 1920 at Beth Alpha in the Jezreel valley and at Geresh.

Another such synagogue was discovered at Ain Duk, near Jericho; during the first World War as the result of the explosion of a hand grenade. It contains a mosaic pavement which depicts Daniel in the lions' den and other Biblical scenes, the signs of the zodiac, plants, fantastic animals and geometrical figures. This last independent period of Jewish art was brought to an end by the persecutions which the Jews suffered under the Byzantine Empire.

The story of the intellectual and spiritual development in Palestine is treated extensively in separate articles. During this period the foundations of Judaism were laid and it took its permanent form. Just as the Israelites had to overcome foreign influence in their life and civilization, so they had to overcome it in their religious thought. In the course of the centuries in which they lived in Palestine they witnessed the struggle between monotheism and polytheism; saw the rise of the prophets and the transformation of the religion of Israel from a cult to an ethical law; saw the many shrines of the country concentrated into the Temple at Jerusalem; saw the Temple in turn replaced by the synagogue and the house of study. It was in this era that the Jews produced great literary works: the poetry and epic narrative, the history and legislation, the oratory, ethics and religious teachings that go to make up the Bible and the Apocrypha; the Mishnah as the new code of laws; the Palestinian Talmud and the beginnings of the Midrash literature. Palestine, during this period, was also the scene of the birth of Christianity.

For details, *see:* APOCRYPHA; BIBLE; CHRISTIANITY; LITERATURE; RELIGION; TALMUD.

2. Middle Ages. The closing years of the ancient period and the beginning of the Middle Ages was a time of peace and growth for Palestine. The Palestinian area of settlement never reached so great an extent toward the south and the east as in the two centuries before the invasion of the Islamic Arabs (7th cent.). A lively trade grew up with the swelling stream of pilgrims. There were notable controversies between various Christian sects. Hermits settled in many wild ravines in the Negeb, the wilderness of Judah and on Mount Carmel, whither they came from all parts of the Roman empire to build their eyries and thus create the original form of the Christian monastic system; Greek churches replaced them in the same cites (Mar Saba in the Kidron valley, the monasteries in the Wadi Kelt, in the hills of the Quaran valley and on the lower Jordan). Byzantine emperors and nobles built many Christian churches patterned after the ancient basilica. Pious Christian zeal often turned into blind fanaticism, which burst forth in bloody persecutions or expressed itself in legal restrictions against heretics and unbelievers, the latter including in particular Samaritans and Jews. The Samaritans, who were still in considerable numbers, revolted for the last time in 529; they were bloodily suppressed with the aid of the Ghassanides, Arab vassals of the Byzantine emperor in the Hauran area; their land was plundered and they were forcibly baptized. After that only a small group of them remained.

The period of peace in Syria was now and then interrupted by wars between the Byzantines and the Persians of the Sassanian empire. When Chosroes II of Persia conquered Syria and Palestine in 614, the Jews joyfully joined him, and they and the Persians took a bloody revenge upon the Christians. But the fanatic fire-worshippers were no milder than the Byzantine Christians; so the Jews again declared for the emperor Heraclius when he promised them amnesty (628). The victorious emperor, however, broke his word under pressure of the clergy, and permitted the Jews to be slaughtered or forced to accept baptism. To atone for this perjury the church instituted a fast day (the day of Heraclius) which was annually observed in the Orient for a long time.

The conquest of the country by the Arabs saved the Jews of Palestine from complete destruction. The decisive battle between the Christians and Mohammedans took place in 636 on the banks of the Yarmuk. In 638 Jerusalem surrendered to the caliph Omar. Palestine became an Arab country, not only because of the Mohammedan conquest, but also because Arabs had come to the country by immigration for centuries back; nomads, veterans' colonies and merchants. Their rather heterodox Christianity was not very deep and was easily replaced by Islam.

The Jews never recovered completely from the 300-year rule of the Christians (320-635), but their more favorable situation under the dynasties of the Omaiyads (640-750), Abbasides (750-975) and Fatimids (976-1070) led to an increased number of pilgrims and a small return of Jews from other countries. Jerusalem, barred to the Jews since 135 C.E., was opened to them soon after the Mohammedan conquest, although, according to a Christian source, one of the terms of the capitulation was that Jews should be excluded from the city. The Omaiyad caliph Abd el Malik (691) built the Dome of the Rock (Mosque of Omar) on the site of the Temple. He is said to have trusted the Jews with important functions in the service of the shrine, but these were later revoked by Omar II (717-20).

The improved social and economic condition of the Jews of Palestine led to a revival of the intellectual and spiritual life. The achievements of the Yeshiva, headed by the dynasty of Mar Zutra, which had migrated from Babylonia about 520, were but small, to be sure, but Palestine took the lead in the field of the Haggadah, which attained a second period of flowering. Synagogal poetry, which arose in Palestine, drew freely from this Haggadah; its earliest known composers were Jannai and Eleazar Hakalir. Six generations of scholars (700-900) worked on Palestinian soil to accomplish the final determination of the Bible text (Masorah), the system of Hebrew vocalization (Nikkud) and the accents (Teamim). The rich materials of the Cairo Genizah, which are still not completely explored, were the first to shed light upon the accomplishments of this little known period.

When Karaite refugees from Babylonia settled in the country (about 860), their presence led to strife and conflict, sometimes even bloodshed, but at the same time occasioned a revival of scholarship. The strengthening of the Rabbinite community of Jerusalem after 900 and the increased and improved study of the Talmud under the direction of the revived patriarchate were probably the potent defences against the Karaite threat. Ben Meir, the most important of these Hillelides (about 920), assumed the title of Gaon, and claimed for his academy the rights that had been taken away from the Palestinian Sanhedrin in 425. The most important of these rights was the determination of the calendar; but Ben Meir failed to make good his claim over the opposition of the Gaon Saadia at Baghdad. In the 11th cent. Palestinian academies were governed by Gaons of a priestly dynasty (descendants of Ezra?), who challenged the authority of the Egyptian Gaons and later of the Egyptian Nagids. After the capture of Jerusalem and Ramleh by the Seljuk Turks (1070) the Palestinian Gaonate removed to Tyre, where there was an important Jewish community which supported itself by trade, manufacture of silk goods and glassware, and by shipping. After the First Crusade the Palestinian Yeshiva was transferred to Damascus, where Benjamin of Tudela (about 1170) found it.

The Jews of Palestine gradually became poorer and poorer because of the various wars and plunderings. Only a few still practised farming and cattle-raising, and most of them, as in other countries, were traders or artisans. Support from the countries outside of Palestine was required for the academies and for many poor people who had come to Palestine for religious reasons. Great Jewish leaders (Paltiel in Cairo, Manasseh, vizier of Syria, at Damascus, and his son Adaya, 975-96) took a warm interest in the welfare of the Palestinian Jews.

The Crusaders (1098-99) found Syria divided and weakened; shortly before their appearance the Fatimids had wrested Palestine from the rule of the Seljuks. The Jews of the time, small in numbers and of but little economic and military importance, naturally took the side of the Mohammedan rulers; but it is only at Haifa that there is any account of a strong resistance on the part of Jews. It is likely that most of the Jews fled to Damascus and Egypt; the Karaites and Rabbinites who remained in Jerusalem were all massacred when the city was taken by the Crusaders (July, 1099). Palestine became a feudal state after the Frank pattern; clericalism and militarism were predominant, but provision was made for the interests of commerce. During this period Judaism reached its nadir in its homeland, and in 1170 Benjamin of Tudela found scarcely 1,500 Jews in the entire country.

The Crusaders degenerated rapidly in Palestine, despite the institution of various knightly orders. After eighty-eight years, the decaying kingdom was overthrown by Saladin on the field of Hattin, and the victor now united Palestine to his dominions of Egypt and Damascus. The efforts of the Third Crusade (1191) succeeded in wresting from the Mohammedans a few coastal places. Acco remained in Christian hands until 1291 and became one of the most important harbors and centers of commerce in the Levant. Jews were permitted to live there, and they participated considerably in the lucrative trade with Europe. The Western European Diaspora, hard pressed since the beginning of the Crusades, now began to turn its attention to Palestine. In 1211, 300 rabbis of England and France made a pilgrimage to the country, and many stayed there, especially in Acco. Saladin welcomed the return of the Jews, but his weak successors permitted conditions in Palestine to fall into such a state of decay that the country became an easy prey for the Chwaresmians (1244) and the Mongols (1259-60).

When the Mamelukes came to power in Egypt and produced a line of able sultans, conditions for Jewish immigration improved. Sultan Kotuz defeated the Mongols at En Harod (1260) and freed the land from this armed plague which had very heavily afflicted Palestinian Jewry; the community of Jerusalem had been one of the victims of the Mongols. This community was reorganized by Nahmanides, who came to the country in 1267, and since that time it has had an uninterrupted existence. During the last years of his life Nahmanides worked at Acco, where there were a considerable number of Talmudists and Cabalists. When Acco was captured and destroyed by the Mameluks in 1291, most of the Jews there migrated to Safed. The 14th cent., the most tragic of all the Middle Ages for the Jews of Western Europe, was a time of comparative peace in Palestine; the Mamelukes made commerce secure and were active in building. The Jews were free to follow any occupation—a freedom that was unknown in Europe at that time. Since many Jews were expelled from cities and countries in Europe in this century, a strong stream of migration flowed toward Palestine. A scholar who had migrated from Provence, the physician Estori Hafarhi, settled in Bethshean; he visited all parts of the country in the course of seven years and wrote the first Hebrew work on the topography of Palestine (1325).

The devastation of the country under the Mongols led by Tamerlane (Timur the Lame) was the beginning of a period of deterioration, while the growing burden of taxation led to the impoverishment of the population in general and of the Jews in particular. The Jewish elders, almost all rough and unscrupulous men, were entrusted with the collection of the taxes, and used this power to their own advantage. They did not hesitate to sell scrolls of the Torah to Christians. When Obadiah of Bertinoro visited the country in 1488, the community of Jerusalem was at the point of dissolution. He succeeded in reorganizing the community through the reputation of his name, his adroitness and his connections with Egypt; thus he prepared the way for the Sephardim.

3. Modern Period. a. From 1500 to 1840. The opening of the 16th cent. was the beginning of a new era for Palestine. As a result of the discovery of sea routes from Europe to India, the travel routes and centers of Asia Minor became desolate; Palestine lost the last remnant of its geographical importance for commerce which remained to it after the destruction of Acco and the other coastal cities. After the decay of the Mameluke rule in the last decades of the 15th cent., the change in rulership resulting from the conquest of Palestine by the Ottoman Turks (1517), was at first a blessing to the country. During the "Golden Age" of Turkey under the victorious sultans Selim I and Suleiman II it was not yet the Porte's policy to suck the provinces dry for the benefit of Turkey proper.

The great Suleiman reared an immortal monument to himself in the building of the city wall of Jerusalem (1536-39) and the beautification of the Dome of the Rock. But only a few decades after his death (1566) a steady decline in Palestine became perceptible. Palestine, one of the outlying provinces, then entered the tragic age of the dominion of the pashas, marked by bloody feuds of the governors with one another and with the native potentates. The Porte had but one interest in the provinces: taxes.

The period of the prosperity of Turkey was favorable for the Jews who had found a refuge there. Because of the decline of its commerce and trade, Palestine could receive but few of the Spanish exiles, mostly artisans, traders, and Talmudists of reputation. It was of great importance that Palestine was in active relations with the Jews of the entire Ottoman Empire. Up to the end of the 18th cent. Turkey was the most important, and sometimes the only, source of financial support of the Jews of Palestine; this support extended both to the aid of immigration and to the maintenance of the academies. Egyptian Jewry became poor and ceased to play an important role in Palestine. The last Nagid, Isaac Hakohen Shuleil, migrated to Palestine after he had been deprived of his office by the Turks. There he assumed leadership of the community and direction of the academies; he was able to expand the houses of study and aid the poor by use of his own means and the support of Jews in other countries.

The rabbis of Palestine took up Cabala as well as the study of the Talmud. Longing for the redemption of Israel often led to fantastic dreaming. The appearance of David Reubeni and Solomon Molcho so intensified the belief of the Jews in the speedy coming of the redemption that they even acted insolently toward the authorities. Only the coolheadedness of Levi ben Habib, head of the Jerusalem community after the death of Shuleil (1525), was able to hold it in check (1530). He also gave evidence of his sense of reality in another case. In Safed a larger community had grown up than in Jerusalem, and this community had more rabbis of fame and importance. At their head was Jacob Berab. He decided to revive the Sanhedrin and the ordination of rabbis (Semichah) as preliminary steps for the appearance of the Messiah. Without consulting the rabbis of the rest of the world, or even his colleagues in Jerusalem, the rabbis of Safed appointed Jacob Berab as head of the Sanhedrin with the right of conferring Semichah (1538). Jacob Berab hastened to confer ordination upon Levi ben Habib in writing, but the latter took a decided stand against the proposed step, and a lively controversy ensued between him and Berab. The Sanhedrin in Safed never came into being.

Despite this setback, Safed was the residence of the most important rabbis of the century: Joseph Caro, compiler of the *Shulhan Aruch,* and Isaac Luria, founder of a Cabalistic system which soon became almost universally recognized in Judaism. There were also important Jewish groups in Hebron, Shechem and some smaller places. The attempt of Joseph Nasi to settle Jews in and around Tiberias (1571) was unsuccessful. The situation of the Jews in Jerusalem became worse very rapidly in the latter half of the 16th cent. and

their calls for help to the Diaspora more frequent and more pressing. In order to satisfy the inordinate greed of the Turkish officials, the Jewish community of Jerusalem had to borrow money from rich effendis at a high rate of interest. If the debts were not paid in time, the Arabs would attack the Jewish quarter.

The worst period was during the two-year reign of Ibn Faruch and his brother-in-law Osman (1625-27), who imprisoned prominent Jews without any excuse in order to extort money from them. One of these prisoners was the former chief rabbi of Prague, Isaiah Horovitz, who had migrated to Palestine in 1621. The Jews obtained their freedom on the payment of a high ransom, but no man felt safe in the city, and most of the Jews fled to Tiberias or Safed. The Ashkenazic community, which had flourished for a time side by side with the Sephardic community, completely disappeared with Isaiah Horovitz.

Safed enjoyed a period of peace and well-being under the Druse prince Fahr ed-Din, ruler of the southern Lebanon and Upper Galilee (1584-1635, with interruptions). When Fahr ed-Din was defeated by the Turkish pashas, this peace changed to insecurity and disorder. Despite these tragic occurrences and the impossibility of finding a means of livelihood or even living quietly on support from the outside, Palestine still attracted Jews from the Diaspora. After the fearful massacres of the Cossack revolt in the Ukraine under Chmielnicki (1648-49) many families came to Palestine. The Ashkenazim always showed less skill in adapting themselves to conditions in Palestine than did the Sephardim. The Ashkenazic rabbis had no share in the Halukkah money which the Sephardim received from the Ashkenazim in foreign lands.

Sabbatai Zevi, despite his active Messianic pretensions, at first found but little support in Palestine. It was only after he had gained general recognition in Egypt, and returned to Jerusalem supplied with ample means, that all hearts turned toward him (1665). Messianic dreaming had its tragic afterpiece in the migration of Judah Hasid of Siedlce at the head of a few hundred persons (at the end of 1700). Many were overcome by the hardships of the trip, while others fell victims to hunger and pestilence in Jerusalem; Judah Hasid himself was one of the first to die. In the few days of his life in Jerusalem he purchased a group of houses for his community, and this neighborhood still bears his name. Only a few of the immigrating visionaries remained in Palestine; most of them emigrated or perished.

The next important immigration was that of the Hasidim from Poland, Russia and Galicia in the 1750's; these settled mainly in Safed and Tiberias. In Omar ed-Din (1740-75) Galilee again had a native prince who was capable. He rebuilt Tiberias and invited Jews to settle there; Acco, his residence, also flourished. In the war between Russia and Turkey, Russian warships aided him against the Turkish pashas. After the conclusion of peace, however, the Russians left him in the lurch; he was defeated in unequal encounters and was finally murdered by a traitor. Ahmed el Jezzar, an adventurer from Bosnia, succeeded him, but kept on good terms with the Porte by paying the taxes. He ruled with much cruelty, but preserved order and security. During his rule occurred the immigration of 300 Russian Hasidim under the leadership of Menahem Mendel of Vitebsk, Abraham ben Alexander Kalisker and Israel Polotzker; they settled in Safed, and later on at Tiberias and Pekiin. During the same period many Jews from Tunis and the Atlas Mountains migrated to Palestine.

The long period of peace in the Levant was destroyed by the appearance of Napoleon. In his expedition from Egypt through the coastal plain as far as Acco (1799) he captured Jaffa and summoned Jews and Christians to throw off the Turkish yoke. The Jews demonstrated their fidelity to the sultan by taking an active part in the work of fortifying the city; Acco resisted the siege successfully and Palestine remained Turkish. During the Napoleonic Wars the Jews of Palestine suffered because of the interruption of their support from the Jews of Poland and Russia. The immigration of the Hasidim to Palestine encouraged their opponents, the Mithnaggedim (called Perushim in Palestine), to follow their example. A community of Perushim was formed in Safed in 1810, headed by Israel Shklover, a disciple of Elijah Vilna. Despite their poverty and sufferings, the number of Jews in Safed grew; a printing-shop was established there in 1831.

In Acco the rule was in the hands of almost independent pashas. Hayim Farhi, member of an influential Damascene family, was finance minister and state secretary there. The cruel Jezzar had him mutilated, but retained him in office. The pasha Abdallah was the pupil of Farhi and owed his elevation to him; however, he proved to be ungrateful, causing Farhi to be murdered and confiscating his property (1820). The brothers of the murdered man took revenge by succeeding in having Abdallah placed under the ban at Constantinople; they besieged Acco with the aid of other Syrian pashas (1821-22), but without success. Abdallah bribed the pashas to withdraw and took revenge on the Jews of Acco, Safed and Tiberias by the imposition of new burdens upon them. In 1832 Abdallah was expelled by Mehmet Ali, the pasha of Egypt, who also defeated the Turks.

The Egyptians ruled over Palestine for eight years. They sought to effect reforms of European pattern, and above all to disarm the population, but met with a compact resistance on the part of the Arabs. The burden of taxation and the compulsory levy was as severe under the Egyptians as under the Turks. There was an uprising as early as 1833; Jerusalem was captured by the insurgents and Safed was in their hands for a long time. The Jews were mercilessly plundered, and many were even deprived of their undergarments. On this occasion the Druses in the Lebanon ranged themselves on the side of Ibrahim Pasha (son of Mehmet Pasha) and suppressed the revolt in Galilee.

In the winter of 1837 Safed was destroyed by an earthquake and almost 2,000 Jews lost their lives. Of those who remained, the Perushim left Safed and settled in Jerusalem, where the Ashkenazic community began steadily to increase. The Habad Hasidim, by the order of their rabbi, went to Hebron. The earthquake was less severe in Tiberias, but there were many victims; Jerusalem was spared. In 1838 the Druses revolted against Ibrahim Pasha, and others joined them; Safed was again plundered. The disorders in Syria led to the intervention of the European Powers in the conflict between Sultan Abdul Medjid and the pasha of Egypt. England, Russia and Austria favored the former, France the latter. Projects were advanced at that time to restore Palestine to the Jews in order to create a buffer state between Turkey and its insubordinate Egyptian pasha. However, in 1840 Turkey again received all of Syria and Palestine through the influence of the European Powers, after it had promised to effect reforms on the European pattern and to grant equality to all its subjects. With 1840 begins the period in which European influence becomes important in Palestine.

b. From 1840 to 1919. Once the intervention

of the European Powers had begun, a great rivalry commenced for influence in Palestine. An unarmed crusade of the clergy of all the Christian nations poured into the country and covered it with a network of churches, convents, schools, hospitals, hospices, asylums and other missionary institutions. Besides the Europeans, whose political interests were only too plainly evident, American Protestants came, and made their headquarters at Beyrouth. In 1841 England and Prussia jointly founded an evangelical episcopate at Jerusalem; from the beginning it represented almost exclusively British interests, and in 1882 the Prussian government withdrew. France appointed a consul at Jerusalem and effectively took over the protection of the Roman Catholic Church in Palestine. The renewal of the Latin patriarchate in 1847 was due to France. The Greek Catholic Church, aided by Russia, became very active, at times even aggressive. The dispute about the holy places in Palestine gave Russia a pretext for making humiliating demands on Turkey, which led to the Crimean War (1853-55).

At the end of this war Russia resumed its activities in Palestine, erecting churches, hospices and missions similar to those of France and England. In the last decades before the first World War from 10,000 to 20,000 Russian pilgrims visited Palestine every year. Austria and Prussia established consulates in Jerusalem in the middle of the 19th cent. The Württemberg Templars settled in Palestine in 1868. Despite all the unfavorable features of the climate and the surroundings they succeeded in maintaining themselves in the country. After the visit of Emperor William II in 1898 the Germans began active building in Palestine (the Empress Auguste Victoria hospice on the Mount of Olives, the Marienkirche on Mount Zion, and the Paulus hospice at the Damascus Gate).

The creation of these European consulates proved advantageous to the Jews, who could place themselves under their protection, and the consulates welcomed the Jews in order to increase their own influence. Thus the Jews, formerly outlaws, acquired a special protection. This and the greater ease of travel caused a larger Jewish migration to Palestine. Most of the Jewish immigrants settled in Jerusalem and Safed, a smaller number in Tiberias and Hebron, since their settlement on the open country, away from the influence of the consulates, was exposed to danger. As a result of this, indescribable misery ruled in the holy places. The development of the Halukkah and the activities of Moses Montefiore and other philanthropists could only partly moderate the need.

Plans for agricultural settlement first appeared among the Jews of Palestine themselves. Montefiore brought such a plan to Europe and warmly advocated it all his life, but without success. It was not until the pogroms in Russia (1881-82) and under the influence of nationalism that a great movement arose for resettling Palestine with Jewish agriculturists. The colonization begun in 1882 would probably have failed without the assistance of Baron Edmond de Rothschild of Paris. However, more of the Jewish immigrants settled in the cities, and side by side with the old Yishub ("settlement"), dependent on the Halukkah, there arose a new Yishub which depended on productive work.

The desire to return to Palestine was remarkably strong among the Jews of Yemen, Persia, Caucasia, Turania and northern Africa. The number of Jews rose from 12,000 in 1850 to 35,000 in 1882 and 85,000 in 1914. Palestine became again a Jewish spiritual center, with its greatest accomplishment the rebirth of the Hebrew language. The presence of Jews from so many countries made any other language an impossibility. In 1913, when the Haifa Technikum wanted to give German the preference, a strike of pupils and teachers and a violent conflict resulted, which did not cease until the outbreak of the first World War.

The War involved Palestine in great suffering. Unable to take care of itself, it had to support a great army of occupation; in addition, there was a plague of locusts in 1915. Hunger and epidemics decimated the population, especially the Jews in the cities. At the outbreak of the War the Jews who were citizens of the Entente Powers were compelled to leave the country or become Turkish subjects; most of them preferred the former alternative. The Jews were exposed to the arbitrary acts of the Turkish authorities. Jemal Pasha, commander of the Turkish forces, cruelly persecuted the Jewish and Arab nationalists. Up to 1917 the fighting was chiefly at the Egyptian frontier, and Palestine was merely a military arsenal.

The great British offensive began in October, 1917, and shortly afterwards (November 2nd) the Balfour Declaration was issued. In December the bravely defended Gaza line was broken, and the Turks retreated, taking with them many prominent Jews. On December 8th (Hanukah) Allenby entered Jerusalem, and was received with joy by the Jewish population. Jewish youths hastened to enroll in the Jewish Legion, although the British army command had shown little sympathy for the Jewish cause. Palestine remained divided, with the British controlling the south and the Turks the north, until September, 1918, when a new offensive, centering in the valley of Jezreel, threw back the Turkish armies and drove them out of Palestine and Syria. Turkey laid down her arms at the end of October, and the conquest was ratified in the following year by the complete cession of Palestine, which then became an English mandate of the League of Nations.

(This first section of the article has been compiled on the basis of contributions by the following authors: Abraham Jakob Brawer, Simon Cohen, Samuel Klein, Hans Lichtenstein, Aron Sandler and Robert Weltsch.)

IV. The Period between the Two World Wars (1919 to 1942). 1. The British Administration. The period immediately following the first World War found the entire Near and Middle East in a complex political situation. The area taken from Turkey was under the military control of Allied armies, and conflicts in claims were already arising between the various powers, due to agreements entered into hastily and prematurely during the War. Palestine proper, on both sides of the Jordan, was under British military government, while Syria, to the north, was in the hands of French troops. Disagreement between England and France over the exact establishment of the boundary between Palestine and Syria was not slow in arising, and Arabs and Bedouins participated freely in the boundary dispute.

In April, 1920, the Principal Allied Powers, meeting at San Remo, confirmed the plan to establish a British Mandate over Palestine. The terms of the Mandate were approved by the Council of the League of Nations in 1922, and a year later the Mandate was put into effect. In 1924 the United States became a party to the agreement through the joint American-British Convention, which incorporates the terms of the Mandate, and provides that no changes may be made in the document in derogation of American rights or interests, without the consent of the United States. Earlier, the United States government had expressed its approval "of the establishment in Palestine of a national home for the Jewish people," through a Joint Congressional Resolution signed by President Warren G. Harding (September 21, 1922).

a. Interpretations of the Mandate. From the beginning questions were raised as to interpretation of the terms of the Mandate. Following Arab riots in 1920 and 1921, the Churchill White Paper was issued by the British government in July, 1922, setting forth official policy in a manner designed to limit the interpretations which had previously been placed on the Balfour Declaration. It set up the principle of economic absorptive capacity for the regulation of immigration, whereby quotas were to be established on the basis of the ability of Palestine's economy to absorb additional population. It declared that what had been promised under the terms of the Balfour Declaration was the "further development of the existing Jewish community (in Palestine) with the assistance of Jews in other parts of the world." It reaffirmed the Balfour Declaration, declared that Cis-Jordan had not been promised to the Arabs, assured the Jews of their right to enter Palestine, and asserted that the Jewish people were in Palestine "as of right and not on sufferance." Shortly thereafter Transjordan was freed from application of the Jewish national home clauses of the Palestine Mandate, despite the objections of many Zionists.

Following the 1929 riots the Shaw Commission appointed to inquire into the immediate causes of the riots conducted an investigation and went further in its recommendations, advocating curtailment of immigration and regulation of land purchase by Jews. The strained relations which by now existed between the Jews and the British government were not eased by the ensuing report, in August, 1930, by Sir John Hope Simpson, who had been named by the British government to investigate land and immigration conditions. He found that the capacity of the land was strictly limited, and urged additional restrictions on immigration. Reports of later commissions, however, were at variance with the Hope Simpson prognosis. Simultaneously came the Passfield White Paper, which sought, in effect, to repudiate the provisions in the Balfour Declaration and in the Mandate guaranteeing the establishment of a Jewish National Home. The reaction to these statements was so overwhelming, however, that in 1931 Ramsay MacDonald, prime minister, addressed to Chaim Weizmann a public letter which sought to modify some of the extreme statements of the previous documents and to mollify the critics of the government. The letter recognized that the Mandate involved an obligation to the whole Jewish people, and not merely to the resident in Palestine.

b. Partition Proposal. The prolonged series of Arab disturbances which began in 1936 provoked a new flurry of commissions and statements, however. Late in 1936 the British government appointed a Royal Commission, headed by Lord Peel, to investigate causes of the unrest. The Peel Commission went to Palestine, and after many months of hearings issued its report in July, 1937. The Commission found that the Arabs had gained materially and substantially from the presence of the Jews in the country, and further declared that "unquestionably . . . the primary purpose of the Mandate, as expressed in its preamble and its articles, is to promote the establishment of the Jewish National Home." However, because of the lack of cooperation from the Arabs, the Commission came to the conclusion that the Mandate was unworkable and recommended alternatively a complicated Partition Plan, which envisioned the division of Palestine into an Arab State, comprising about two-thirds of the area of the land, a small Jewish State, and neutral corridors to remain under British rule. It further suggested the substitution of political rather than economic factors in determining the absorptive capacity of the country.

In November, 1938, the Woodhead Commission, which had been appointed as a technical body to draw up specific boundary lines, further complicated matters by reporting on three alternative partition plans, though advising that partition in any form was impractical. Early in 1939 the British summoned Arab and Jewish leaders to a conference in London, convened for the purpose of ironing out the political difficulties in Palestine. No solution or compromise was reached. In 1939 the MacDonald White Paper was issued, providing for the limitation of immigration on purely political grounds. It called for the admission of 10,000 Jews a year for the ensuing five years, and permitted a "bonus" immigration of 25,000 additional, within the discretion of the high commissioner, because of the serious plight of Jewish refugees from Europe. The total of 75,000 with complete cessation of Jewish immigration thereafter was calculated to raise the Jewish population to about one-third of the total, at which figure, the White Paper stated, it was advisable to hold the Jewish population. The White Paper forbade further purchase of land or settlement by Jews in much of the country, and provided for establishment of an independent government by the majority at the end of the ten-year period.

The vigorous opposition which this White Paper stimulated was not halted even by the outbreak of the second World War in September, 1939. Inasmuch as the plan envisaged constituted a decided change in the terms of the Mandate, the approval of the Mandates Commission of the League was sought. The Commission, however, came to the decision that curtailment of Jewish immigration and land purchase was not in accordance with the Mandate as it had always been interpreted by the League and by the British government itself. In August, 1942, the MacDonald White Paper was still in effect, and immigration to Palestine was strictly limited in accordance with its provisions.

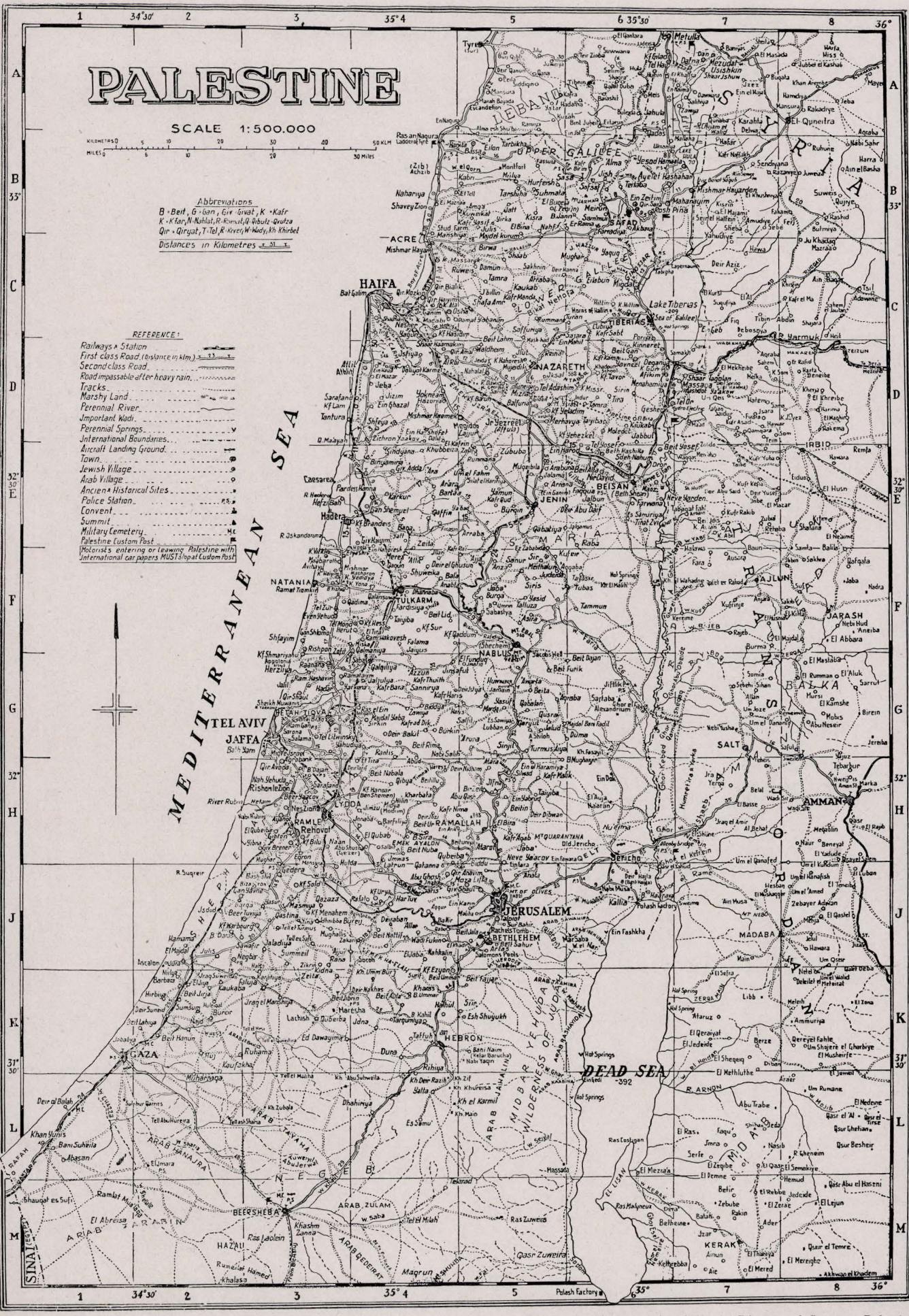
During the period in which the Balfour Declaration and the Mandate were undergoing a process of reinterpretation, plans other than those enumerated were, from time to time, suggested for the political administration of the country. Among these were proposals to establish a Jewish state on both sides of the Jordan, to set up a Jewish commonwealth with Jewish self-responsibility for immigration, and the like, to constitute Palestine a crown colony of the British Empire, to establish it as a dominion, to promote a federal union with adjacent Transjordan, and, more latterly, to include it as a member of a Pan-Semitic Middle East federation of states, in which Palestine would be either a Jewish or a binational member.

Great Britain never sought to disguise or hide its interest in Palestine as an area of strategic importance to the empire. The country proved a valuable base of military operations in the protection of the Suez Canal to the south, and the port of Haifa, terminus of the Mosul oil pipe line, was one of the principal British ports in the eastern Mediterranean, second only to Alexandria.

See also: BALFOUR DECLARATION; PALESTINE MANDATE; TRANSJORDAN.

2. Government. a. Administration. The military occupation of the country came to an end with the appointment of Sir Herbert Samuel as first high commissioner. He assumed his post on July 1, 1920. Three years later the final ratification of the Mandate provided the terms of administration, although Great Britain had already proceeded to set up the civil government. Successive high commissioners have been: Lord Plumer, appointed in 1925; Sir John Chancellor, appointed in 1928; Sir Arthur Wauchope, appointed in 1931; Sir Harold MacMichael, appointed in 1937.

Head of the Palestine administration was the high commissioner, appointed by the crown, and under the immediate direction of the British Colonial Office. The commissioner was assisted by an advisory council of government officials and an executive council. He was the supreme head of the country, and had complete legislative and executive power, subject only to control from London. For administrative purposes the country was divided into six government


PALESTINE
SCALE 1:500.000
KILOMETERS 0 5 10 20 30 40 50 KLM
MILES 0 5 10 20 30 Miles
Abbreviations
B = Beit, G = Gan, Giv = Givat, K = Kafr
K = Kfar, N = Nahlat, R = Ramat, Q = Kibutz - Qvutza
Qir = Qiryat, T = Tel, R = River, W = Wady, Kh = Khirbet
Distances in Kilometres
REFERENCE:
Railways * Station
First class Road (Distance in Km.)
Second class Road
Road impassable after heavy rain
Tracks
Marshy Land
Perennial River
Important Wadi
Perennial Springs
International Boundaries
Aircraft Landing Ground
Town
Jewish Village
Arab Village
Ancient & Historical Sites
Police Station
Convent
Summit
Military Cemetery
Palestine Custom Post
Motorists entering or leaving Palestine with International car papers MUST stop at Custom Post
MEDITERRANEAN SEA
DEAD SEA
-392
ACRE
HAIFA
NAZARETH
TIBERIAS
Lake Tiberias
Sea of Galilee
BEISAN
JENIN
HADERA
NATANIA
TULKARM
NABLUS
TEL AVIV
JAFFA
PETAH TIQVA
RAMLE
LYDDA
Rehovot
RAMALLAH
JERUSALEM
BETHLEHEM
HEBRON
GAZA
BEERSHEBA
SALT
AMMAN
JERICHO
MADABA
KERAK
JARASH
IRBID
SYRIA
LEBANON
JORDAN
SINAI
Approved (1941) by the Director of Surveys, Palestine

districts, Jerusalem, Haifa, Samaria, Galilee-Acre, Lydda (including Tel-Aviv and Jaffa), and Gaza-Beer-sheba, each with an appointed district commissioner, assisted by a number of appointed assistants. The British Government was expected to report annually to the Mandates Commission of the League of Nations. Under Article IV of the Mandate the Jewish Agency was "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. . . ."

Under the Palestine Naturalization Ordinance of 1925, about 650,000 inhabitants were automatically granted Palestinian citizenship, thus clarifying a tangled post-War situation. New immigrants were privileged to become citizens after two years of residence, and upon declaration of their intentions to reside in the country permanently.

b. Jewish Self Government. Every Jew in Palestine automatically became a member of the organized Jewish community, Kneseth Israel, unless he made a declaration expressing his desire to remain apart. Members of the Agudath Israel, the extreme Orthodox element, constituting an insignificant percentage of the population, were the only ones who took advantage of this clause in the law. Internal Jewish self-government was provided for in a government ordinance published in 1928 and recognizing the establishment of the Asefath Hanibharim (Jewish Elective Assembly), the supreme governing body of the Jewish community. Membership of the Assembly was first chosen by popular elections in 1931. The Vaad Leumi (Jewish National Council), a small executive body functioning within the Assembly, centralized the administrative function. The extent of its duties may be gauged from its various departments, which included social welfare, education, culture, religious affairs, health, organization, and enlistment and war effort. The Vaad Leumi had legal authority to tax all members of the community for education, social welfare and maintenance of the rabbinical courts. The tax could be enforced in the civil courts against all who accepted membership in the community. The budget of the Vaad Leumi had to be approved by the high commissioner. During the emergency created by Arab disturbances in the years following 1936, and later, during the War, the Vaad Leumi established special funds for purposes beyond its usual scope, and called for voluntary taxation. Among these funds were the Kofer Hayishub, for community defense against marauders, and the Mas Herum, for social welfare and other problems arising out of the War. The income of the Vaad Leumi from communal taxation in 1939 amounted to 300,000 pounds, and the Mas Herum yielded 120,000 pounds in the first two years of the War. The Vaad supervised the activity of the Kehilloth, the local Jewish community organizations, and conducted and supervised the Jewish educational system. The various municipalities and local city and town councils enjoyed additional independent powers of a political and secular nature, although in each instance their budgets were subject to the approval of the high commissioner. Local municipal councils in Jewish towns also constituted the Kehillah, the Jewish community, and were affiliated with the Kneseth Israel.

c. Government Income. The government income figures for the years 1938 to 1942 are revealed in the following table, which also indicates the proportion of the income raised in the country (all figures are in thousands of pounds):

Year	Local Income	British Subsidy	Total
1938-39	4,235	1,702	5,937
1939-40	4,735	2,133	6,868
1940-41	5,178	3,264	8,442
1941-42	6,282	2,183	8,465

The extent of Jewish participation in public and national economy may be seen from the fact that in the fiscal year 1941 to 1942 Palestine Jews contributed 4,250,000 pounds to the local government income and contributed an additional 1,500,000 pounds to the Vaad Leumi, Tel-Aviv municipality, the emergency funds, and the various Jewish community councils and local councils of Jewish villages. In the five major towns of mixed Arab and Jewish population the Jews shared in the public administration of Palestine.

Among the leaders of the Palestine Jewish community have been Menachem Mendel Ussishkin, until his death in 1941 president of the Jewish National Fund; Meier Dizengoff, mayor of Tel-Aviv (1921-25 and 1935-36); Israel Rokach, mayor of Tel-Aviv (1936-); David Ben Gurion, chairman, Eliezer Kaplan, treasurer, and Moshe Shertok, political head, of the Jewish Agency; Isaac Ben Zvi, president of the Vaad Leumi; Daniel Auster, deputy mayor of Jerusalem; Henrietta Szold, founder of Hadassah; and Pinchas Rutenberg, industrialist and founder of the Palestine Electric Corporation.

See also Jewish Agency for Palestine.

3. Population and Immigration. At the close of the first World War there were 55,000 Jews in Palestine. Increased immigration sent this figure upward steadily, so that in 1922 there were 84,000 Jews; in 1931, 175,000; in 1936, 410,000; and in 1942 the number was estimated to be in the vicinity of 550,000. The Jewish percentage of the total population increased during this period from 9 per cent to approximately 35 per cent.

The Arab population likewise increased, the natural increase being largely augmented by immigration from neighboring countries. In 1919 there were 457,000 Moslems; in 1922, 591,000; in 1931, 760,000; in 1936, 790,000; in 1940, 941,000. There were also about 100,000 Christians in the country, almost half of whom were members of the Greek Orthodox Church. Other Christian groups included the United Eastern Churches, among whom were Syrian and Armenian Catholics, Chaldeans, Melkites and Maronites; and the Anglican, Gregorian and Lutheran Churches. Numerous Roman Catholic orders also maintained themselves there.

The major municipalities were Tel-Aviv, with a population of 160,000 Jews; Jerusalem, with a population of 133,850, of whom the Jews constituted 66 per cent; Haifa, with 110,000, of whom 60,000 were Jews; Jaffa, with 70,000, mostly Arabs; Tiberias, with 7,000 Jews; Petach Tikvah, with 18,000; Rehovoth, with 8,000; Rishon Le Zion, with 6,000; Hedera, with 6,277; Nathanyah, with 6,200, Ramath Gan, with 5,200; Herzlia, with 5,300, the latter seven all-Jewish communities; other Arab communities listed below.

a. Population Growth. The statistics on Jewish immigration to Palestine show that the period between 1920 and 1926, known as the time of the Third and Fourth Aliyoth (immigrations), saw as many as 33,801 Jews entering in one year (1925). The next great wave of immigration came during the Fifth Aliyah (1930-36), reaching its height with the entry of 61,854 Jews in 1935. The successive British restrictions against immigration thereafter diminished the number of annual entries. In 1940 but 4,547 were legally recorded as entering the country, while 3,448 non-certificated Jewish refugees came in; in 1941 the figure for certificated immigrants was 4,113, with an additional 1,187 refugees without certificates. A special program providing for the immigration of children from Europe, known as Youth Aliyah, was carried on. In America it was sponsored by Hadassah, the Women's Zionist Organization.

In the period between 1935 and 1939 a total of 204,077 Jews entered the country. The countries of origin of those entering Palestine were as follows: between 1919 and 1940, 44 per cent of the Jewish immigrants came from Poland, 13 per cent from Germany, 10 per cent from Russia, 5 per cent from Roumania, 3 per cent from Lithuania and Yemen, and 2 per cent each from Greece, the United States, Austria and Czechoslovakia.

b. Immigration Restrictions. Adopting the policy of economic absorptive capacity set during the administration of Herbert Samuel, the authorities issued a limited number of immigration certificates annually. These were granted to the Jewish Agency for distribution to immigrants in the labor class. Most of those entering the country on labor certificates had previously undergone a process of preparatory training (Hachsharah) in the Diaspora, fitting them for agriculture or such other pursuits as they would be called upon to follow. During the early period there was no restriction on the entry of "capitalist" immigrants possessing capital of $5,000 or more. The limitation of immigration to Palestine, however, at a time when an increasing number of European refugees were compelled to seek homes, led to numerous attempts to enter the country without official certificates, particularly from 1937 on. From time to time numbers of uncertificated immigrants were apprehended by the British authorities and interned in Palestine, or, on one occasion, turned back to sea.

In 1940 the refugee ship *Patria,* loaded with 1,771 persons, exploded in Haifa harbor, as the unfortunate passengers were about to be deported to a British colony for the duration of the War. Several hundred men, women and children were drowned, and the remainder were interned for more than a year. At about the same time another vessel, the *Atlantic,* brought some 1,800 refugees to Palestine. They were interned for a short while and then removed to Mauritius. In March, 1940, another ship, the *Darien,* brought 800 refugees to Palestine, including the survivors of the *Salvador,* which had sunk in the Sea of Marmora, with a loss of over 200 lives. All were placed in internment camps. In 1942 the *Struma,* with 760 refugees aboard, foundered in the Black Sea, after being refused admission to Palestine. All but two were lost.

The futility of immigration restriction from an economic point of view was best pointed out by the Royal Commission, which declared in its report in 1937: "Far from reducing the economic absorptive capacity, immigration increased it. The more immigrants came in, the more work they created for local industries to meet their needs, especially in building; and more work meant more room for immigrants under the labor schedule. Unless, therefore, the Government adopted a more restrictive policy or unless there were some economic or financial setback, there seemed no reason why the rate of immigration should not go on climbing up and up."

4. The Arabs. a. Economic Status. For generations the native Palestinian Arabs lived under the semi-feudal economy in which a few wealthy families owned the land, and hence controlled the lives and destinies of a majority of the population. The estates of the effendis covered vast areas, as much as one-quarter of the area of the country, and one-third of its cultivable land. These enormous land holdings were gradually expanding as the effendis took over the small properties of the insolvent Arab peasants.

Jewish immigration and the large amounts of capital which entered the country simultaneously stimulated improvement in local economic conditions. Selling portions of their land holdings to the Jews, the effendis utilized their newly found wealth in the new economy which was developing, and began to emerge as a modern capitalist class. The fellaheen, the Arab peasants, sought to benefit from the generally improved conditions in the land, and learning from their Jewish neighbors, introduced better methods of intensive cultivation. The rapprochement between Jews and Arabs on the land was paralleled by closer relationship between the people in the towns, as Arab clerks and workers in several fields joined with the Jews in their joint interest in labor conditions. The result generally was to upset the feudal system, promote Arab desire for a higher standard of living and generate a community of interests between Jews and Arabs. It was due only to the machinations of certain Arab leaders, under the influence of Nazi-Fascist activity, that this trend was interrupted.

b. Living Conditions. One-quarter of the Arabs lived in the cities. Their principal centers were the old city of Jerusalem, Jaffa, Haifa, Nablus, Nazareth, Gaza, Tulkarem, Ramleh, Jenin, Acre, Hebron and Beersheba. The majority were farm peasants, living in almost 1,000 villages, and in abject poverty. Following the increase of Jewish population, however, there followed a steady amelioration of Arab conditions. There was a sharp reduction in the death rate, an increase in the birth rate, and a general improvement in health and living conditions. The Arabs published several newspapers, best known of which was *Falastin.*

In addition to the native Arab population, there were about 60,000 Bedouins, largely nomadic in Palestine.

Following the report of the Shaw Commission (1930), a Resettlement Department was established to provide for cultivators who had been displaced as a result of land purchase. This department was set up principally because it was claimed that Jewish immigration and land purchase were creating a "landless" Arab class. Retroactive claims were permitted as far back as 1920, yet the annual report of the government to the League of Nations in 1935 revealed that only 644 claims had been admitted, of which only 347 actually sought government assistance. Between 1919 and 1938 the Arab population increased by some 400,000 while the Arab population of neighboring states remained static. Various statistics indicating the phenomenal growth in Arab population of Palestine, their increased prosperity, the larger areas they were cultivating, the increase in wages, the improvement in health conditions, all evidenced the material improvements which the Arabs had received as a result of the Jewish settlement in the country; practically the whole of the Arab population increase was in the vicinity of Jewish development. The Jewish population met most of its own budgetary requirements for education, hospitals and other public and quasi-public institutions out of funds provided by Jews; accordingly, the greater part of the government's budget for these items was spent for benefits conferred directly on the Arabs, although the Jews contributed some 70 per cent of the government's income, 4,250,000 pounds for the fiscal year 1941 to 1942.

c. Arab Nationalism. Prior to the first World War there were no political groups or nationalist organizations among the Arabs, almost all of whom acquiesced in Turkish rule. In 1919 the first Conference of Christian Moslem Societies met in Jerusalem, constituting the first National Congress of Palestine Arabs. In the early stages of Arab nationalism, directly after the first World War, the disturbances were little more than mob riots, without defined philosophy or aim. The social interests of the wealthier classes later promoted the development of Palestine Arab nationalism, aided by Arab nationalist forces in surrounding countries, who hoped for the establishment of a pan-Arab federation throughout the Near East. There was never labor or mass Arab participation in this movement in Palestine, however, indicating that it was artificially created and stimulated by special interests.

d. Arab Parties. The leading Arab parties were the Na-

tional group, under the leadership of the Mufti of Jerusalem, Haj Amin al-Husseini; the more moderate National Defense party, led by the Nashashibi family; the Reform Party, under the leadership of Hussein Khaldi, who at one time joined political hands with the Mufti; and the Istiklal, extremist pan-Arab group, which advocated complete opposition to the British and the Jews.

Chief fomenter of Arab unrest was Haj Amin al-Husseini, who was appointed by Sir Herbert Samuel as Mufti, religious head of the Arabs of Jerusalem, in 1921. Within a few months he was also named president of the Supreme Moslem Council, which gave him leadership of both principal Arab religious and secular bodies, and control of the Waqf, the Moslem religious funds. He held these posts until 1937, utilizing his influence to foster discontent and unrest, until he was deposed from the presidency of the Council by the British authorities. Testifying before the Peel Royal Commission in 1937, he stated that Arabs demanded immediate and complete cessation of all Jewish immigration and the immediate establishment of an independent Arab state in Palestine.

Leading opponent of the Mufti and the Husseini family was the Nashashibi family; its leader, Fakhri Bey Nashashibi, was assassinated in 1942 by a Mufti agent. Openly avowing loyalty to the Axis powers, the Mufti helped to create revolution in Iraq, and when this was put down by the British in 1941, he fled to Berlin, where he found welcome. Other Arab parties and families from time to time battled among themselves for leadership.

e. Unrest and Riots. The first Arab assaults occurred early in 1920. They were confined to Jerusalem, where six Jews were killed, and to the northern boundary adjacent to Syria, where Tel Hai was the object of attack. It was here that Joseph Trumpeldor fell. In May, 1921, more extensive rioting took place in Jaffa and several of the colonies.

Arising out of an immediate dispute regarding the Wailing Wall, major attacks began in Jerusalem and Hebron on August 23, 1929, and spread throughout the country, raging unchecked for several days. When the riots were finally brought under control, 132 Jews were dead. The final series of prolonged disturbances began on April 19, 1936, and continued intermittently for several years. Criticism of the British civil authorities was constant for their failure to halt the lawlessness. In October, 1937, several Arab leaders were arrested and exiled, although the Mufti fled the country and continued his anti-British agitation from Iraq, and then from Germany. Throughout the period of unrest the Jewish colonists defended themselves bravely and successfully against the marauders, but maintained a rigid policy of self-restraint and forbade acts of vengeance and reprisal.

f. Friendly Relations. The disappearance of the Mufti from the Palestine scene and the ultimate stern British repression of the agitators resulted in gradual cessation of disturbances. Italy's entry into the War in 1940, with the consequent closing of Italian institutions which had rendered aid to Arab nationalist leaders, likewise helped pacify the situation. During the second World War there were many instances of Arab-Jewish friendship and cooperation. A special program of Arab relations was pursued by the Histadruth, which published an Arabic weekly, *Haqiqat al-Amr,* to promote Jewish-Arab friendship.

Jewish leaders constantly stated that there was no desire to dominate the Arabs, and that full civil, legal and religious rights for Arabs would be preserved under a Jewish State. The urgency of the problem of Jewish-Arab friendship and the need for promoting friendly relationship with the Arab masses were perhaps not appreciated during the earlier years of Jewish colonization. Practically all Jewish parties in Palestine soon adopted a program designed to maintain harmonious relationships with the Arabs. The Brith Shalom, however, organized in 1927 to further better understanding with the Arabs, has been criticized on the ground that it is willing to compromise on Zionist principles and accept a Jewish minority status for the sake of such understanding.

Prior to the assumption of power by the Mufti and the stimulation of discontent, Arab leaders had not been hostile to Jewish development of Palestine. Emir Feisal, official spokesman of the Arab peoples at the Paris Peace Conference in 1919, had approved Zionist aspirations in a historic letter which he had addressed to Felix Frankfurter. "Our deputation here in Paris is fully acquainted with the proposals submitted yesterday by the Zionist Organization to the Peace Conference, and we regard them as moderate and proper," he wrote. "We will do our best, insofar as we are concerned, to help their attainment; we will offer the Jews a hearty welcome home." On numerous other occasions Arabs had manifested their goodwill and friendship for the Jews. The Hebrew University was attended by Arab students, and had an Oriental Institute devoted to Arabic scholarship and the teaching of Arabic.

See also: ARABS; HUSSEINI, HAJ AMIN AL-; WAILING WALL.

5. Agriculture and Colonies. The growth of modern Jewish colonization in Palestine is indicated in the following table (a dunam equals 1,000 square metres, or a little less than one-fourth of an acre):

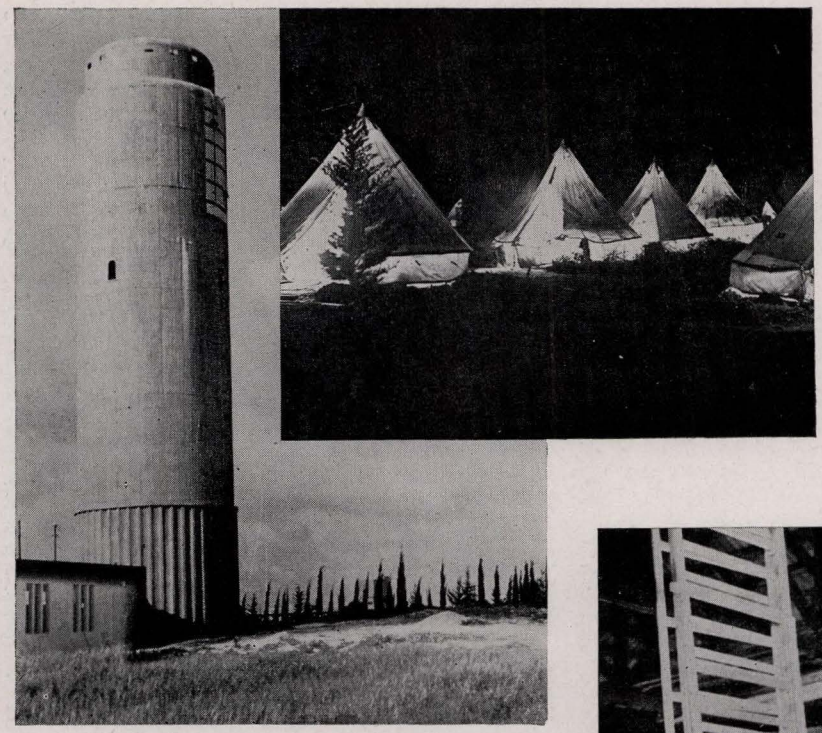
Year	*Number of Settlements*	*Land in Dunams*	*Population Engaged in Agriculture*	*General Jewish Population in Agricultural Settlements*
1882	6	25,000	400	480
1907	30	320,000	5,000	7,500
1919	45	727,000	7,500	11,900
1931	124	1,058,000	24,723	41,350
1941	263	1,607,000	72,500	145,500

This development was due to the transformation of desert wastes and the vocational restratification of Jews as farmers.

Most of the collective agricultural colonies were organized in three over-all bodies: Hakibbutz Hameuhad, composed of the Labor Party settlements; Kibbutz Artzi, composed of Hashomer Hatzair settlements; and Heber Hakvutzoth. Of the total of 263 settlements in 1941, cooperative and collective settlements accounted for 141; fifty-nine were small-holders' villages, and sixty-three private colonies, mostly interested in citrus.

An outstanding agricultural achievement was the reclamation of the Emek Jezreel (Valley of Jezreel) running from Emek Zebulun, near Haifa, southeasterly across the country. In 1920 it was a deserted and desolate waste, for the most part unfit for human habitation. Through the heroic and self-sacrificing efforts of the Halutzim (pioneers) the area was developed so that it became the garden spot of Palestine. In 1942 there were thirty-six Jewish villages in the Emek, which provided 42 per cent of the Jewish production of cereal crops, 23 per cent of the Jewish egg production, 29 per cent of the milk and 22 per cent of the vegetables, as well as fodder crops and deciduous fruits. The story of the Emek Jezreel is typical of the agricultural development of other sections of the country, Sharon, Judea, Emek Hefer and Emek Zebulun.

Equally important was the effect upon the Jews themselves. Men and women from the cities of the Diaspora, many of them college graduates and professionally trained, undertook the practical agricultural work of Palestine, motivated by an unusual fervor and zeal. Many of them went through a process of Hachsharah (preparation) in the Diaspora to school them for their tasks on the soil, and to steel them for the rigors of a new way of life. The conviction that the restoration of a normal Jewish life required

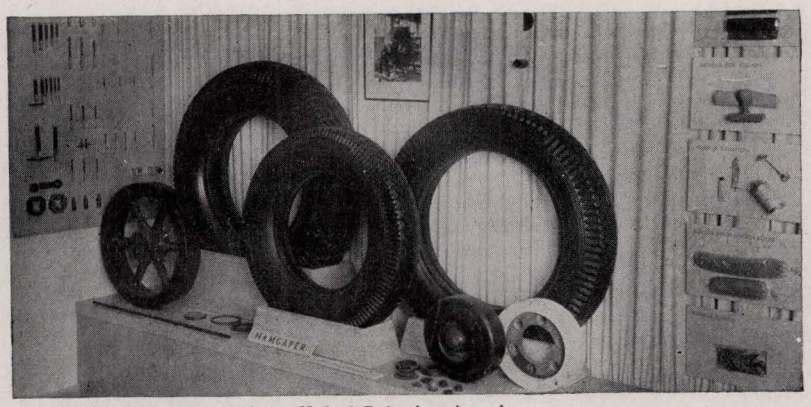


(Left) Water tower in a Keren Hayesod settlement and (inset) night view of a workers' camp; (below) woman apprentice in a carpentry shop in Palestine





(Above) Striped Jersey cloth produced in Palestine with funds for machinery loaned by the Jewish Agency; (right) products of Palestine's industrialization included retread tires for American equipment on the Middle East front in 1942



Illustrations by courtesy of the United Palestine Appeal

the creation of a Jewish peasantry led these Halutzim to undertake selflessly the most hazardous tasks.

a. Scientific Improvement. Though the agricultural beginnings were primitive, in imitation of their Arab neighbors, the Jewish pioneers were not slow to introduce a scientific approach. Leaching of salty soil, adapting strains of crops and trees to native conditions, cross-fertilization for cultivation of hardy native stock, afforestation, all were made part of the agricultural development of the country. Modern agricultural equipment and the latest machinery were introduced. Technical problems were studied at the Agricultural Experiment Station maintained by the Jewish Agency at Rehoboth, as well as in the laboratories of the Hebrew University and the Sieff Research Institute, headed by Chaim Weizmann. Extensive use was also made of systems of irrigation. The lack of sufficient water supply was at first the principal deterrent to agriculture on a large scale. It was believed that only the Maritime Plain, along the seacoast, contained large underground water resources, but borings finally revealed large quantities of water in the western foothills as well as in the eastern part of the country, and elsewhere. Tapping these resources, the pioneers succeeded in promoting fertility in sections which had not seen green growth perhaps since Biblical days. Skillful soil conservation and terracing of the hills also drew the commendation of United States soil experts who visited the country.

b. The Citrus Crop. The major agricultural crop of the country was citrus fruits, oranges, grapefruits and lemons. In the 1913 to 1914 season 910,000 cases of citrus were exported; in 1931 to 1932, 2,470,000 cases; and in 1938 to 1939, prior to the outbreak of the War, more than 15,000,000 cases were exported, to a value of almost 4,500,000 pounds (about $18,000,000).

War conditions, however, the cessation of commercial shipping, and the disappearance of the European market placed the citrus growers in a precarious position, so that by 1940 they were accepting loans from the government to help keep their groves in condition until normal times returned. The full effect of the crisis in the citrus industry may be gauged from the fact that prior to the War the citrus industry accounted for one-third of the value of Palestine's exports. There followed intensive experimentation to utilize the orange crop for other purposes. Some success was met with to the extent that oranges were converted into necessary chemicals, fertilizer, vitamin tablets, marmalades, oils, pectine, alcohol and other products.

c. Food Production. Utilization of scientific methods increased the yield of wheat from 600 to 1,200 pounds per acre. Other important agricultural commodities were barley, bananas, lentils, durrah, tomatoes, sesame, watermelon, grapes and a wide variety of vegetables. Orchards of plums, peaches and apricots were planted. Figs and olives were cultivated mainly by the Arabs. Prior to 1930 the Arabs had more land under citrus cultivation than the Jews, but the large amounts of Jewish capital invested in this field soon brought Jewish citrus acreage above the Arab total. By 1942, however, because of the War, some 15 per cent of the citrus area in Jewish hands was destroyed.

The second World War spurred the cultivation of vegetables and the production of dairy and poultry products, both for the troops as well as for home consumption, and to replace the food stocks which previously had been imported. The year 1942 also saw the first commercial production of beet sugar for home use.

The food production program of the Yishub (the entire Jewish settlement in Palestine) steadily mounted. The vegetable output, which in 1939 amounted to 13,000 tons, had in 1941 attained a total of 30,000 tons, or more than double. Progress in poultry farming is indicated by the fact that in 1940 over 63,000,000 eggs were produced, 3,000,000 more than in the preceding year. In 1941 there were 12,000 dunams of Jewish-owned land under vegetable culture, as compared with 1,200 in 1936. There were more than half a million laying hens in Jewish villages. Milk production rose from 2,000,000 quarts in 1922 to over 41,000,000 quarts in 1941.

Between the two wars Jewish land holdings were also extensively increased, both by the Jewish National Fund and by the PICA (Palestine Jewish Colonization Association), founded by Baron Edmond de Rothschild, as well as by purchase by private individuals.

See also: AGRICULTURE; COLONIES, AGRICULTURAL; JEWISH NATIONAL FUND; PALESTINE FOUNDATION FUND.

6. Cooperatives. Hand in hand with the physical pioneering on the soil there proceeded a program of pioneering in human relationships and social forms which brought Palestine to the forefront in this field. The collective form of settlement, the Kvutza, and the cooperative settlement, the Moshav Ovdim, have been highly developed with a considerable degree of success.

The philosophy of Jewish agricultural settlement is based primarily on the writings of Aaron David Gordon, who expounded the doctrine of the dignity of labor, on the socialist writings of Ber Borochov and Nachman Syrkin, and on the early experimentation in new colonization forms by Franz Oppenheimer. Labor Zionist ideology calls for the establishment of a new form of life, free from the evils of exploitation and unlimited competition.

While the collective and cooperative settlements were the most widely publicized aspects of the new economic system, there was application of these principles to cooperatives in many other fields, with a marked degree of success. The oldest of the cooperatives is Vigneronne, founded in 1896, and engaged in marketing the wines produced by Jewish farmers. Pardess is the oldest and largest citrus-marketing cooperative. Among the cooperative institutions under the direction of the Histadruth Haobedim, the General Federation of Jewish Labor, in 1942 were Solel Boneh, the cooperative building and contracting society, actually the largest building contractor in the country; Shikkun, the cooperative housing authority, which built more than $7,000,000 worth of dwellings for workers; Nachshon, the cooperative engaged in the development of Jewish shipping; Tnuva, the agricultural and dairy marketing cooperative; Hamashbir, a consumers' cooperative; Kupath Holim, a cooperative medical system serving 200,000 persons; Yakhin, an agricultural contracting cooperative; eighty-seven credit cooperatives; and numerous water-supplying groups.

Cooperatives were also to be found in industry, in the field of transportation, and, in short, throughout the economy of the country, with a consequent stabilizing effect on prices and general economic conditions. The cooperatives were regulated by laws passed in 1920 and in 1933, requiring registration and limiting share dividends. There were about 1,000 registered cooperatives in Palestine in 1942, of which 85 per cent were Jewish. The majority of the Arab cooperatives were credit associations.

See also: COLONIES; HISTADRUTH HAOBEDIM.

7. Industry. The peacetime occupational distribution of the Jewish population of Palestine is indicated by the following table, according to estimates of 1939:

OCCUPATION	PERCENTAGE OF JEWS ENGAGED
Agriculture	18.5
Manufacture	18.0
Transport	4.5
Building Construction	7.0
Commerce	11.5
Clerical and Government Service	9.5
Liberal Professions	10.0
Finance	5.0
Domestic Service and the like	7.0
Miscellaneous	5.0
Unproductive and Unemployed	4.0
TOTAL	100.0

Industry first began to flourish about 1933, and received further impetus with the outbreak of the second World War in 1939, and with the consequent burden placed upon the Middle East for the production of materials needed by the large numbers of troops. In 1921 there were but 1,850 industrial establishments in the country, employing a personnel of only 4,750. In 1930 the number had grown only to 2,475, with a personnel of 10,968. By 1933 there were 3,388 plants employing 19,595 persons, and in 1937 a total of 5,606 plants, employing 30,040. In 1941 the value of the output was in excess of $80,000,000, with an invested capital of close to $100,000,000.

Emphasis in Palestine had always been placed on agriculture, and it was no easy task, at first, to encourage the investment of large amounts of capital for the industrial expansion of a country which appeared to have no major industrial possibilities. The lack of vital raw materials appeared to be an insurmountable obstacle, and the insufficient tariff protection afforded local industry proved a further obstacle. The lack of credit, skilled workers and cheap power added to the difficulties. During the period under survey Palestine's unfavorable trade balance was in the ratio of approximately four to one, although it is true that a considerable part of the imports consisted of capital goods, machinery, equipment and the like. In 1935, for example, there were imports of about $90,000,000 as against exports of a little over $20,000,000. In 1936 the figures were $70,000,000 and $18,000,000, respectively. By 1939 the proportion of exports had increased considerably, but the War soon disrupted all foreign commerce.

a. Major Industries. The early industries developed from utilization of agricultural products, or were dependent upon the building boom in the country. Thus two of the best-known plants were the Shemen oil factory and the Nesher cement works. A necessity for industrial expansion of any kind, cheap power, was made available with the founding of the Palestine Electric Corporation, Ltd., which became the largest industrial firm in Palestine. Concessions for operating power plants along the Jordan were granted by the government to Pinchas Rutenberg in 1921, and two years later the company was chartered. It maintained several power stations and furnished electricity not only for industry but also for home consumption and for irrigation and other agricultural uses. In addition to its original hydro-electric development on the Jordan River, the company operated four Diesel-powered stations, two at Haifa and two at Tel-Aviv. In 1941 the company sold more than 100,000,000 kilowatt hours of electricity.

Second in industrial importance was the Palestine Potash Company, organized in 1930 to exploit the chemical resources of the Dead Sea. It has been estimated that this body of water, covering an area of about 400 square miles, contains two billion tons of potassium chloride (metric tons), twenty-two billion tons of magnesium chloride, 980 million tons of magnesium bromide, six billion tons of calcium chloride, and eleven billion tons of sodium chloride. Two large plants were erected on the shores of the Sea, and the industry has proved economically sound. The pioneering process was evolved and developed by M. Novomeysky, who was granted the concession at the Dead Sea and served as managing director of the company. In 1939 the company exported 63,520 tons of potash, an increase of 75 per cent over the exports of the previous year. Because of military requirements the production of potash increased in the following years; the exact export figures, however, remained a military secret. The diamond-cutting industry, transferred to Palestine by refugees from Holland and Belgium, employed about 3,000 workers, and in 1941 processed about $4,000,000 worth of diamonds for both jewelry and industrial purposes, mostly for export to the United States.

b. Maritime Industries. The construction of the port of Tel-Aviv following the Arab strike in Jaffa in 1936 turned the attention of the population seaward, and a Palestine Maritime League was founded, to train men for sea pursuits, and to encourage the establishment of a merchant marine managed and manned by Jews. At Haifa, as well as at Tel-Aviv, large numbers of Jewish dock workers were employed. Of the eleven ships in the Palestine Jewish merchant marine in 1942, nine were requisitioned for service with the British Navy to transport war supplies. Many of the ships, including the *Har Zion*, flagship of the fleet, were victims of enemy action, but some were replaced by confiscated Italian vessels. In 1938 the Haifa Nautical School was founded to create a body of trained seafaring men. Many of the graduates of the school were called into British naval duty during the War.

The need for making the country self-sustaining in food supplies during the War encouraged fishing not only in the Mediterranean but in artificial pools as well. Twelve colonies were, in 1942, engaged in carp-breeding. Additional assistance to settlements engaged in fish-breeding or lake-fishing was granted by Nachshon, the maritime enterprise. The Jewish Agency Maritime Department likewise aided in the development of this industry, so that in 1940 nearly fifty-six tons of fish were secured, as against thirty-six and a half tons in 1939.

The Jewish Agency established a Raw Materials Institute to explore the potential natural resources of the country. Many of the wild plants of Palestine are of industrial value in connection with the pharmaceutical industry, tanning, oils, perfumery and the like. The possibility of the mining of copper, which was one of Palestine's ancient industries, was under investigation in the Negeb in 1942. Gypsum, asphalt, sulphur and calum were also present in large quantities.

c. Transportation and Communication. Palestine had a direct railroad line running from Kantara in Egypt to Haifa. From the latter point the line ran eastward to Transjordan, and thence north to Damascus. It had connecting links at Lydda, west to Tel-Aviv and Jaffa, and east to Jerusalem. Under the pressure of war needs a 175-mile line was built to Tripoli in the north, thus for the first time connecting Palestine by rail with the standard gauge of Syrian and Turkish lines. In 1939 the railroads carried 746,621 passengers and transported 912,458 tons of freight. There were, in 1940, 234 bus routes in the country, with a total of 1,126 vehicles. The largest concerns were Hamaavir, operating in Tel-Aviv, and Egged, both cooperatives. A number of taxi services operated on interurban routes.

The major airport of the country was at Lydda. Prior to the War it was used by British, Dutch and Egyptian lines for commercial purposes. Under war conditions civil aviation in the country was reduced, and came largely under the control of the military. The Aviron Company, a Jewish concern, was founded in 1936 and maintained several local air routes. In connection with the company an Aeronautics Club was formed, and several gliding groups were organized.

The Palestine Broadcasting Service, operated by the government, was created in 1936. The time on the air was allocated for Hebrew, Arabic and English programs. Broadcasting was under the jurisdiction of the post office department, and all radio set holders were licensed. There were over 50,000 receiving sets in the country in 1942, and about 90 per cent of them were owned by Jews.

Between the time of its establishment in 1920, and 1942, the telephone service set up fifty-five exchanges and in the latter year listed some 20,000 subscribers.

d. Finance. Two large private bodies were engaged in assisting the development of industry in Palestine: the Palestine Corporation, Ltd., an English company,

and the Palestine Economic Corporation, of New York city. The funds made available from these and other private sources played a particularly important role in urban commercial and industrial development. The most important banks in the country previous to the War were the Anglo-Palestine Bank, Barclay's Bank, the Ottoman Bank, and the Banco di Roma. The former, a Jewish institution, held about half of all the country's deposits. The largest of the local banks was the Workers' Bank, established by the Histadruth in 1921. In June, 1942, Palestine banks and credit unions held in deposits the record sum of more than 20,000,000 pounds. Local insurance companies, Hassneh, Migdal and Judea, collected about three-quarters of a million dollars a year in premiums, although the bulk of the country's insurance business was placed abroad.

Organized stock exchange dealings first began in 1935, not at a formal exchange, but through the medium of a Securities Clearing House, established with the cooperation of local banks. It dealt mainly in local municipal, industrial and national securities.

Since November 1, 1927, Palestine has had its own currency, the Palestine pound, worth 1,000 mils, and equal to the British pound. Prior to 1927 the Egyptian pound was in use. The currency, like the postage, was inscribed in the three languages, English, Hebrew and Arabic. The Gregorian, Jewish and Mohammedan calendars were likewise all three officially recognized.

e. Law. The legal system of the country was subject to many complications, multiple jurisdictions and intricacies. The basis of the civil law was the Mejelle, the Ottoman Civil Code, which proved to a large degree inadequate for the needs of the growing country. Various orders in council were issued in an attempt to adjust the law of the country to the demands made upon it. A draft Penal Code, a draft dealing with mercantile and company law, and a draft of Civil Wrongs were all based on English law.

The magistrates' courts had jurisdiction over small civil cases and light penal cases. The courts of second instance were the district courts, which took jurisdiction over criminal cases in which the death penalty was not involved, and in larger civil cases. They also served as appeal courts from the magistrates' courts. The highest court was the supreme court of seven judges which heard appeals and took jurisdiction over disputes involving the constitution or the administration of the country. In certain civil cases there was an appeal from the supreme court to the Judicial Committee of the Privy Council in London. The presiding judge in each court was British, while the other judges were British, Arab or Jewish. The judges were appointed by the British colonial secretary on nomination and recommendation of the high commissioner or the attorney-general of the land.

In addition to the civil and criminal courts, the religious courts, Moslem, Christian and rabbinical, also had jurisdiction in matters of personal status and enjoyed legal validity. Marriages, for example, required religious validation, and Jewish Palestinians could be legally married or divorced only by the rabbinical courts. The Bedouins were permitted to maintain separate tribal courts of their own.

8. Cultural Life. a. Education. The school network of the Vaad Leumi consisted of 437 educational institutions with a total enrollment of 62,807 pupils in 1942. Other private schools and secondary schools accounted for another 25,000 pupils. About 75 per cent of the education costs were met by the Jews of Palestine, and the remainder came from government grant and from contributions from outside the country. The schools maintained directly by the government were largely attended by Arabs.

The outstanding educational institutions of the country were the Hebrew University on Mount Scopus and the Hebrew Institute of Technology in Haifa. There was a network of elementary schools, both public and private, and of secondary schools, general and specialized. The Herzliah Gymnasium of Tel-Aviv, the Kadoorie Agricultural School, the Beth Sefer Reali and the Mikveh Israel Agricultural School, which was founded in 1869, stand out because of their historic importance. There were numerous Orthodox Yeshivas, particularly in Jerusalem. A number of well-known rabbinic scholars from Poland took up their home in Palestine following the invasion of Poland by the Nazis in 1939, and in many instances brought with them both faculties and students from the famous Polish Yeshivas.

There were a number of libraries in the country, the largest being the Hebrew University Library, with more than 400,000 volumes, the Central Library of the Cultural Department of the Jewish Labor Federation in Tel-Aviv, the library of the École Biblique Archéologique, of the Armenian Patriarchate, and many other small, specialized collections.

b. Music and Art. The Palestine Symphony Orchestra was founded on the initiative of Bronislaw Huberman in December, 1936, with Arturo Toscanini as guest conductor at the opening concert. The Orchestra made many tours in Egypt and Palestine. Many eminent refugee musicians were placed with the Orchestra, which enjoyed a high reputation in musical circles. In Palestine it annually played a complete winter season, and presented additional summer concerts in various communities. Among its guest conductors were Dr. Malcolm Sargent, Pierre Monteux, Eugene Ormandy, Eugene Szenkar, Issay Dobrowen, Hans Steinberg, Georg Szell and Michael Taube.

The Palestine Conservatory of Music annually instructed close to 400 pupils with a staff of almost fifty teachers. Associated with the institution was an Academy of Music for professional musicians. The cooperative Palestine Folk Opera, composed of many refugee musicians and performers, in 1941 entertained before some 70,000 persons. A native Jewish folk music was also in the process of being developed, with its roots in European Hasidic and eastern Arabic tunes. Folk composers from among the Halutzim included such names as Zehera, Sambursky, Shertok and Pugachov. Folk dances were usually adaptations or variations of Russian, Polish, Hungarian, Roumanian and other European folk dances. The Hora was the favorite dance.

Modern Palestine art was inaugurated with the establishment of the Bezalel Art School by Boris Schatz in 1906. The school specialized in craftsmanship and applied arts, published a magazine devoted to arts and crafts, and also maintained an art museum.

Tel-Aviv's modern art museum was founded in 1932 by Meier Dizengoff. The Palestine Art Association, organized in 1928, held frequent exhibitions of the work of local artists. Best-known among these were Hermann Struck, Jakob Steinhardt, Rubin, J. Zaritzki, Paldi, Schmidt, N. Gutman, Elias Newman, Ardon-Bronstein, M. Mokady, Isaak Frankel, S. Obadyohu, Arieh El-Hanam, S. Sebba, Zeev Ben Zvi and Moshe Ziffer, the latter two sculptors. Practically all of Palestine's artists studied art abroad, many of them in Paris, and were largely under the influence of the French school. C. Neiman and Zionah Tager, both native-born women, and graduates of the Bezalel School, likewise studied in Paris.

The theatre in Palestine was virile and creative. The three outstanding groups were: Habimah, originally from Russia, the oldest Hebrew theatre, which came to Palestine in 1928, and presented mostly a general repertoire of serious drama; Ohel, the cooperative workers' theatre, which was founded in 1928 and developed into a genuine product of native creativity, presenting plays of social significance; and Matateh, specializing in satire, presenting witty, topical revues, usually of local authorship.

c. Literature. Book-publishing was a major industry in the country. With names like Bialik, Tchernichowsky and Jacob Cohen on publishers' lists, Palestine Hebrew literature flourished.

Others who contributed to this field included David Shimonovitz, Rachel Blowstein, Jacob Steinberg, Jacob Fichman, Joseph Klausner, Avigdor Hameiri, Judah Burla, Samuel J. Agnon, A. A. Kabak, Uri Zevi Greenberg, Ezekiel Kaufman, Asher Barash, Dov Kimchi, Isaac Lamdan, Simon Halkin, S. Shalom, Abraham Shlunsky, Yaakov Rabinowitz, and Moshe Smilansky. Among the large publishing concerns were Dvir, Stiebel, Mizpah, Am Oved, Omonuth, Schocken, Massadah and Lewin-Epstein. During the second World War, due to shortage of paper and other publication difficulties in Palestine, manuscripts were sent to the United States and published there by the Hebrew Publication Society of Palestine and America. Between the first World War and 1942 about 10,000 titles (including books, brochures, monographs, pamphlets and the like) were published, and exports went to more than fifty countries. Palestine thus assumed a position of primary importance in the world production of Hebrew literature, a place previously held by several countries in Europe. Classics in many tongues were translated into Hebrew and published in Palestine.

There were five Hebrew dailies in Palestine: *Davar,* a Labor paper; *Haaretz,* representing a central or liberal point of view; *Haboker,* organ of the General Zionists Group B (industrialists and plantation owners); *Hatzofeh,* of the Mizrachi; *Hamashkif,* a Revisionist paper. *The Palestine Post,* edited by Gershon Agronsky, was a daily published in English. There were more than fifty weeklies and monthlies. The oldest of the political weeklies was *Hapoel Hatzair,* founded in 1905, and the organ of the Mapai, the Labor Party. *Haolam,* founded in 1906, was the official paper of the Zionist Organization. Publications were issued also by independent political and trade organizations, scientific societies, and agricultural and literary groups. *Moznayim* was a literary monthly, published by the Hebrew Writers' Association of Palestine.

All major world news agencies maintained offices and special correspondents in Palestine. The major sources of news from Palestine were the Jewish Telegraphic Agency and the Palcor News Agency, the latter conducted by the Jewish Agency.

d. Architecture and Town Planning. The new architecture of the country generally followed the modern European style, although there were many buildings which combined the oriental and the modern. Because of the lack of lumber, structural terra cotta, stone and concrete were used; there was a marked tendency to add exterior balconies to buildings. Among the better known examples of modern Palestinian architecture were the Rothschild-Hadassah-Hebrew University Hospital, the Hebrew University buildings, the Jewish Agency Building in Jerusalem, the Rutenberg Power Stations, the Rockefeller Museum of Archaeology, the high commissioner's residence, and various beautiful private dwellings, apartment houses, hospitals and institutions.

In 1920 a Central Town-Planning Commission was established, and local commissions were set up in the various towns. This resulted in a more or less careful control of the expansion of the country. In Tel-Aviv town-planning early lagged behind the rapid growth of the city, although a plan for further development was ultimately adopted and implemented; in Haifa wise zoning laws were responsible for protecting residential areas and for setting aside industrial areas. The colonies developed according to agricultural or defense requirements, many of them adopting the so-called European style, with the homes located in a large circle and the cultivated territory extending out in spoke-wise fashion from the center of the circle. Others adopted the American style, according to which each farm home is located on and surrounded by its own land.

See also: BEZALEL SCHOOL; BIALIK, HAYIM NAHMAN; LITERATURE, HEBREW; SCHATZ, BORIS; TSCHERNICHOWSKY, SAUL.

9. Religion. As the Holy Land for three religious faiths, Palestine occupies a unique position. For Christians all over the world the country is hallowed because Bethlehem was the birthplace of Jesus, and other communities in the land were the scenes of his life, activities and crucifixion. Besides Bethlehem, leading Christian holy spots are the Church of the Holy Sepulchre and the Gardens of Gethsemane in Jerusalem. Moslem interest is centered in the Mosque of Omar, located on the site of Solomon's Temple, in Jerusalem. The historic and religious association of the Jewish people with Palestine has been kept fresh in the memory of the Jews throughout the many centuries since the destruction of the Temple. The Wailing Wall in Jerusalem, the only remains of the Temple, continues to be the scene of intense religious devotion, and a revered spot in Jewish tradition. Numerous locations have either religious or historic attraction for Jews more than for others, inasmuch as the whole of the country is bound up with Jewish memories. Jerusalem, Hebron, Tiberias and Safed are considered the four "holy cities," and particular value is placed on the Wailing Wall in Jerusalem, the Cave of Machpelah, in Hebron, where the Patriarchs were buried, Rachel's Tomb, outside Bethlehem, and the tomb of Rabbi Meir.

Jewish religious traditions are subjected to some extent to modern influences in Palestine which are in many instances reviving the religious forms, or infusing the traditional customs and ceremonies with new meaning, drawn from the pioneering life of the country. This reintegration of ancient Palestinian celebrations into the modern life of the country is most marked in the celebration of the festivals. Purim, traditionally a gay and festive day, has in Palestine taken on once again the characteristics which marked its observance in the Middle Ages. It has all the features of a carnival, with masquerading, processions and colorful public celebration. On Pesach, Shabuoth and Sukkoth, which were of old occasions of pilgrimage to Jerusalem from all over the country, many again take the opportunity to go up to the Holy City. The ancient Palestinian tradition of bringing Bikkurim, or first-fruits, to the Temple on the festival of Shabuoth has likewise revived its meaning in a land where Jews are once more engaged in agriculture, and first-fruits are again available at the time of year when Shabuoth occurs. Public processions and ceremonies are held, and the proceeds of the agricultural "offerings" are contributed to the Jewish National Fund. Hamishah Asar Bishebat, the New Year for Trees, which for centuries was observed as a remote memory, has in Palestine become endowed with renewed meaning as a day of tree-planting. Hanukah, the Feast of Lights, likewise lends itself to appropriate celebration in the very land where the Maccabees made their stand. In many colonies and villages huge electric Menorahs are erected atop the water towers, and the modern lights gleam forth in memory of the exploits of Judah Maccabee and his band of warriors. Lag Beomer is celebrated as an outdoor festival. Even the more radical agricultural communes observe the traditional days in the Jewish religious calendar, although they may have changed the form of their celebration. The traditional Oneg Shabbath on Saturday afternoons has in Palestine become a religious and cultural institution. Revived in communal form by the poet, Hayim Nahman Bialik, it is celebrated in complete harmony with the traditional spirit of the Sabbath. In the Jewish municipalities Saturday is recognized as the official day of rest, and the Jewish festivals and holy days are given official recognition.

In the schools operated by the Vaad Leumi, the Hebrew Bible and Jewish history and literature are basic in the curriculum. The Mizrachi group, exponent of religious Zionism, maintains an autonomous school system in which more intensive Talmudic studies are pursued in consonance with Orthodox tradition. The Agudath Israel, extreme Orthodox body, aloof from the Zionist institutions, emphasizes primarily Orthodox practices. Tiny remnants of the colorful Karaite sect still existed in Jerusalem in 1942.

Conservative Judaism, in the American sense of the

George Wolf

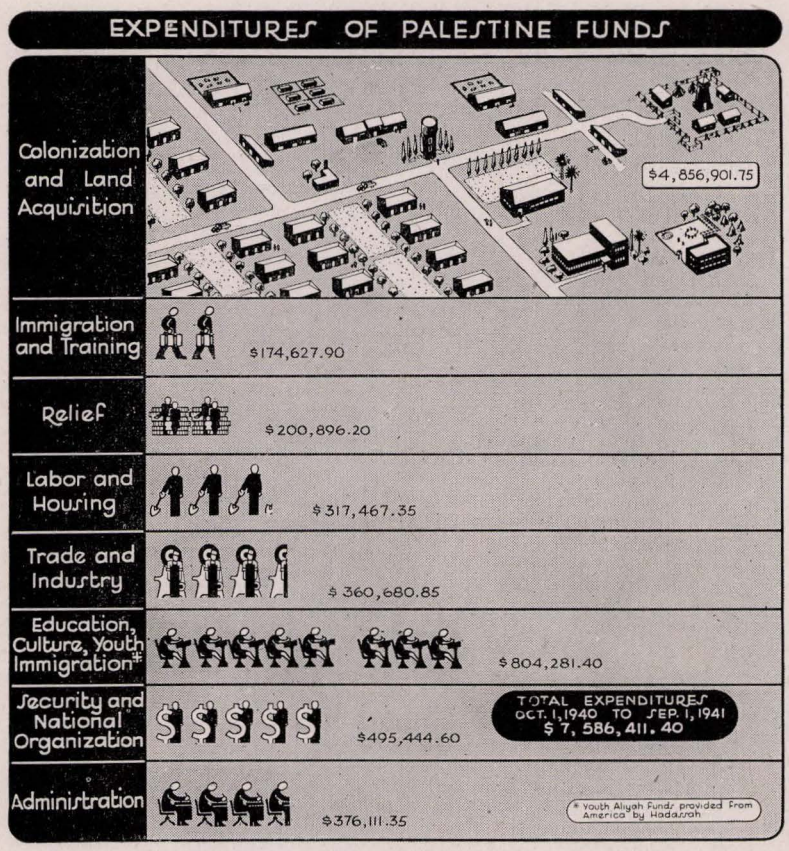


Chart showing the disposition of Palestine funds, as reported in November, 1941

For further illustrations of Palestine see maps and photographs elsewhere in this article, as well as articles listed at the end of this survey (p. 373)

word, did not exist. The Jeshurun Synagogue in Jerusalem was housed in the Synagogue Center established by the United Synagogue of America, a Conservative body. Three Liberal Congregations were established in Jerusalem, Haifa and Tel-Aviv respectively, under auspices of the World Union for Progressive Judaism.

Palestinian Jewry is divided into two major historic religious communities, the Ashkenazic and the Sephardic communities, each with its own chief rabbi and religious organizations and institutions. Abraham Isaac Kook was for many years chief rabbi of the Ashkenazic community, and was succeeded in 1936 by Isaac Halevi Herzog. The chief rabbi of the Sephardic community in 1942 was Ben Zion Meier Uziel.

10. Health and Sanitation. The greatest share of the credit for the improvement in Palestine's sanitary and health conditions is due to Hadassah, the women's Zionist Organization of America, which pioneered in this field, and operated a network of hospitals, welfare stations and similar institutions. The health program of more than 70,000 children was under Hadassah supervision. As a result of Hadassah activity, as well as of the Malaria Research Unit founded in 1922 by American Jews and attached to the Palestine Department of Health, malaria was all but eradicated by 1942. In 1921 some 20 per cent of the population of Jerusalem were afflicted; in other parts of the country the proportion ran as high as 50 per cent; but the disease was completely checked. Trachoma, dread eye disease, was likewise brought under control. In 1918 some 40 per cent of the school children of the country suffered from trachoma; in 1942 cases were rare.

In addition to the Hadassah hospitals and to the institutions maintained by the government, the Kupath Holim, the workers' sick fund of the Histadruth, operated its own hospitals and clinics. In 1940 the Kupath Holim spent $1,500,000 on its program, and under its expanded wartime program it made available a reserve of 1,000 extra beds. The Red Magen David, founded in 1930, operated a first aid and emergency ambulance service which rendered effective aid not only in time of emergency, but also for the normal accident demands of the busy metropolitan centers.

Tiberias saw considerable development as a health resort. The mineral springs there were analyzed and found to contain medicinal properties equal to some of the finest spas of Europe. The spot was rapidly developing as a health and vacation resort for many Palestinians, and plans were made for the development of Tiberias as a health center for the entire Near and Middle East area after the War.

See also HADASSAH.

11. The Second World War. Immediately following the outbreak of the second World War in 1939, the Jewish Agency conducted a registration of all Jewish adults in Palestine who were willing to participate in the war effort. A total of 136,000 Jewish men and women signified their intention of serving, and the list was handed to the British authorities. There were delay and procrastination in accepting Jewish volunteers in the armed forces, but finally a limited number were taken, in accordance with a principle whereby an equal number of Arabs would be accepted. Arab enlistments were slow, and the parity principle was eventually dropped. By mid-1942 some 16,000 Palestinian Jews were serving as pioneers, infantrymen, in the Navy, R.A.F., Women's Auxiliary Territorial Service, and in other branches of the service. They participated in operations in France, Ethiopia, Greece, Crete, Syria, and to a large extent in North Africa and Egypt, and were cited for bravery by General Archibald Wavell and others in command. Another 7,000 Jews were in the police and Home Guard, and 17,000 were trained members of A.R.P. squads. Numerous enemy air raids took place, particularly on Haifa and Tel-Aviv.

Repeated requests were made by the Palestine Jewish community, endorsed by Jews and non-Jews in all parts of the world, that Palestine's Jewish manpower be mobilized in a Jewish military force to fight under the high command of the United Nations, and under its own flag and insignia. Negotiations to this effect were conducted with the British Government by Chaim Weizmann, and an agreement in principle was obtained, but permission for the formation of the Jewish fighting force was not forthcoming. Among the reasons advanced were lack of available supplies, fear of antagonizing the Arabs, and technical obstacles.

Palestine Jewry's contribution to the war effort was sub-

stantial in other fields as well. Under the impetus of war needs a significant list of industrial commodities which previously had to be transported long distances was produced, including such items as agricultural machinery, oil-burners, steam-boilers, armored cars, automobile accessories, fire extinguishing apparatus, steel helmets, khaki-drill, blankets, uniforms and shoes. Fine precision instruments such as periscopes, gun sights, optical apparatus and machine tools were produced for war needs. During 1941 $16,000,000 worth of products were purchased by the British military forces in Palestine, and in 1942 production in Palestinian war industries nearly doubled.

The pharmaceutical industry received great stimulus as a result of the War, and a number of essential medicines and medicinal preparations were produced in large quantities, including ether, sulfanilamide, histidine, benzoic acid, various vitamin concentrates, insulin, alkaloids and a number of other important natural and synthetic products.

The laboratories of the Hebrew University, of the Daniel Sieff Research Institute at Rehovoth, and other institutions engaged in research on problems vitally affecting the conduct of the War. In short, every element of the Palestine Jewish community, in agriculture and industry, in the schools and in the army camps, furthered the cause of the United Nations.

In a message sent to a mass demonstration in Madison Square Garden in New York city on July 21, 1942, Prime Minister Winston Churchill wrote in part: "The Jews were Hitler's first victims and ever since they have been in the forefront of resistance to Nazi aggression. All over the world Jewish communities have made their contribution to the United Nations cause, and on behalf of His Majesty's Government in the United Kingdom I welcome your determination to help as gladly as I acknowledge the eager support which the Jews of Palestine above all are already giving." He paid tribute to the Palestinian Jews serving with the British Army and in the various police formations as well as to the "great numbers employed in that front line constituted by pursuits and industries essential for the prosecution of war industries and in various services for civil defense."

And on May 23, 1942, President Franklin D. Roosevelt wrote to the American Palestine Committee, in part: "The great physical, economic and educational development which has taken place in Palestine in the last two decades has been a perfect example of what can be accomplished by a free people working in a democracy. We are all looking forward to the day when that type of development may be continued in peace and harmony in the general march of mankind toward the accomplishment of the Four Freedoms everywhere in the world."

See also: ACCO; ARABS; BALFOUR DECLARATION; CANAAN; CHINNERETH; COLONIES, AGRICULTURAL; COOPERATIVES; FAUNA OF PALESTINE; FLORA OF PALESTINE; HADASSAH; HAIFA; HALUKKAH; HEBREW UNIVERSITY; HEBRON; HISTADRUTH HAOBEDIM; JAFFA; JERUSALEM; JEWISH AGENCY FOR PALESTINE; JEWISH COMMUNITY AND COMMUNAL ORGANIZATION; JEWISH NATIONAL FUND; JORDAN; PALESTINE ECONOMIC CORPORATION; PALESTINE FOUNDATION FUND; PALESTINE MANDATE; PERIODICALS AND PRESS (under Palestine); POALE ZION; SAFED; SHECHEM; TEL-AVIV; TIBERIAS; TRANSJORDAN; ZIONISM.

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The American Economic Committee for Palestine, organized in 1932, has devoted itself primarily to directing the forces of private initiative for the upbuilding of Palestine. To this end the Committee, through its offices in Palestine and New York, gathered and made available up-to-date and reliable economic information about Palestine to persons possessing the capital and experience necessary for the establishment of industrial, agricultural and commercial enterprises. In all these activities the Committee's principal interest has been the creation of employment opportunities for new immigrants.

On December 31, 1940, the operations of the Tel-Aviv office were suspended. At its New York office the Committee maintains a library and information files on various phases of Palestine's economy—industrial, agricultural and commercial. The library and information files are available to the public. The Committee's services are rendered gratis.

PALESTINE ECONOMIC CORPORATION (PEC), an organization incorporated in Maine (1926), created to merge and continue the social-economic activities in Palestine of the Palestine Cooperative Company, Inc., and of the Reconstruction Committee of the Joint Distribution Committee.

The Palestine Cooperative Company, Inc., had been organized in 1922 by Zionists of the Brandeis-Mack group. Robert Szold was its president. This company was an instrument for giving effect to the practical social-economic program for Palestine development formulated in 1920 by Justice Louis D. Brandeis in the "Zeeland Memorandum." The objective of the program was, in Brandeis' words, "to populate Palestine within a comparatively short time with a preponderating body of manly, self-supporting Jews who will develop into a homogeneous people with high Jewish ideals; will develop and apply there the Jewish spiritual and intellectual ideals; and will ultimately become a self-governing commonwealth." The objects of the company were to enable Jews who could not settle in Palestine to participate in its practical upbuilding and to inaugurate and carry forward in Palestine a series of social-economic activities financed with private capital and directed by experienced men of affairs in accordance with approved business practice. The company operated through two Palestine subsidiaries, namely, Palestine Mortgage and Credit Bank, Ltd., and the Central Bank of Co-operative Institutions in Palestine, Ltd., and administered the Loan Fund of the Joint Distribution Committee.

The Joint Distribution Committee had begun its constructive work in Palestine during the first World War (1914-18). Its post-War Reconstruction Committee, headed by Herbert H. Lehman, had engaged in Palestine in aiding the man of small means. Through its Loan Fund it provided credit to farmers, artisans, workers, small manufacturers, and small merchants unable to secure loans on a commercial basis. Through the Central Bank it participated in the development of Palestine's cooperative movement.

Brandeis wrote to the conference called to consider the merger of the activities of the two groups: ". . . there rests upon the Jews of America the duty of aiding in the upbuilding [of Palestine] by making careful studies of these [economic] opportunities, by necessary capital outlays and by efficient leadership. . . ." Bernard Flexner brought about the merger and became the president of the resulting Palestine Economic Corporation. He was supported and assisted by Felix M. Warburg, who later was chairman of the board of directors. The initial vice-presidents were Herbert H. Lehman, Louis Marshall and Robert Szold. The organizers and initial members of the board included also Jacob Billikopf, Louis E. Kirstein, Samuel C. Lamport, Walter E. Meyer, Julius Simon, Nathan Straus, Jr., and Samuel Untermyer. The assets received from the predecessor bodies plus new capital secured during organization provided PEC with capital resources of about $1,200,000, which subsequently were increased to about $3,500,000.

There has hardly been a major aspect of Palestine's economic development to which PEC has not made a distinctive contribution since its organization. PEC's activities have been twofold: (a) through subsidiaries it has been assisting the person of limited means, particularly the immigrant, to secure an economic foothold; and (b) through participation in specially organized companies, it has been engaging in developing the country's natural resources and basic industries.

The activities of the subsidiaries have been:

COOPERATIVE MOVEMENT. The Central Bank, organized in 1922 to foster and support utilization of cooperative methods, has aided in establishing hundreds of cooperative societies through a continuous educational program designed to inculcate the use of tested cooperative principles and practice and through financial assistance to societies, particularly the younger and weaker ones. The bank played a major role in developing Palestine's extensive, diversified, strong cooperative movement. It has extended loans aggregating about $20,000,000 with losses of less than one-quarter of 1 per cent of the loans issued. Harry Viteles (Jerusalem) was manager of the bank in 1942.

CREDIT. The Loan Corporation, Ltd. (formerly The Loan Bank, Ltd.) continued the loan activities of the Joint Distribution Committee. It granted small loans totalling over $5,000,000. Because commercial interests later performed the functions in which the company pioneered, it was being liquidated in 1942. Morris Frieden (Tel-Aviv) was manager in that year.

HOUSING. The Palestine Mortgage and Credit Bank, Ltd., organized in 1922 to enable the small man, particularly the worker, to build a good low-cost home within his means. It pioneered in and confines its operations to group and standard buildings. By 1942 it had erected and financed some 1,200 homes, of which about 500 were in urban and suburban districts and 700 in agricultural towns and villages. About 400 of the latter comprised agricultural workers' villages wherein house and yard were supplemented by an auxiliary farm. Morris Frieden (Tel-Aviv) was (1942) manager of the bank.

TOWN PLANNING. The Bayside Land Corporation, Ltd., organized in 1928, acquired jointly with the Jewish National Fund a large area of undeveloped land important for the growth of Haifa, the future industrial and commercial center of Palestine. In order to develop the land to greatest advantage, its use for industrial and residential purposes was carefully planned in advance by experienced town-planners. By drainage and amelioration the two owners made thousands of acres available for use. The company has prevented speculation and assured development within the town plan by permitting use of its land only through long-term leases. In addition to preparing its land for construction purposes, the company has erected low-cost houses for sale and rental by low-income families and factory buildings for rental by small manufacturers. Mark Ettinger (Haifa) was manager of the company in 1942.

WATER. Because agricultural settlement in Palestine can be quadrupled by irrigation, Palestine Water Company, Ltd., was organized in 1932 in order, by precept and practice, to uncover new subsurface water resources, to conserve the known water resources, and to utilize the available water supply rationally by establishing and operating economic water supply plants. It introduced and operated modern American well-boring machinery with the result that the areas which formerly had

hardly enough water for domestic purposes later had rich wells. It has engaged in geological, hydrological, and geo-physical investigations. By 1942 it had erected and was operating seventeen water plants. Latterly the company has been devoting itself to the establishment of central regional systems, which free the individual farmer from investing his capital in a small plant of his own. Isaac Vilentchuk (Tel-Aviv) was (1942) manager of the company.

As part of its program of furthering the development of the country, PEC has made substantial investments in other large basic enterprises. Among these are Palestine Potash, Ltd., which operates an exclusive concession for exploitation of the chemicals of the Dead Sea, Palestine's richest mineral resource and the world's richest source of raw materials for potash and magnesium metal; Palestine Electric Corporation, Ltd., holder of the concession to generate and distribute electricity for the whole of Palestine outside of Jerusalem; Palestine Hotels, Ltd., owning and operating the King David Hotel in Jerusalem; and the Agricultural Mortgage Company of Palestine, Ltd., which grants long-term credits to Arab and Jewish farmers.

PEC was (1942) the largest American company in Palestine. Its officers and directors in 1942 were: Bernard Flexner, chairman, board of directors; Robert Szold, vice-chairman, board of directors; Julius Simon, president; Benjamin V. Cohen, vice-president; Edward M. M. Warburg, vice-president; Walter E. Meyer, treasurer; Lawrence H. Marks, assistant treasurer; George Backer, Oscar Berman, Jacob Billikopf, David M. Bressler, Israel B. Brodie, F. Julius Fohs; Alvin S. Johnson, Bernhard Kahn, Louis E. Kirstein, Charles J. Liebman, Edward A. Norman, James N. Rosenberg, Fred M. Stein, Nathan Straus, Jr., Leo Wallerstein, Julius Weiss and Samuel Zemurray. Aaron Baroway was secretary. Bernard Flexner (New York) was chief executive officer in 1942, and Julius Simon (Jerusalem) was chief of operations in Palestine. The offices in America and England were headed by Aaron Baroway (New York) and Paul Singer (London), respectively.

AARON BAROWAY.

PALESTINE EXPLORATION FUND, an English society founded in 1864 and registered in London, 1865, for the purpose of systematic research in Palestine. It was responsible for the geographical survey of Western Palestine in 1872-77, also for researches in Eastern Palestine. Since 1890 there have been archaeological excavations at Tell el-Hesi, Jerusalem, Mareshah, Gezer, Beth-Shemesh, Samaria and other towns. In 1914 archaeological explorations were begun in the south of Palestine by Woolley and Lawrence of Arabia, but had to be discontinued during the war. The society maintains a Palestine museum in London, has published a *Quarterly Statement* since 1869 (now called *Palestine Exploration Quarterly*) and an annual since 1904. It has published many volumes on the archeological and geographical research of Clermont-Ganneau, Conder, Kitchener, Petrie, Bliss, Macalister, Peters, Mackenzie, Crowfoot and others.

Lit.: Quarterly Statement of the Palestine Exploration Fund (now replaced by the Palestine Exploration Quarterly) and numerous volumes of archeological reports.

PALESTINE FOUNDATION FUND (Keren Hayesod), an organization founded in the United States in the spring of 1921, the late Samuel Untermyer serving as its first president. The express purpose for which the Palestine Foundation Fund was organized was to solicit and accept contributions and pledges of monies to be utilized in

"promoting and furthering the religious, cultural, physical, social, economic, agricultural and general welfare of the Jewish settlers and inhabitants in Palestine, now or hereafter resident therein, and to aid, encourage and promote the Jewish life in Palestine."

In carrying out such purposes, the "Eretz Israel, Palestine Foundation Fund, Keren Hayesod, Ltd.," with its head office in Jerusalem, is designated as the agent in the attainment of these objects, and as a general rule, with funds so collected in the United States which are transmitted to Palestine, where they are expended under the authority of the Jewish Agency, the head office of the Keren Hayesod serving as the treasury for the Jewish Agency.

From its inception up to 1942 the Palestine Foundation Fund in the United States forwarded to Palestine the sum of over 4,325,000 Palestinian pounds, or more than $20,000,000. These funds were used in the general development of the Jewish population and various institutions connected with the Jewish Agency and, in fact, with the exception of land purchase—which is the special province of the Jewish National Fund—the Palestine Foundation Fund has been the main agent in carrying out the practical work of the Zionist movement in Palestine, based upon a public appeal for donations and gifts.

Active in the early days of its organization were the well-known Zionists Louis Lipsky, Emanuel Neumann, Bernard A. Rosenblatt, and Morris Rothenberg, as well as the late Abraham Goldberg, Hermann Conheim and Peter J. Schweiter.

Shortly after its organization, the Palestine Foundation Fund succeeded in forwarding close to $2,000,000 to Palestine, and thereafter it remained the primary public institution for Palestine development.

The Fund adopted the policy of utilizing part of its funds for investment in Palestine enterprises. Thus, in the very early days, the first $50,000 collected by the Fund in the United States was forwarded to Palestine as a special fund, which formed the nucleus of the organization of the General Mortgage Bank of Palestine—in 1942 one of the most important institutions in the upbuilding of the country. This was later increased to 50,000 Palestinian pounds. Some time later, the Fund invested 100,000 Palestinian pounds in the Palestine Electric Corporation, known as the Rutenberg Concession. The Palestine Potash Company (the Dead Sea Concession) received some 10,000 Palestinian pounds; the Palestine Agricultural Settlement Association, 137,000 Palestinian pounds; the Marine Trust (Tel-Aviv Port), 25,000; the Palestine Land Development Company, 27,000; Bizur, 20,000; and the Haifa Bay Company, 250,000, besides a smaller sum in the Tiberias Hot Springs Concession.

From 1935 on the Fund was a constituent body of the United Palestine Appeal, and received one-half of all the money raised by that organization for transmission to Palestine.

In the United States, the Fund rendered substantial aid to the Hechalutz Organization, which maintained Jewish cooperative farming settlements in New Jersey, for the training of young men and women for agricultural life in Palestine. It also (1942) maintained the Zionist Archives and Library for the general use

of the Zionist Organization and its membership, and for the general public for research work.

After the organization of the Jewish Agency in 1929, the Palestine Foundation Fund was recognized as a general institution for Palestine upbuilding, to which both Zionists and non-Zionists might contribute. The Fund is the recipient of a number of substantial bequests and in the last will and testament of some well-known philanthropists.

In addition to the investments in Palestine institutions, the Fund gave substantial annual subventions to both The Hebrew University, Jerusalem, and the Hebrew Technical School at Haifa, as well as other educational institutions. The Fund is the mainstay of the Hebrew educational system in Palestine, as a result of the payments made to it by the Jewish Agency. In the early days, by far the larger part of the income necessary for the support of Hebrew education in Palestine came from the Palestine Foundation Fund. Gradually, with the economic development of the country, a larger proportion of the support came from the individual tuition fees and subventions from the Vaad Leumi (Jewish National Council). Even today (1942) the contribution from the Palestine Foundation Fund treasury forms a substantial part in the development of Palestine as a Hebrew-speaking community.

The Fund played an extremely important role in the immigration of Jews to Palestine during the score of years between the two World Wars. Suffice it to say that practically all the funds necessary for fostering that immigration which served to transform a Jewish community from 52,000 in 1919 to nearly 600,000 up to 1942 were the result of expenditures through the Palestine Foundation Fund.

Finally, besides some incidental expenditures in subventions for health service, the extremely significant role which Jewish agricultural colonization played in Palestine—particularly with the development of the Kvutzah as a cooperative farming system—must be attributed to the expenditures and investments of the Palestine Foundation Fund in the sum of 3,180,337 Palestine pounds in the last score of years (1922-42). As a result directly of that effort, 125 Jewish settlements were established with a total population of 30,238 upon the land purchased by the Jewish National Fund and developed under the auspices of the Palestine Foundation Fund.

In 1942 the officers of the Palestine Foundation Fund were: Julian W. Mack, honorary chairman; Bernard A. Rosenblatt, chairman, board of directors; Louis E. Levinthal, national chairman; Leon Gellman, Solomon Goldman, Israel Goldstein, Louis Lipsky, Henry Monsky, Mrs. Tamar de Sola Pool, Morris Rothenberg, Abba Hillel Silver, Elihu D. Stone, Jacob Sincoff, Robert Szold, David Wertheim and Stephen S. Wise, co-chairmen; Abraham Goodman, chairman, Finance Committee; Jacob H. Cohen and Abraham L. Liebovitz, treasurers; Herman L. Weisman, secretary.

BERNARD A. ROSENBLATT.

PALESTINE JEWISH COLONIZATION ASSOCIATION, *see* JEWISH COLONIZATION ASSOCIATION; COLONIES, AGRICULTURAL.

PALESTINE MANDATE. The mandates for Palestine, Syria and Iraq, the Arab countries detached from Turkey during the first World War, were allotted by the principal Allied Powers at a conference at San Remo in April, 1920. The Palestine mandate, which included the country now known as Trans-Jordan, was granted to Great Britain, which had been in military occupation of the country since 1917. By the Treaty of Sèvres between the Allies and Turkey, signed on August 10, 1920, a few months after the conference of San Remo, Turkey renounced her sovereignty over Palestine and recognized the mandatory settlement. That treaty, however, was never ratified, and it was not till the ratification of the Treaty of Lausanne in 1924 that Turkey implicitly accepted the mandate.

The mandate instrument itself, which defines the conditions of the trust conferred by the League of Nations on the mandatory for the government of the mandated territory, was drafted by the mandatory power. It was presented to the Council of the League of Nations for its approval at the meeting held at London on July 24, 1922, and after some discussion it was confirmed; but it did not come into legal force until September 29, 1923, because questions had arisen between France and Italy as regards the mandate for Syria, and it was decided that the mandates for the adjoining territories should enter into operation at the same time.

The government of the United States took no part in the final negotiations over the Palestine Mandate, but it had been consulted by Great Britain in the earlier stages, when the draft was under consideration, and its approval was obtained both for the grant of the mandate to Great Britain and for the primary purpose of the instrument, namely, the establishment of a national home in Palestine for the Jewish people. In 1925 a convention was made between the two governments providing that the United States and its nationals should enjoy all the rights and benefits secured under the terms of the mandate to members of the League and their nationals, and that a duplicate of the report made annually by the mandatory to the League should be furnished to the United States.

The Palestine Mandate is of the class of A mandates in which the mandatory is regarded as the guardian of a people not yet able to stand by itself and which is to be trained to self-government. But the special purpose of establishing the Jewish national home makes the terms of that mandate different from all others.

The preamble to the Mandate recites the Balfour Declaration, made on November 2, 1917, and adopted by the Powers, to the effect that "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people . . . it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country." It goes on to say that "recognition has thereby been given to the historical connection of the Jewish people with Palestine and the grounds for reconstituting their national home in that country." Then it recites the selection of His Britannic Majesty as the mandatory, the formulation of the terms of the Mandate, the acceptance of the Mandate on behalf of the League of Nations by His Majesty, and the confirmation of the Mandate by the Council of the League.

In the Mandate the trust for the Jewish national home is applied in a number of articles which provide, on the one hand, for action by the mandatory to carry out the policy, and on the other hand for action by a public body, the Jewish Agency, which is to be recognized by the mandatory and to cooperate with it to the same end. The mandatory is responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of

the national home and the development of self-governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants irrespective of race and religion. Again, the mandatory is to facilitate Jewish immigration under suitable conditions, and to encourage, in cooperation with the Jewish Agency, close settlement by Jews on the land, including state lands and waste lands not required for public purposes, while ensuring that the rights and position of the other sections of the population shall not be prejudiced. The mandatory is to enact a nationality law including provisions framed so as to facilitate the acquisition of citizenship by Jews who take up their permanent residence in Palestine; to introduce a land system appropriate to the needs of the country, having regard to the desirability of promoting the close settlement and intensive cultivation of the land; and may arrange with the Jewish Agency to construct or operate upon fair terms any public works, services, and utilities, and to develop any of the natural resources of the country in so far as those matters are not directly undertaken by the administration.

Other articles which carry out the cultural purpose of the national home lay down that English, Arabic, and Hebrew shall be the official languages of Palestine. "Any statement or inscription in Arabic on stamps or money shall be repeated in Hebrew; and any statement, etc., in Hebrew shall be repeated in Arabic." The administration is directed to recognize the holy days of the respective communities as legal days of rest for the members of their communities.

Article 4 recognizes the Jewish Agency 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." At first the Zionist Organization, and later the enlarged Jewish Agency formed at Zurich in 1929 to secure the cooperation of all Jews who were willing to assist in the establishment of the national home, were recognized by the mandatory as the appropriate Jewish Agency under Article 4.

In June, 1922, immediately prior to the confirmation of the Draft Mandate by the League of Nations, the British government issued the Churchill White Paper which was intended by it as an authoritative interpretation of the Balfour Declaration. Its object, in view of the agitation conducted against the Mandate by the leaders of the Palestine Arab community, was to reassure the Arabs with reference to the implications of the Jewish National Home proposal, and to make the position of His Majesty's Government clear to both parties. The Jewish National Home policy was explicitly reaffirmed, but it was emphasized that the government did not contemplate either the creation of a wholly Jewish Palestine or the disappearance or subordination of the Arab population, language or culture in Palestine. It was further stated, however, that in order that the Jewish community in Palestine "should have the best prospect of free development and provide a full opportunity for the Jewish people to display its capacities, it is essential that it should know that it is in Palestine as of right and not of sufferance." With regard to immigration it was provided that for the fulfillment of the Jewish National Home policy, the Jewish community in Palestine should be able to increase its numbers by immigration, but that such immigration should not exceed what might at the time be the economic absorptive capacity of the country.

The terms of the Churchill White Paper were nominally confirmed by the Passfield White Paper, issued by the British Government in 1930 in consequence of the Arab riots of the previous year. The general tenor of the Passfield White Paper was, however, very restrictive of the Jewish National Home effort, and under its terms the Palestine administration was empowered to limit severely Jewish activities under the Mandate as regards both immigration and land purchase. It was emphasized further that the obligations of the mandatory to the Jews and to the Arabs were of equal importance and were reconcilable. The Palestine Royal Commission of 1937, after an exhaustive survey of the whole question, swept away this theory of equality of mandatory obligations when it said: "Unquestionably the primary purpose of the Mandate as expressed in its preamble and its articles is to promote the establishment of the Jewish National Home." The Royal Commission stated further that the definition of the national home contained in the White Paper of 1922 had sometimes been taken to preclude the establishment of a Jewish state. But though the phraseology was clearly intended to conciliate Arab antagonism to the National Home, there was nothing in it to prohibit the ultimate establishment of a Jewish state. Moreover, Churchill himself had told the Commission in evidence that no such prohibition was intended.

The Commission, however, came to the conclusion that in the face of Arab opposition the Mandate had become unworkable, and should be abrogated. It expressed its conviction that the aims of Jews and Arabs could not be reconciled in a single state and, accordingly, proposed a scheme of partition and the setting up of two independent states. This proposal was considered both by Parliament and by the Permanent Mandates Commission, but neither body committed itself clearly in its favor. After an interval of indecision on the part of the government, the scheme was finally shelved. In the meantime, the Mandate continued to operate, but further restrictions on Jewish immigration and Jewish land settlement on the lines recommended by the Royal Commission in the event of the non-implementation of the partition proposals were put into effect.

Matters stood thus when, in May, 1939, following the London Conferences with Jewish and Arab representatives, the Colonial Secretary, Malcolm MacDonald, issued a further White Paper. The new policy there contained virtually announced that the obligation to foster the creation of a Jewish National Home assumed by the British government in the Balfour Declaration and the Mandate had been fulfilled. Jewish immigration henceforth was to be strictly limited and after five years to cease altogether; the purchase of land by Jews was to be prohibited in a large part of Palestine and severely restricted in most of the rest of the country. Palestine was to be prepared for self-government, although complete independence was to be deferred pending the establishment of "such relations between the Arabs and the Jews as would make good government possible." On May 22, 1939, the House of Commons approved the government's proposals, although by a majority of only eighty-seven as compared with its normal majority of over 200. In the following month the White Paper was considered by the Permanent Mandates Commission but was virtually rejected by that body. The Commission decided unanimously that the policy of curtailing Jewish immigration and land purchase was not in accordance with the interpretation

which had always been placed on the Mandate by the Mandates Commission, the Council of the League, and by the British government itself. The majority of the members of the Commission found, further, that the very terms of the Mandate and the fundamental intent of its authors precluded any possibility of reinterpretation along the lines of the MacDonald White Paper. The outbreak of war in September, 1939, prevented the submission of the British government's proposals to the Council of the League, thereby leaving in the air the whole question of the legal status of the White Paper policy and indeed of the Palestine Mandate itself.

An important obligation of the mandatory power is to encourage self-governing institutions. But this is fundamentally affected by the provision for the establishment of the national home. Thus the mandatory receives full powers of legislation and administration, and is not required, as in the other A mandates, to set up representative institutions at once. This is because it was obvious that the majority of the population would not be willing to further the trust in the mandate for the Jews. The mandatory has indeed made several efforts to establish a legislative council with an elected element, but these have failed due in the first case to the attitude of the Arabs, and later to that of both Jews and Arabs. The mandatory is also to encourage local autonomy; to this end elected municipal councils have been established in about twenty towns and larger villages, and local councils in other villages and quarters.

The Palestine Mandate contains special provisions arising out of the character of the country as the Holy Land of three faiths. All responsibility in connection with the Holy Places at Jerusalem and elsewhere and with the religious sites and buildings, including the responsibility of preserving existing rights and of securing free access to such places, is assumed, in terms of the Mandate, by the mandatory, with responsibility to the League.

Other articles of the Mandate, which are common to the mandates system generally, provide for complete freedom of conscience and the free exercise of all forms of worship, and for no discrimination between the inhabitants on the ground of race, religion and language. It was held by the court in Palestine that this article rendered null a local by-law of Tel-Aviv requiring Jewish shops to be closed on the Sabbath, while allowing non-Jewish shops to be opened. The mandatory may exercise such supervision over religious and charitable bodies as is required for the maintenance of public order; but, subject to that, may not interfere with the enterprises of such bodies or discriminate against any representative on the ground of religion or nationality.

In accordance with another general principle of the mandate system, there must be no discrimination against the nationals of any member of the League, as compared with those of the mandatory, in matters of taxation, commerce, or the exercise of professions or industries. Nor may any preferential tariff be set up, although the administration may conclude a special customs agreement with any state which was part of Asiatic Turkey. The mandatory agrees that any dispute concerning the interpretation or application of the mandate which can not be settled by negotiation shall be submitted to the Permanent Court of International Justice. In accordance with this provision, the disputes about the concession for the hydro-electric scheme of the Jordan were brought before the Court and decided. The mandatory has also to submit to the Council of the League an annual report as to the measures taken during the year to carry out the directions of the mandate, and to send copies of all laws issued during the year. The report is examined by the Permanent Mandates Commission; and anybody may send to the Commission a petition or memorandum, which is examined at the same time. It is the practice of the Jewish Agency to submit annually a memorandum about the development of the national home.

One other special feature of the Mandate must be mentioned. It concerns the judicial arrangements, and provides that the judicial system shall assure to foreigners as well as to natives a complete guarantee of their rights, and guarantees respect for the personal status of the various peoples and communities and for their religious interests. To this end the mandatory has on the one hand established general courts presided over by British judges whose jurisdiction extends over the whole country and embraces all civil and criminal matters; and has on the other hand provided for special tribunals, of which the religious courts form the most important category. Three groups of religious courts have been provided for, one for each of the main religious communities in Palestine, i.e. Moslem, Christian, and Jewish. The two latter courts have exclusive jurisdiction in matters relating to the personal status of members of their respective communities (i.e. marriages and divorces, alimony, and the confirmation of wills). The Jewish Religious Court has exclusive jurisdiction over the administration and control of charitable endowments constituted according to the religious law of the community.

The Mandate over Palestine includes the territory known as Transjordan, i.e. the country which lies on the eastern side of the Jordan River and the Dead Sea, and includes the Biblical lands of Ammon, Gilead, Moab and Midian. To this territory the Jewish National Home clauses of the Mandate do not apply, and a system of representative government under an Arab emir has been established; but the emir is subject to the advice of representatives of the mandatory in all matters which concern the obligations of the mandate and the principal financial arrangements of the territory. There is at present no Jewish immigration or land settlement in Transjordan.

NORMAN BENTWICH and ARTHUR LOURIE.

Lit.: *The Palestine Mandate,* No. 3 (1930; published by the League of Nations Association of the United States); *Permanent Mandates Commission: Minutes of the Seventeenth Session* (1930) *and of the Thirty-fifth Session* (1938), published by the League of Nations; Bentwich, N., *Mandates System* (1930); idem, *English Legal Yearbook* (1929); Margalith, A., *The International Mandates* (1930); Wright, Phillip, *Mandates Under the League of Nations* (1930); Andrews, Fannie F., *The Holy Land Under Mandate* (2 vols., 1931); The Churchill White Paper (1922); The Passfield White Paper (1930); Pic, Paul, *Syrie et Palestine* (1924); Stoyanovski, J., *The Mandate for Palestine* (1928); Wedgwood, *The Seventh Dominion* (1928); *Report of the Commission on the Palestine Disturbance of August, 1929* (1930); Bentwich, N., *Palestine* (1934); *Palestine Royal Commission Report* (1937); *Memorandum submitted by the Jewish Agency for Palestine to the Palestine Royal Commission* (1937); The Royal Institute of International Affairs, *Great Britain and Palestine 1915-1939* (1939); Akzin, Benjamin, "The Palestine Mandate in Practice," *Iowa Law Review,* Nov., 1939; Hanna, P. L., *British Policy in Palestine* (1942).

PALESTINIAN TALMUD, *see* TALMUD.

PALEY, JOHN (YONAH, JOHANN), Yiddish writer and editor, b. Pleschenitz, province of Minsk, 1871; d. New York city, 1907. He studied in the

Yeshiva of Volozhin, later he lived in Libau and Kovno, where he received a secular education. Paley came to New York city in 1888; his first novel, *Die Russische Helden,* was published in the *Folksadvokat,* the staff of which Paley joined, and of which he finally became editor. In 1892 he edited the *Yiddishe Presse* in Philadelphia; in 1894 he was one of the founders and publisher of the *Folksvechter* in New York. When this paper was sold, Paley joined the staff of the *Yiddishes Tageblatt,* a post he held until his death by suicide.

Under his direction, the *Yiddishes Tageblatt* took full advantage of the opportunities for the success of sensational journalism provided by the increase of the Yiddish-reading public in the United States. He guided the newspaper into policies that often verged on the unscrupulous, remaining unchangeable only in his opposition to Socialism. Paley also wrote many novels and some plays; among the novels were *Die Schvartze Chevreh,* and *Yichus un Ferbrechen.*

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930), cols. 859-62.

PALEY, JOSEPH MURRAY, law professor, b. New York City, 1892. He was educated at Fordham University Law School. In 1918 he became secretary to the late Benjamin N. Cardozo, who was then judge of the New York State Court of Appeals. Paley remained with Cardozo until 1932, when the latter took his seat on the United States Supreme Court Bench.

Paley was appointed professor of law at St. John's University in Brooklyn, in 1925. He also held a professorship at Brooklyn, N. Y., Law School from 1926 to 1929. He wrote *Casebook on the Law of Domestic Relations* (1928).

PALEY, WILLIAM SAMUEL, radio executive, b. Chicago, 1901. He was educated at the Universities of Chicago and Pennsylvania, and after his graduation from Pennsylvania in 1922 joined his father, Samuel Paley (b. 1877), in the latter's Congress Cigar Company of Philadelphia, makers of La Palina cigars. Young Paley's business acumen was immediately apparent, and within a brief time, he was made vice-president in charge of advertising and production. When a business trip took him to Europe in 1927, the elder Paley happened to venture into radio advertising for his product, signing a contract with the then infant Columbia Broadcasting Company. The son returned from abroad, observed the effectiveness of radio as a publicity medium, and took the decisive step of buying up the Columbia Broadcasting holdings of the owner, Jerome H. Louchheim of Philadelphia; thus young William Paley became president of Columbia Broadcasting System in 1928. Determinedly he plunged into the venture of building his company up to rival the already well-established National Broadcasting Company. So well did he do that in 1929 Paramount-Publix Corporation bought a half interest in the company from him; three years later Paley repurchased the half interest.

Paley became an innovator in several lines of radio broadcasting. He gave his stations, which increased from a total of nineteen in 1928 to a total of 116 in 1940, free sustaining programs. He emphasized non-profit news programs, presented the School of the Air and the Church of the Air, offered his public choice symphonic music. To discover and train new talent, he set up the Columbia Artists Bureau.

Generally interested in the arts, Paley became director of the New York Philharmonic Symphony Society and the Museum of Modern Art; he was also elected a director of the New York World's Fair of 1940, and of the Pan-American Airways Corporation.

Lit.: Shumway, Harry Irving, *Famous Leaders of Industry, Fourth Series* (1936) 265-75.

PALGRAVE (originally **COHEN**), **SIR FRANCIS,** historian, b. London, 1788; d. 1861. The son of Meyer Cohen, he was a child prodigy, and at the age of eight translated into French the pseudo-Homeric *Battle of the Frogs and Mice,* which was printed in 1797. In 1824 he embraced Christianity, assuming his mother-in-law's name, Palgrave, became a lawyer in 1827, but turned to history, and in 1832 published *The Rise and Progress of the English Commonwealth.* In the same year he was knighted, and in 1838 became Deputy Keeper of Her Majesty's Records. In this capacity he published twenty-two historical almanacs, which also contained his most important work, *History of Normandy and England* (4 vols., 1851-64).

Of his four sons, Francis Turner Palgrave (1824-97), the eldest, professor of poetry at Oxford from 1885 to 1895, achieved fame as the editor of *Golden Treasury of English Songs and Lyrics.* In 1846 he was assistant private secretary of W. E. Gladstone, then secretary of war and the colonies. Later on, Palgrave served until 1884 in the educational department. William Gifford Palgrave (1826-88) became a Jesuit missionary in India, Syria and Arabia. In 1861 Napoleon III of France sent him to Arabia, where he worked as a Catholic missionary and as a political emissary in favor of France. In 1866, after renouncing Catholicism, he was employed as a diplomat by the British government. He wrote books about his travels, the greatest success among them being *Narrative of a Year's Journey Through Central and Eastern Arabia* (1865). In 1884, after serving as consul at Trebizond, Manila and Bangkok, he was appointed minister-resident at Montevideo, Uruguay. He finally became a devotee of a polyreligious syncretism. Sir Robert Harry Inglis Palgrave (1827-1919) edited the *Dictionary of Political Economy* (3 vols., 1894-1914). Sir Reginald Francis Douce Palgrave (1829-1903) was clerk of the House of Commons.

PALITZ, CLARENCE YALE, financier and communal worker, b. Alexandrovsk, Latvia, 1887. Coming to the United States in 1900, he was educated in law and practiced in New York city until 1918. He then became president of the Credit Alliance Corporation; in addition, he was president and vice-president, respectively, of the New Amsterdam Corporation and the Commercial Credit Corporation.

Becoming active in politics, Palitz was elected Democratic member of the New York city Board of Aldermen in 1915. As chairman of the codification committee, he drew up the first Code of Ordinances of New York city in 1917. The establishment of milk stations and play streets for underprivileged children, the designation of one-way streets, the providing of steam heat for tenants from October 15 to April 15 of each year—these were among measures he was instrumental in having the city adopt.

Interested as well in Jewish philanthropy, Palitz helped organize the Jewish Ladies' Day Nursery in 1916. He served as Young Judaea chairman in 1930-31, and was elected a trustee of the Palestine Endowment Fund in 1934. He was also chosen a trustee of the Jewish Social Service Association and, in 1936, of the Lebanon Hospital.

PALLACHE (or **PALACHE**), **SAMUEL,** one of the founders of the Amsterdam Jewish community, b.

Morocco, date of birth unknown; d. The Hague, Holland, 1616. As representative of the Sultan of Morocco, at The Hague, in 1591, he actively befriended the Marranos who at that time emigrated in large numbers into Holland, and he sought to induce the municipal council in Middelburg (province of Zeeland) to grant them refuge there and religious freedom; the plan, however, failed, due to the opposition of intolerant reform preachers. Finally, after persistent efforts, he succeeded in having the Marranos accepted into the Netherlands provinces which had won their freedom from the Spanish yoke. After the first Jewish community had been established in Amsterdam by Jacob Tirado in 1596, Pallache undertook its leadership. A personal friend of the governor, Prince Maurice of Orange, he often availed himself of this friendship to the advantage of the Marranos.

Lit.: Koenen, H. J., *Geschiedenis der Joden in Nederland* (1843) 190; Roth, Cecil, *A History of the Marranos* (1932) 241-42; Bloom, Herbert I., *Economic Activities of the Jews of Amsterdam in the Seventeenth and Eighteenth Centuries* (1937) 79-81.

PALLENBERG, MAX, actor, b. Vienna, 1877; d. Karlsbad, Czechoslovakia, 1934. He made his debut in 1897, appearing in small Bohemian theaters. By 1904 he was playing important roles at the Josefstädter theater in Vienna and subsequently at the Kammerspiele in Munich. In 1914 he joined Max Reinhardt and played tragic and comic roles at the Deutsches Theater in Berlin till 1933. He was considered one of the most popular comedians of Germany and at his best in Molière's *Miser* and *The Imaginary Invalid*. He was married to the soubrette, Fritzi Massary.

PALLIÈRE, AIMÉ, writer and convert to Judaism, b. Lyon, France, 1875. At times one of the most widely discussed figures in the world of religion, Pallière was born and raised in an atmosphere of intense Catholicism and dedicated to the priesthood. At an early age, however, his attention was drawn to Jewry and Judaism by his visits to the synagogue and by the contemplation of Gustave Doré's illustrations of the Bible. He was twenty when he became a pupil and admirer of Rabbi Elijah Benamozegh of Livorno, with whom he eagerly discussed Judaism. Although, following his teacher's advice ("I want you to know that to be on the side of truth, to be in the grace of our Lord, to belong to the true religion, and—what more should I say?—to be our brother as you wish to be, you need not at all embrace Judaism in a way you intend, that is, to submit to the yoke of our law"), he did not officially renounce Christianity, he devoted himself completely and passionately to Judaism.

He agreed with his master (whose large work, *Israel et l'humanité, Étude sur le problème de la religion universelle et sa solution,* he edited and furnished with a foreword in 1914) that "mankind can not rise to the essential principles on which society must rest, unless it meets with Israel . . . and Israel can not fathom the deeps of its own national and religious tradition, unless it meet with mankind." In the words of Edmond Fleg, who wrote an introduction to Pallière's autobiographical main work, *Le sanctuaire inconnu* (1926; English trans., Louise Waterman Wise, *The Unknown Sanctuary,* 1928), the author "reversed the route by which Catholicism has developed from primitive Christianity and primitive Christianity from Judaism, he became step by step the spiritual contemporary of those great Romans who, at the time of the coming of Christ, were the proselytes of Israel."



Aimé Pallière

While maintaining an appreciative attitude toward the church, Pallière refused to admit that Israel was wrong in continuing its hope of the Messianic advent instead of believing it to have been realized. He discovered Judaism as a true Catholicism which, without excluding the latter, transcends it, insofar as it includes within it, in vital synthesis, all the religious families. Therefore his message is of interest to both Christians and Jews; to the Christians it serves as a reminder of their spiritual origin, and to the Jews it is a call for loyalty to their religious heritage and to their messianic mission.

Pallière propagated his idea in Jewish as well as in Christian circles. He introduced churchmen into Jewish circles to speak under his leadership, and a Catholic publication printed a sermon preached by him in the synagogue. A resident of Paris, he was the founder of a French Jewish periodical, *Foi et réveil,* and was untiringly active as writer (under the pen-name of Loëtmol) and lecturer for various Jewish communities in France, propagandizing the idea of the Jewish National Home and emphasizing the importance of the Jewish National Fund.

He edited the review *Chalom,* of Paris. He was the originator and president of the Union Universelle de la Jeunesse Juive and a member of the Central Committee of the Zionist Organization of France. During the first World War he taught at the Paris rabbinical seminary. He was one of the preachers in the synagogue of the French liberal Jewish congregations, known as Le Consistoire Général de France. Pallière lectured in the Free Synagogue and at the Jewish Institute of Religion in New York city.

Besides his autobiography, *Le sanctuaire inconnu,* in which he described in a stirring manner his inner and external struggles and the different stages in the transforma-

tion of his soul which brought him ever closer to Judaism, he published *Bergson et le Judaisme* (1933), the text of a lecture delivered before the Chema Israel organization on Bergson's book, *Les deux sources de la morale et de la religion.* Other writings of his include *Jerusalem, a Religious Center for Israel and for Humanity* (1918); *Judaism and Its Distinctive Characteristics* (1921); *The Jewish Soul and God* (1934), a sequel to *The Unknown Sanctuary;* and *The Raised Veil* (1937).

After the fall of France (1940) Pallière was reported to have been arrested by the Gestapo. ALFRED WERNER.

Lit.: Prefaces to the various editions of *Le sanctuaire inconnu;* Lhevinne, Isadore, "The Unknown Sanctuary," *American Hebrew,* March 23, 1928.

PALM BRANCH, *see* LULAB.

PALMYRA, Latin name of a city in an oasis of the Syrian desert, situated on the road running north from Damascus. Its Semitic name was Tadmor, and it is now called Tudmur. This fact has led some scholars to identify Palmyra with the Tadmor built by Solomon in the wilderness (*II Chron.* 8:4). It is more probable, however, that the correct reading is not Tadmor but Tamar, following the consonantal text (Kethib) of *I Kings* 9:18. This Tamar was a fortress which Solomon built to the south of the Dead Sea in order to protect the southern boundary of Palestine; it is mentioned in *Ezek.* 47:19; 48:28, and was later called Tamara.

The earliest reference to Palmyra occurs in an inscription of the Assyrian king Tiglath-pileser I (about 1100 B.C.E.), who calls it Tadmar. There are references to Palmyrenes in Jerusalem in the last centuries before the destruction of the Temple. Some of them seem to have been proselytes; a certain Miriam of Palmyra is reported as having taken the Nazirite vow (*Nazir* 6:11), and several ossuaries with Palmyrenian inscriptions and names have been found in the vicinity of Jerusalem. There were many soldiers from Palmyra in the Roman army that captured Jerusalem; hence the Jews most ardently longed for the destruction of Palmyra. The city reached the height of its prosperity in the 3rd cent. C.E. under Odenathus and Zenobia; it was destroyed by Aurelian in 272. Noble ruins still bear witness to the former importance of the city and the advanced state of its culture. Certain inscriptions found there definitely prove that there was a Jewish community in Palmyra.

Lit.: Chabot, *Choix des textes de Palmyre* (1922); Baedeker, *Palestine and Syria;* Hastings, James, edit., *Dictionary of the Bible,* 889, under Tadmor; *The New Larned History,* vol. 8 (1924) 6426-27; Rosenthal, Franz, *Die Sprache der palmyrenischen Inschriften und ihre Stellung innerhalb des Aramäischen* (1936); Moss, C., "Jews and Judaism in Palmyra," *Palestine Exploration Fund Quarterly,* vol. 60 (1928) 100-7; Catineau, J., *Grammaire du palmyrénien épigraphique* (1935).

PÁLYI, EDE, publicist and economist, b. Monostorpályi, Hungary, 1865; in 1942 he was reported to be no longer alive. He studied law and philosophy at the University of Budapest and served as professor at the Commercial Academy of Nagyvárad. In 1900 he founded, in collaboration with baron Dezső Bánffy, a liberal daily newspaper, *Magyar Szó* (The Magyar Word). Among his philosophical works *Metafizika* (Metaphysics) and *A szabad akaratról* (On Free Will) have been translated into German. Pályi embraced Christianity.

He wrote in the German language several works on a Central European federation of states, such as *Deutschland und Ungarn* and *Das mitteleuropäische Weltreichbündniss* and after the first World War attempted to outline the foundations of a new moral and economic order in books such as *Az új ember erkölcstana* (Ethics of the New Man); *Magyarország a háború után* (Hungary after the War); *Az eszményi állam törvénykönyve* (Code of Law of an Ideal State); *Közgazdaságunk rendezése* (Adjustment of our National Economy) and *Közgazdaságtan mindenki számára* (National Economy for Everybody; 1927).

PAM, HUGO, jurist and Zionist leader, b. Chicago, 1870; d. New York City, 1930. After his admission to the bar in 1893 he joined his elder brother, Max, prominent Chicago lawyer, and they practiced together for many years. In 1911 Hugo Pam was elected to the Superior Court of Cook County; three times re-elected, he served a notable incumbency of two decades, becoming dean of Jewish jurists in Chicago. His decisions on the bench reflected his interest in the philosophy of jurisprudence to which he contributed appreciably. Interested in crime psychology and correction, he was for three years president of the American Institute of Criminal Law and Criminology. He was also vice-president of the Illinois Society of Mental Hygiene, as well as vice president of the First International Conference on Mental Hygiene. For his general civic and communal work, Pam was recognized and publicly honored by the community of Chicago.

It was, however, to Jewish affairs that Pam was most devoted. He had started his social service early when he joined the workers at the pioneer Maxwell Street Settlement in Chicago; later he was interested in the education program of the Jewish People's Institute of that city. In 1912 he joined the Zionist Organization of America; thereafter, American Zionism became the axis of Pam's activities off the bench.

His reputation grew in local Chicago affairs, and assumed national proportions when he went to the preliminary conference of the American Jewish Congress in Philadelphia, in 1916. He was chosen as permanent chairman of that conference, and showed extraordinary skill in guiding and consolidating the diverse and opposing elements there present. Thenceforth he was a leader in the councils of the Congress.

His directive posts in the Zionist movement were many; he was vice-president of the Zionist Organization of America, and a member of the International Zionist Organization. After the first World War, he went abroad as commissioner for the Hebrew Sheltering and Immigrant Aid Society, to study conditions of Jews in Central and Eastern Europe. Pam was Chicago chairman of the First Palestine Restoration Fund, and his talents as a platform speaker brought spectacular results in the various drives and campaigns. He persuaded people to give large sums to the movement, and it was he who prevailed on his brother Max to donate $50,000. He himself contributed generously. With the same oratorical eloquence, he appeared at the Zionist Convention of 1927 to defend the administration of Louis Lipsky.

Pam died on a visit to New York, several months after he had been re-elected to the bench for another six-year term.

Lit.: Meites, Hyman L., *History of the Jews in Chicago* (1924); Bregstone, Philip P., *Chicago and Its Jews* (1933) 301-4.

PAM, MAX, lawyer and philanthropist, b. near Carlsbad, Bohemia, 1865; d. New York city, 1925. He was the brother of Hugo Pam, and was educated at

Chicago, studying law in a private office. Subsequently, as corporation lawyer, he aided in the organization of such firms as the American Steel and Wire Company (1899); the United States Steel Corporation (1901); the International Harvester Company (1902) and the National Packing Company (1902). During his lifetime, Pam was interested in educational activities; he founded the School of Journalism at Notre Dame University and made substantial contributions to the Catholic University and the Hebrew University.

His will designated the sum of $50,000 for the industrial development of Palestine and also set aside a fund of $350,000 for cultural and welfare work. Of this amount, $150,000 was allocated by the trustees toward the establishment of the Max Pam Metabolism Unit in Michael Reese Hospital in Chicago and $85,000 for the establishment of a chair in comparative law at the University of Chicago.

PAN, TAUBE, German Jewish poetess who lived in Prague at the end of the 16th cent. She composed a poem entitled *Ein schönes Lied, neu Gemacht; beloschen Techina ist's worden ausgetracht,* which was issued in book form and probably printed in Prague in 1609, by the Gersonides press. In the Judeo-German of the period, the title means: A pretty poem, newly made and put down in the language of the Tehinnah (Supplications).

Lit.: Kayserling, *Die Jüdischen Frauen in der Geschichte, Literatur und Kunst* (1878) 152; Erik, Max, *Geschichte der Jüdischen Literatur* (1927).

PANAMA AND CANAL ZONE, a country in Central America, having a population of 467,459 (1930). In 1933 Panama had a Jewish population of about 750, and in 1941 the number of Jews had increased to 1,250.

Jews appear to have settled in Panama, then the department of Panama in the state of Colombia, in about 1850, when the isthmian route to California was in great vogue. Jewish merchants sold provisions and supplies to prospectors and pioneers en route to the west coast of the United States, but the traffic was not sufficiently lucrative to induce them to remain in the unhealthy atmosphere of the isthmus. Panama was also a stopping-off place for Jewish immigrants from Central Europe whose ultimate destination was California. This route was cheaper than the voyage around Cape Horn. However, once the isthmus had been traversed or finances had been replenished by a few weeks' labor, German Jewish immigrants during the second quarter of the 19th cent. were glad to leave the Panama climate behind them.

Yet in 1876 there was a sufficient number of Jews to organize a benevolent society, Kol Shearith Israel, having as its main objectives the maintenance of a burial ground and the care of indigent Jews on the isthmus. When work was begun on the Panama Canal in 1880 by the French, there occurred a large influx of Jews from the West Indies, particularly from the islands of St. Thomas, Jamaica, and Curaçao. These immigrants and a few from the north coast of Africa went into business in Panama and Colon. A brief period of prosperity was followed by depression when the French canal company became bankrupt. At this point many Jewish business men left Panama in search of better trade opportunities; some went to Costa Rica and Salvador, and others to Venezuela and Colombia. When the United States began operations on the construction of the Panama Canal, the Jewish population of Panama again increased.

In 1916 it was estimated that about 300 Jews lived in Panama City, while in the entire republic of Panama the estimated Jewish population was 500. The settlement at Colon numbered about one hundred, while a few Jews had gone inland into Chiriqui province to engage in farming and stockraising. At that date about 25 per cent of the Jewish population were native Panamanians, while Syrian Jews comprised about 15 per cent of the population. The remaining percentage was comprised of English, French, Turkish, American, Prussian, Portuguese, Egyptian, German and Austrian Jews. The native Jews were the most prosperous, owning important commission houses and holdings in the public utilities of the country. Syrian Jews were mainly middle-class dry goods and notions merchants, while Turkish and Egyptian Jews were for the most part peddlers. American and Central European Jews owned hotels, motion picture theatres, furniture stores, haberdasheries and shoe shops. A few Jews had entered the professions.

In 1913 a synagogue was constructed in Colon, while in Panama City there were in 1916 two congregations but no synagogue. In 1942 Kol Shearith Israel was a religious and fraternal society in Panama City, while Sociedad Israelita de Beneficencia was a fraternal society in that community. At Colon, in 1942, Jewish organizations included Kial Kodosh Vanacab, a religious and fraternal group, and Union Israelita. There were refugee committees in these cities. Among the more prominent leaders of the Jewish community were M. D. Cardoze, Joseph Fidanque, Angel DeCastro and J. Julius Sasso.

Bisecting the republic of Panama is the Panama Canal Zone, a strip of land ten miles wide under the control of the United States. In 1940 the Jewish Welfare Board opened a center in Balboa, C. Z., equipped with facilities for religious, educational and athletic activities. There was a refugee committee at Balboa.

EDWARD N. SAVETH.

Lit.: Publications of the American Jewish Historical Society, No. 22 (1914) 167-68; Ruppin, Arthur, *Los Judíos en America del Sur* (1938).

PANET, EZEKIEL, chief rabbi of Transylvania, b. Bielitz, Silesia, 1783; d. Gyulafehérvár, Transylvania, 1845. He studied at the Yeshivas of Leipnik and Prague. After his marriage he removed to Poland where he underwent the lasting influence of Hasidism. He was rabbi at Ostrik (from 1807 on), Tarcal, Hungary (from 1813 on) and chief rabbi of the province of Transylvania, with headquarters in Gyulafehérvár, from 1823 on.

It was largely due to Panet that the study of the Talmud became common among the Jews of Transylvania. In addition to his responsa, published under the title *Mare Yehezkeel* (1875), he wrote commentaries to the Talmud and Shulhan Aruch which are extant in manuscript.

Panet was the ancestor of widespread rabbinic dynasties in Hungary and Roumania. His son HAYIM BEZALEL, rabbi of Tasnád (1803-74), was the author of the Halachic work *Derech Yibhor* (1894). Another son, MENAHEM MENDEL, rabbi of Dés (Dej), published several volumes of responsa and enjoyed the reputation of a wonder rabbi. His direct descendency was accorded succession rights in the rabbinate of Dés (Dej).

PANIGEL, H. JOSEPH, rabbi, b. Jerusalem, 1882. After studying in various Yeshivas in Palestine, he received his rabbinical diploma in the Seminary at Constantinople, also taking a degree in law at the university in that city. Panigel served first as rabbi in Baghdad, then (1910) he was chosen to represent Pales-

tine Jewry before the Turkish government. In 1919 he was made secretary and councillor of law to the Sephardic Chief Rabbinate in Jerusalem, and subsequently acted as examiner of Hebrew Law at the Hebrew University.

Panigel was in Baghdad for a short time in 1924, establishing Zionist offices there. Later that same year he was made president of the Sephardic Community in Jerusalem. In 1938 he was called to Buenos Aires to head the Sephardic congregation. In Buenos Aires he founded a Talmud Torah which had 500 pupils, and a second Talmud Torah for girls. He also instituted a Beth Din for the Sephardic Jews of Argentina.

PANKEN, JACOB, judge and Socialist leader, b. Kiev, Russia, 1879. He was brought to the United States at the age of eleven, and lived with his family in Connecticut, where his father, who had been a farmer in Russia, tried to establish a Jewish farming colony. Later the family moved to New York, where Jacob Panken worked in pocket-book factories and went to evening school. In 1905 he received his law degree from New York University, and was admitted to the bar the same year. From 1918 to 1928 Panken was a justice of the Municipal Court in New York city; in 1934 he was made a judge of the Domestic Relations Court and in 1942 still held this post.

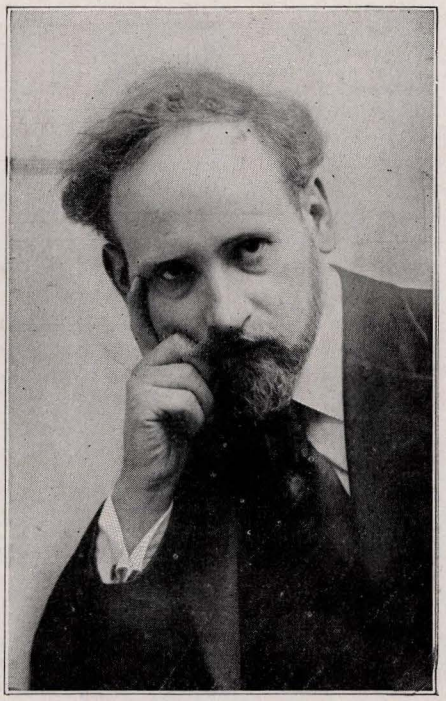
Socialism and the labor movement attracted Panken early. He organized a leather goods union in 1897; he helped in the establishment of the Workwomen's Trade Union in 1900 and in the formation of the International Ladies Garment Workers Union; in 1902 he was a lecturer for the American Federation of Labor. With his entry into the practice of law, Panken became an even more authoritative figure in the Socialist movement, adherents of which were the objects, not only of political opposition, but of gangster-ruled suppression. Panken was twice wounded by thugs; once he was shot (1904) and once slashed (1906). In the face of these attacks, however, he carried on his organizational work.

Because Socialism remained an opposition movement, Panken was not elected to the many positions for which the Socialists nominated him. He was a candidate for the New York State Assembly (1900), for justice of the New York State Court of Appeals, for United States Senator (1920), for mayor of New York city (1921) and for governor of New York state (1926). Living on and representing the East Side, Panken necessarily was affiliated with the welfare of the foreign-born elements of American citizenry. His association with Jewish movements was almost as long-standing as his work for Socialism.

Panken represented American Socialists at the congresses of the Second International in 1923, 1926, 1928, 1931 and 1933. In the Jewish field he was organizer and vice-president of the People's Relief Committee (1915) and president of the Forward Association (1917-21). He helped create the American ORT and served as its president for many years; he was one of the organizers of the Jewish Conciliation Court in 1920 and its vice-president. In 1925 he made an economic and social survey of the Jews of Europe for the ORT. Panken was the author of *Socialism in America* (1931) and *The Child Speaks* (1941).

NATHAN RICARDO.

PANN (originally **Pfeffermann), ABEL,** painter and draughtsman, b. Kreslavka, Latvia, 1883. The son of a rabbi, he left his native ghetto at the



Abel Pann

age of eighteen, travelling at great hardship to Odessa, Vienna and subsequently Paris, where, with the financial aid of Baron Günzburg, he studied under Adolphe William Bouguereau and Henry de Toulouse-Lautrec. He became well known as a brilliant cartoonist, but was also awarded the golden Prix National by the French Académie des Beaux Arts for his painting, *Paysanne Slave* which, like other of his works, was bought by the Luxembourg Museum in Paris. However, a series of tragic drawings, illustrating the sufferings of the Eastern Jews (which he exhibited under the title of *History of a Crime—Fifty Specimens of Atrocities Committed in Poland*) was suppressed by the French government.

In 1913 Pann visited Palestine where he taught at the Bezalel Art School and started his life work, the illustration of the Bible. He returned to Paris in 1914 to gather up his belongings and remove permanently to Palestine. Since the outbreak of the first World War frustrated his plan, he accepted an invitation by the American Federation of Museums and went to the United States. Several of his pictures were bought by the Art Institute of Chicago, and the originals of the series that had been banned by the French censor, were acquired by an American art patron and presented to the National Museum in Jerusalem.

Pann returned to Palestine in 1920 to complete his magnum opus, *The Bible in Pictures,* contemplated to embrace a series of five hundred pictures when finished. This work was the subject of considerable attention when, on occasion of the 14th Zionist Congress (1925), the first part of the series was exhibited in Vienna.

Executing his work, Pann produced the first colored lithographs ever made in Palestine; he personally performed every stage of the work. He approached the Bible not as a religious document, but as an absorbing story which

naturally forced itself into pictures. "What I have tried to do," he declared, "is to present the figures of the Bible as simple human beings, men and women as God has fashioned them, with all their sins and virtues, with all their sorrows and joys. I may say that only one who really knows the Bible and the Jewish tradition, a man who comes out of the very heart of the ghetto, is able to give form and substance to the essence of this extremely rich heritage." Art critics, however, disagree as to the value of his illustrations of the Bible; some claim that Pann is greater as a cartoonist and draughtsman than as a painter.

Other works of his are *Nod Hademaoth* (The Urn of Tears; 1917), a collection of drawings inspired by pogroms, bought by the National Museum in Jerusalem, and another series of pogrom pictures, *In the Name of the Czar* (1918).

ALFRED WERNER.

Lit.: Fuerst, Francis C., "Abel Pann," *The Studio,* vol. 91, pp. 443-44 (1926); Thieme-Becker, *Künstler-Lexikon,* vol. 26 (1932); Schwarz, Karl, *Die Juden in der Kunst* (1928); Newman, Elias, *Art in Palestine* (1939) 86.

PANOFSKY, ERWIN, art historian, b. Hannover, Germany, 1892. He studied at the Universities of Berlin and Munich and received his Ph.D. degree from the University of Freiburg in 1914. From 1921 to 1933 Panofsky was professor of the history of art at Hamburg University. Forced to leave Germany in 1933, Panofsky came to the United States, where (since 1931) he had already been a visiting professor at New York University. Panofsky became a visiting lecturer at Princeton University (1934-35). In 1935 he was appointed professor at the Institute for Advanced Study in Princeton, and in 1942 still held this post.

Panofsky was the author of three separate books, in German, on various aspects of Dürer's art (1915; 1922; 1923); of *Deutsche Plastik des 11 bis 13 Jahrhunderts* (1924); *Idea* (1924); *Hercules am Scheidewege und andere Antike Bildstoffe* (1930). In English his works included: *Studies in Iconology* (1939); *The Codex Huygens and Leonardo da Vinci's Art Theory* (1940); *Albrecht Dürer* (1942). Panofsky was awarded an honorary Ph.D. degree at the University of Utrecht, Holland, in 1936.

PANTHEISM. Pantheism is the identification of the physical universe with God. As a metaphysical doctrine it maintains that God is the sole substance of which the material universe and man are only manifestations. In its fundamental conception that natural phenomena in their vast multiplicity are but manifestations of an absolute substance or being, pantheism has assumed many diverse forms. It is sufficient to point to the earlier systems, such as Brahminism, Stoicism, Neo-Platonism and the like. Sometimes it is pure atheism; more often it is theism.

In modern thought Spinoza's pantheistic doctrine is most striking inasmuch as it is altogether realistic. He held that the being of which every material phenomenon is a manifestation is objective; that is to say, physical nature is identifiable with that being. This form of pantheism was developed into a sort of idealism in the speculations of Fichte, Schelling and Hegel. It became pantheistic transcendentalism, to which Immanuel Kant, in teaching that man can know only the appearance of things and not the things themselves, made the most important contribution.

How it differs from Judaism may be seen if an inquiry is made only into the source and scope of morality. In pantheism the individual, himself free, must recognize the existence of other individuals possessing a like freedom. Relations arise between the individual and the group, and there are found personal limits which these relations create, and thus the idea of morality is developed.

All this sharply contrasts with Jewish doctrine. Judaism posits the existence of a personal God by whose will the world was created. This divine creativeness has never ceased and will continue to eternity. Man, like all other creatures, is under the providence of God and must fulfill a certain destiny. To attain this the moral law has been revealed to man. In the observance of this law man obeys the will of God, and takes part in the divine work of creation.

Since this is the Jewish teaching, it is manifest that pantheistic ideas could find no permanent lodgement in it. Philo and the Alexandrian schools of philosophy left no lasting impression on Jewish thought. Nor did the ideas of certain medieval Jewish philosophers, like Solomon Ibn Gabirol, nor the exponents of the Cabala, with their marked tendencies to identify God with nature, produce greater effect. It is easily seen that Judaism and pantheism are irreconcilable.

CHARLES A. RUBENSTEIN.

PAOLI, BETTY (pseudonym), *see* GLÜCK, BARBARA ELIZABETH.

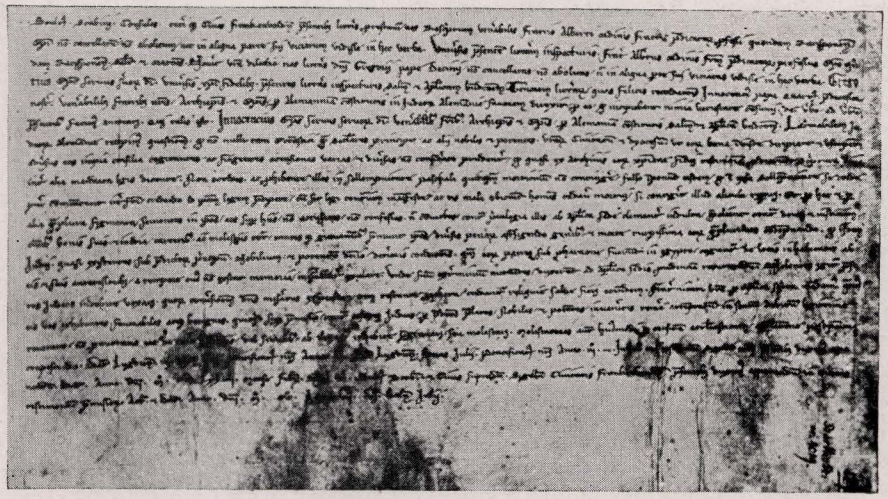
PAP, GÉZA, authority on social legislation, b. Szeged, Hungary, 1868. From 1907 on he served the Hungarian state in its bureau for social security and in several ministerial posts. From that year on he edited all ordinances and laws pertaining to the social security of labor.

Pap was the author of the following works: *The International Aspects of Workmen's Insurance* (London, 1908); *A külföldiek betegségi és balesetbiztositása Magyarországon* (Insurance Against Sickness and Accident of Foreigners in Hungary, 1910; translated into English and German); *Módositott munkásbiztositási törvény* (The Modified Law of Workmen's Insurance, 1918). Pap, who embraced Christianity, became under-secretary of state in the Ministry for Social Welfare.

PAP, KÁROLY, author, b. Sopron, Hungary, 1899; in 1942 he was reported to be alive in Hungary. He was the son of the chief rabbi of Sopron, Miksa Pollák. During the first World War, although under military age, he volunteered for the army of his homeland. He published, in 1933, *Megszabaditottál a haláltól* (Thou Hast Liberated Me from Death), a novel of Biblical background.

In 1935 he wrote *Zsidó sebek és bűnök* (Jewish Wounds and Sins), philosophical essays on the history of the Jewish people, and, in 1938, the first part of *Azarel,* an autobiography. Pap's literary output was slight in volume but great in power and of distinctive quality. His sincerity and ardor in dealing with his problem as a human being, and as a Jew, revealed him to be a spiritual descendant of the Jewish prophets.

PAPA (often called **Rab Papa),** Babylonian Amora of the fifth generation, b. about 300; d. 375. He may be identical with Papa bar Hanan (*Keth.* 40b). His teachers were Abaye and Raba. He came from a family of wealth, which he increased by the brewing of beer from dates and the sale of poppy seeds (*Ber.* 44a; *Git.* 73a). His fellow student Huna ben Joshua was such a close friend of Papa that they never parted even for a journey. After the death of Raba, the two friends founded an academy at Naresh, which Papa conducted. Papa's teaching was criticized because he merely presented the opposing views in Halachic dis-



Transcript of a Papal Bull issued (1247) by Pope Innocent IV in refutation of the blood accusation against the Jews

putes, without stating his decision. Accordingly, the former pupils of Raba came to hear the discourses of Papa, they were dissatisfied with them, and Simai bar Ashi frequently discomfited Papa in their discussions. In the field of Haggadah, Papa loved to cite popular sayings, which he compared to passages in the Bible and even used as arguments to prove his points (*Ber.* 59a; *Hul.* 58b).

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 3 (1940) 166-69.

PÁPA, city in Hungary, with 2,700 Jews in a total population of 21,000. Founded in 1749, the Jewish community of Pápa developed under a charter granted by Count Pál Esterházy. The community paid (1790 to 1850) an annual toleration tax to the King of Hungary. Pápa had a number of outstanding rabbis: Wolf Rapoport (1781-1837) was a noted Talmudic authority; Feibel Horowitz, the great orator of his day (d. 1845), submitted to the rabbinical convention at Paks, called by himself in 1844, a plan for the hierarchical organization of the Hungarian Jewish community. His successor, Lipót Löw (1846-50), dedicated a new synagogue. His attempt at reform met with violent opposition from the community and he left Pápa in 1850. Another effort by a progressive-minded group to form a community under the rabbinate of Mór Klein (1876-80), translator into Hungarian of Maimonides' *More Nebuchim,* succeeded only temporarily. Pápa remained a stronghold of Orthodoxy which, in its famous Yeshiva, educated many a scholar, among them Samuel Klein and Samuel Krausz. Solomon Breuer was called from the rabbinate of Pápa (in 1883) to succeed Samson Raphael Hirsch in the Frankfurter Israelitische Religionsgesellschaft.

Rabbi A. M. Roth of Pápa, at the beginning of the 20th cent., was the first among Orthodox rabbis in Hungary to advocate Zionism. He was also author of the pamphlet: *Der Zionismus vom Standpunkte der jüdischen Orthodoxie.* Rabbi Samuel Gottlieb, a saintly scholar, died after one year in office at Pápa (1927-28), but his influence on the community was a lasting one. In 1931 his son-in-law, Rabbi Jakab Haberfeld, ws inducted; he was still in office in 1941. A Hasidic group followed the spiritual leadership of Rabbi Jakab Grünwald whose lectures were attended by more than 100 students. The community maintained numerous institutions of charity and Talmudic learning.

PAPACY, *see* POPES.

PAPAL BULLS, solemn special edicts of the popes (properly, the seal castings or the document covers respectively), cited according to the initial words. The following bulls of importance for the Jews may be mentioned:

1. *Sicut Judaeis non,* issued by Calixtus II about 1120 and later confirmed by Eugene III, Innocent III, Honorius III, and other popes, with some changes, which forbade every assault on the life and property of the Jews;
2. *Etsi Judaeorum,* an edict of tolerance issued by Gregory IX for France in 1233, *Sufficere detexerat* for Germany in the same year, which recommended to the Christians that they treat the Jews exactly as they themselves would like to be treated in other lands;
3. *Impia Gens,* issued in 1244 by Innocent IV, which commanded that the Talmud be burned;
4. *Divina justitia nequaquam, Lacrimabilem Judaeorum Allemaniae,* issued by Innocent IV, and other decrees of the year 1247 forbade every kind of blood accusation;
5. *Turbato Corde,* issued in 1267 by Clement IV, which authorized the Inquisition in Spain to persecute those Jews who were guilty of heresy;
6. *Sicut Judaeis,* a confirmation of the protective document of 1. above, issued in 1272 by Gregory X, likewise against the blood accusation;
7. *Etsi doctoribus gentium,* issued in 1415 by Benedict XIII against the Talmud;
8. *Quamvis potius,* a confirmation of the privileges of the Jews in Germany, Savoy, and Breese (now the French department of Ain), issued by Martin V in 1418;
9. *Licet Judaeorum omnium,* issued in 1421 by Martin V against the forcible baptism of minors;
10. *Quamquam Judaei,* a letter of protection issued by Martin V in 1429;
11. *Licet Judaei,* issued in 1540 by Paul III against the blood accusation;
12. *Summi Dei nostri providentiam,* issued by the Roman Inquisition by order of Pope Julius III in 1553, which decreed the burning of the Talmud and the confiscation of books;
13. *Cum nimis absurdum,* issued in 1555 by Paul IV, which prescribed the most stringent measures, and the establishment of the ghetto for the Jews;
14. *Hebraeorum Gens,* an edict of expulsion issued by Pius V in 1569;
15. *Sancta mater ecclesia,* issued in 1584 by Gregory XIII, which compelled the Jews to attend church services.
16. *Cum superioribus mensibus,* issued by Clement VIII in 1593 concerning the commerce and the residential right of the Jews in papal territory;
17. *Postremo mense,* issued in 1747 by Benedict XIV, which permitted the forcible baptism of Jewish children.

See POPES. JACQUES GOLDBERG.

Lit.: Vogelstein-Rieger, *Geschichte der Juden in Rom,*

vols. 1-2; Stern, *Urkundliche Beiträge über die Stellung der Päpste zu den Juden* (1893-95).

PAPERNA, ABRAHAM JACOB, educator and Hebrew literary critic, b. Kopyl, province of Minsk, Russia, 1840; d. Odessa, 1918. He studied to be a rabbi and graduated from the rabbinical school at Vilna in 1867, after which he served as teacher in Zakroczyn and as principal of the school for Jewish children at Plotzk. He began to publish Hebrew poems in 1863, but his chief contribution was in the field of literary criticism. His *Kankan Hadash Male Yashan* (A New Vessel Full of Old Wine; in *Hakarmel,* 1867, and reprinted Vilna, 1868) is a plea for better Hebrew literature. He criticizes the methods of writing prevalent at the time, such as self-laudation, letters of commendation, redundancy and triteness of style, while at the same time he holds up certain authors for praise because of their brevity and exactness. In the following year his criticism of Abraham Dob Lebensohn brought upon him a storm of condemnation, and this antagonism disgusted Paperna and silenced his criticism for over twenty years, during which period he wrote Hebrew and Russian text-books. In his old age he returned to writing with literary essays and memoirs.

Lit.: Klausner, *Yotzerim Ubonim,* vol. 1 (1925) 71-79; Waxman, M., *A History of Jewish Literature,* vol. 3 (1936) 321-23.

PAPPENHEIM, a Jewish family of Pozsony (Pressburg), Hungary, and Vienna, whose members played a prominent part in Jewish communal endeavor. The first WOLF PAPPENHEIM (1776-1846) inherited a large fortune and lavishly supported the Yeshiva of Rabbi Moses Sofer (Hatham Sofer) at Pozsony. KÁLMÁN PAPPENHEIM (1816-1869), one of the leaders of the Orthodox Jewry of Hungary, planned the establishment of an Orthodox rabbinical seminary at Pozsony under the direction of Rabbi Israel Hildesheimer; his plan failed due to the opposition of the Hasidic rabbis. WOLF PAPPENHEIM, second (1848-1938), was head of the Vienna central bureau of the Agudath Israel World Organization. He and his sons contributed considerable funds for the promotion of that organization and its publication, *Jüdische Presse.* WILHELM PAPPENHEIM, a brother of BERTHA PAPPENHEIM, member of the board of the Jewish community of Vienna, owned one of the most complete social science libraries in Central Europe. ISIDOR PAPPENHEIM, a son of Wolf Pappenheim second, was president of the national organization of the Orthodox Jewish communities of Czechoslovakia.

PAPPENHEIM, BERTHA, feminist leader and writer, b. Vienna, 1859; d. Neu-Isenburg, Germany, 1936. A descendant of Glückel of Hameln, whose memoirs she translated from Yiddish into German, she took part in the social and pedagogic activities of the feminist movement and organized the Jewish feminist movement in Germany. In 1881 she came to Frankfort, where for twelve years she headed an orphan home for girls. While a member of the welfare board of the city she organized (1902) the social work of Jewish women. In connection with the International Women's Congress in Berlin, she founded (1904) the national Jüdischer Frauenbund, whose president she was for twenty years.



Bertha Pappenheim

On various occasions, between 1902 and 1935, she undertook journeys to the Balkans, Palestine, Galicia, Russia and Poland. She participated in efforts to combat the white slave traffic, and in the activities for aid to the Eastern European Jews. Her pamphlets on the situation of the Jews in Galicia (1900 and 1904) and her travel letters, which were edited in two volumes under the title of *Sysiphus-Arbeit* (Leipzig 1924 and 1929), give an account of these activities.

Her interest in problems of delinquent girls led her (1907) to found a home for unmarried mothers and homeless children, the Heim des Jüdischen Frauenbundes, at Neu-Isenburg, whose director she became. During the first World War (1916) she made an appeal for centralization of Jewish social work in Germany, which led to the establishment of the Zentralwohlfahrtsstelle der Deutschen Juden (1917). In 1922 she founded the Arbeitsgemeinschaft zur Bekämpfung der Tuberkulose unter den Juden in Frankfort, and after 1933 she was active in furthering the emigration of Jewish children from Germany.

Bertha Pappenheim translated both the *Maaseh-Buch* from Judeo-German into German under the title *Allerlei Geschichten* (Frankfort, 1929) and the *Tzeenah Ureenah (Tzenah Ureenah)* by Jacob ben Isaac Ashkenazi, under the title of *Frauenbibel* (vol. 1, Frankfort, 1934). Her *Harte Kämpfe* (Frankfort, 1923) reveals impressions of her travels and her religious attitude.

Lit.: *Zeitschrift für jüdische Wohlfahrtspflege* (published by the Zentralwohlfahrtspflege der Deutschen Juden), vol. 1, No. 2 (1929); *Bertha Pappenheim zum 70. Geburtstag; Blätter des Jüdischen Frauenbundes,* vol. 12, Nos. 7 and 8, July-Aug., 1936, special issues: *Bertha Pappenheim zum Gedächtnis.*

PAPPENHEIM, SAMUEL MORITZ, physician, b. Breslau, 1811; d. 1882. He distinguished himself in the field of physiology and anatomy. In 1847 he was awarded the Grand Prize by the Académie des Sciences for a dissertation on the genital organs of the rotifera. In 1849 he went to America, where he remained lost for ten years, finally reappearing in Havana, very ill with yellow fever. He returned to Breslau in 1859 and settled in Berlin in 1861. Here he lived in miserable circumstances until his death.

Pappenheim's books include: *Zur Kenntnis der Verdauung in gesundem und krankem Zustande* (1839); *Die specielle Gewebelehre des Gehörorgans nach Natur, Entwicklung und*

Krankheit (1840); *Die specielle Gewebelehre des Auges mit Rücksicht auf Entwicklungsgeschichte und Augenpraxis* (1842). Although Pappenheim suffered for a while from a mental disorder, he recovered in 1845 and went to Paris.

PAPPENHEIM, SOLOMON, German writer and scholar, b. Zulz (Silesia), 1740, d. Breslau, 1814. He was an outstanding personality among the earlier German Haskalah. Pappenheim was the author of a comprehensive work on Hebrew synonyms, *Yerioth Shelomoh,* in four parts, only the first three of which were published (1784-1811). His elegiac poem, *Agadath Arba Kosoth* (Breslau, 1790), was written in the style of Edward Young's *Night Thoughts.*

Pappenheim also wrote numerous works on religious questions, among them three favoring the practice of early burial among the Jews, and one directed against David Friedländer, entitled *Freymüthige Erklärung uber die erst jüngste regegewordene Kritik des Gottesdienstes der Juden und deren Erziehung den Jugend* (Breslau, 1813). Only the first part of his lexicon, *Heshek Shelomoh,* was published (Breslau, 1802).

Lit.: Lachower, F., *Toledoth Hasafruth Haibrith Hahadashah,* vol. 1 (1928) 96-99; Wolfson, Harry Austryn, "Solomon Pappenheim, On Time and Space and his relation to Locke and Kant," *Jewish Studies in Memory of Israel Abrahams* (1927) 427-40.

PAPPENHEIMER, ALWIN MAX, pathologist, b. New York city, 1878. He received his A.B. degree from Harvard in 1898 and his M.D. degree from Columbia University in 1902. Later he studied in various European cities. From 1905 to 1911 Pappenheimer was a pathologist at Bellevue Hospital. In 1914 Pappenheimer was made assistant professor at Columbia and in 1923 full professor, a post he still held in 1942. Among Pappenheimer's hospital connections were his membership of the medical board of the Presbyterian Hospital.

He made more than 100 contributions to pathological study. During the first World War he served, first as captain, then as major, in the United States Medical Corps; in 1917 and 1918 he was director of the laboratory at a Base Hospital and in 1918 he was a member of the Trench Fever Commission. For his work on the Commission, Pappenheimer was cited by General John J. Pershing.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 301, 511, 726.

PAPPENHEIMER, ISRAEL HIRSCH, champion of the emancipation of the Jews in Bavaria, d. Munich, 1837. He was for many years president of the Jewish Munich community and labored diligently to secure civic equality of the Jews. It was he who, in 1827, handed to the king the petition of the Jews in Bavaria asking for emancipation. Pappenheimer favored the consistory movement with congregational self-government for Jewish communities.

Lit.: Henle, *Über die Verfassung der Juden in Königreich Bayern;* Eckstein, *Der Kampf der Juden um ihre Emanzipation in Bayern.*

PAPPUS AND JULIANUS, two brothers of Laodicea in Syria who were arrested by the Roman authorities—probably on a charge of sedition—and condemned to death; from this they were saved by the death of Trajan (117 C.E.). The day of their release was accordingly celebrated annually on Adar 12 and called "Trajan's day" (*Megillath Taanith* 12). According to another report the brothers had attempted to organize Syrian Jewry to make a pilgrimage to Jerusalem. Scholars are of different opinions as to the historicity of these reports.

Lit.: Graetz, H., *Geschichte der Juden,* vol. 4, note 14; Derenbourg, *Histoire de la Palestine,* 493.

PAPYRI. Papyrus was a material used in ancient times for writing and other purposes which was manufactured from the Egyptian papyrus reed. The Septuagint uses the word to translate the Hebrew *gome* (*Job* 8:11). While it is reasonable to assume that the Hebrews wrote on papyrus, it is only in Egypt that papyri have to any extent been discovered by archeologists. The oldest papyri of Jewish interest are the Aramaic documents found at Assuan, which are the private papers of a local family descended from Jews who fled from Palestine after the Babylonian conquest of Judah in 586 B.C.E. These Aramaic papyri, belonging to the period 470 to 410 B.C.E., throw light on the economic life and customs of the early Jewish community in Egypt and are extremely important for the study of Biblical Aramaic. There is also a related group of papyri found at Elephantine which, among other things, have brought to light the existence of a Jewish sacrificial cult in a local sanctuary destroyed in 410 B.C.E. Among these papyri is found a fragment of the oldest version of the story of Ahikar. The soil of Palestine is unfavorable for the preservation of papyri, and up to 1942 the only one produced by the hand of a Jew in that country which had been discovered was the Papyrus Nash, containing the Hebrew text of the Ten Commandments and the opening of the Shema (*Deut.* 6:4-5). The importance of this fragment lies in the comparison of its text with the corresponding portion of the Masoretic Bible and in its preservation of the Hebrew alphabet as it was written in the 2nd cent. B.C.E.

Among the Greek papyri discovered in Egypt there are a considerable number which throw light on Jewish life in that country as well as in Palestine during the Ptolemaic and Roman periods. These papyri provide information regarding the vocations of the Jews, their political status and their relations with their neighbors during a period whose literary sources are quite scanty.

See also: ELEPHANTINE.

Lit.: *The Adler Papyri,* Elkan Nathan Adler, J. G. Tait, F. M. Heichelheimer and others edit. (1939); Cowley, A., *Aramaic Papyri of the Fifth Century B.C.* (1923); Albright, W. F., in *Journal of Biblical Literature,* vol. 56 (1937) 145-76; Deissmann, A., *Light from the Ancient East* (1927); Roth, J. M., *Greek Papyri Lights on Jewish History* (1924); Tscherikower, V., in *Mizraim,* March-June, 1937, p. 9-90; Loewe, H., "The Petrie Hirschfield Papyri," *Journal of Theological Studies,* vol. 24 (1923) 126-41.

PARABLES, *see* MASHAL.

PARADISE. The word paradise is a modification of an old Persian word meaning an enclosure, a park. The Greeks incorporated the word in their language in almost the same form; and a similar use of the word is found in the Bible (*Neh.* 2:8; *Eccl.* 2:5; *Song of Songs* 4:13).

The term paradise, as the generally accepted name in literature for the Garden of Eden in *Genesis,* is accounted for by the fact that the Septuagint used the Greek word to render *gan* in its translation of the Bible. Since then, among Jewish as well as among Christian religious writers, paradise became a synonym for the Garden of Eden of Adam and Eve.

Because it was the abode of man in his state of innocence paradise naturally became, in religious specula-



Paradise, as conceived by Jan Brueghel, Sr. From a painting in the National Museum, Budapest

tions about the hereafter, the dwelling place of the righteous after death, even to the extent of describing it along the lines of the original as found in *Genesis*. *Enoch* maintains that Paradise still exists somewhere hidden on earth, where Enoch, Elijah and other righteous men now dwell. Here we have the origin of the idea of an earthly paradise which early Christians incorporated in their belief (*Luke* 23:43). According to the New Testament, this paradise, the old Garden of Eden, is in the far East and is the abode of the departed saints, something like Elysium and the Islands of the Blessed in Greek mythology.

There was, however, in the standard Hebrew writings a more ideal conception of the dwelling place of the righteous after death, namely, a heavenly paradise. The heavenly paradise was an idealization of earthly things suggestive of the system of the ideas of Plato in which everything on earth is a counterpart of an idea in heaven. This heavenly paradise is figurative of what Adam lost; it is the sublime type of which the earthly paradise was only a copy. Indeed, the earthly paradise is said, in rabbinic speculation, to have been transported direct to heaven, immediately after Adam's fall. According to the Talmud, it was created long before the earth was formed. It is not the abode of all the righteous but of certain elect, such as Enoch, Elijah, Moses, and Ezra, who enjoy the fellowship of the Messiah, who awaits there the time for his appearance on earth.

In general, early rabbinic literature reveals the belief that after the Last Judgment the wicked are cast into Gehenna while the righteous are received in the heavenly paradise to behold the glory of God.

The whole idea underlying the belief in a paradise among the Jews has been traced to the primitive Hebrew conception of death. Apparently death brought absolute finality to a man's life, barring all intimation of reward for the good on earth and of punishment for the wicked. Out of the necessity of finding a retributive justice there arose ideas of a life after death where the good are rewarded and the wicked punished. Thus came the idea of immortality.

It is noticeable, however, that there is no distinct thought of retributive justice among the Jews until after the exile. Only then is the hope expressed for a manifestation of divine justice. According to this conception of life after death, all who die first descend to Sheol ("Hades" in the Septuagint), a vast subterranean tomb from which the righteous will be delivered and brought to paradise. This paradise, a restored Eden, is filled with all the delights of the senses. There are streams of milk and honey, trees are laden with diverse fruits and mountains are bedecked with lilies and roses (*II Esdras* 2:19). Rabbinic imagination here scarcely knew any bounds. One Midrash even furnishes a detailed description of this paradise—dimensions and activities, and the like. On the other hand, those whom divine justice did not raise to paradise remain in Sheol. In this rabbinic representation of Sheol there is a foreshadowing of the Christian idea of purgatory.

See also: FUTURE LIFE; GAN EDEN.

CHARLES A. RUBENSTEIN.

Lit.: Frazer, J. G., *Folk Lore in the Old Testament,* vol. 1, chap. 2; Langdon, S. H., *Mythology of All Races,* vol. 5, pp. 183-89; Morgenstern, J., *Sources of the Paradise Story;* Gaster, M., *Hebrew Vision of Hell and Paradise;* Kohler, K., *Heaven and Hell;* Ginzberg, L., *Legends of the Jews,* vols. 1 and 5.

PARAGUAY, an inland country of South America with a population of about 1,000,000 (1940), including about 2,200 Jews. Jews first came to Paraguay about 1900, and in 1917 there were about 600 Jews of Russian, Turkish, German and French origin. Most of these engaged in commerce, but there were a few physicians and lawyers. There were three synagogues in Paraguay in 1917, two Sephardic and one Ashkenazic. Early Jewish settlement of Paraguay was confined mainly to the city of Asuncion, but in 1942 there were Jews living in Concepcion and Villarica.

There was a small Jewish farming settlement, Colonia Franca, established before 1918. As the result of an agreement between HICEM and the Paraguayan government after the rise of Nazism, Jewish agricultural workers were for a time encouraged to settle in Paraguay. In 1936 non-agriculturist Jews were permitted to enter the country provided that they had a small amount of capital. That this order was later rescinded may be attributed to the anti-Jewish campaign waged by certain sections of the Catholic church and the White Russian colony. In 1937 seventeen Jews of long residence were expelled from Paraguay on the charge that they were communists. The Jewish community was alarmed, but the government made it clear that it planned no measures to hinder the activities of refugee organizations. Because the Jews served loyally in the Chaco war with Bolivia, their popularity increased.

Early in 1938 the Paraguayan government was reported to have been interested in enlisting a Jewish foreign legion to fight for Paraguay should the Chaco dispute recur. This was officially denied. Late that year, however, the government issued a retroactive decree cancelling the visas of 500 refugees who were en route to Paraguay. Despite the confusing barrage of decrees and counter decrees governing the subject of immigration into Paraguay, the Joint Distribution Committee reported that between 1933 and the middle of 1941 about 500 refugees were permitted to enter.

Jewish organizations in Paraguay included La Union Hebraica del Paraguay, La Alianza Israelita Paraguaya, Centro Juventud Israelita, La Macabi, and Womens International Zionist Organization.

Lit.: *American Jewish Year Book,* vol. 19; *Conference on Jewish Relations, Information Bulletin,* No. 2; Joint Distribution Committee, *Aiding Jews Overseas* (1941); Ruppin, Arthur, *Los judíos en la America del Sur* (1938).

PARAH ("the heifer," i.e. the red heifer), fourth tractate of Toharoth, the sixth division of the Mishnah; it contains twelve chapters and gives the laws dealing with the red heifer, the ashes of which, according to *Num.* 19, were to be mixed with water and used for ritual sprinklings upon individuals in certain cases of uncleanliness. The tractate deals with such subjects as the proper age of the heifer, as well as of the animal sacrifices over the body of a person found slain (*Deut.* 21), the defects that make a heifer unfit for the purpose, the mode of slaughtering and the manner in which the carcass is burned, the vessels used for holding the ashes and for the sprinkling, the circumstances that may render the ashes, the sprinkling water, or the persons performing the sprinkling unfit for the purpose, the proper types of water to be used, and the prescriptions about the hyssop which is used for the sprinkling. According to one verse (3:5) the Second Temple still had the ashes from nine red heifers: one prepared by Moses, one by Ezra, two each by Simon the Just and Johanan

(John Hyrcanus), and one each by Eliehoenai the son of Hakkof (cf. *Ezra* 8:4), Hananel the Egyptian, and Ishmael ben Phabi.

The Tosefta contains many supplementary statements on the subject. No Gemara exists to the tractate.

Lit.: Danby, H., *The Mishnah* (1933) 697-714; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 9, p. 520.

PARAH ADUMAH ("red heifer"). The Biblical legislation (*Num.* 19) describes a special rite of purification to be accomplished in the following manner: A red heifer, three years old, which is without blemish and has never borne a yoke, is to be slaughtered out in the open. Part of the blood is to be sprinkled seven times toward the sanctuary; then the carcass is to be burned, together with cedar-wood, hyssop and scarlet cloth. The ashes are to be collected by a layman in a state of ritual purity and stored in a spot "outside of the camp," to be mingled with running water and sprinkled upon those who are ritually unclean by reason of contact or the near presence of the dead. All those who are connected with the preparation of the ashes or the rite of sprinkling are regarded as ritually unclean and must perform a minor rite of purification.

The laws of the Bible are further discussed in the tractate *Parah* of the Mishnah. The name Parah Adumah, or Parah, is also given to the Torah division (Parashah) which begins with *Num.* 19; this is read not only in its proper order in the year, but also on the Sabbath after Purim.

For a critical discussion of the Parah Adumah, *see* RED HEIFER.

PARALLELISM IN HEBREW POETRY, *see* POETRY, HEBREW.

PARALLELS BETWEEN THE GOSPELS AND JEWISH TEACHINGS. It is well known that there is a considerable amount of likeness between passages in the New Testament, especially those containing the teaching ascribed to Jesus in the first three Gospels, and passages in the earlier or later Jewish literature of the centuries near to the Common Era. The likeness seldom amounts to verbal identity, but the likeness of thought is often very close, and the words used to express the thought are the same in both literatures, the Jewish and the Christian. Apart from the local coloring of the Gospel story with its Jewish background, the likeness between the teaching there recorded and the Jewish teaching is unmistakable. It is beyond question, therefore, that there must be some relationship between the two bodies of teaching. Chance coincidence can not account for a likeness which can be traced in so many instances.

Jewish and Christian scholars have given much attention to the problem presented by the parallels in the two literatures. The study of it began with the great Hebraists of the 17th cent., such as Lightfoot and Schoettgen; its latest representatives are Strack-Billerbeck and Claude G. Montefiore. The thoroughness of the work spent upon the problem makes it now impossible to deal with it adequately in a single article, even one much longer than the present one. The best course for the present purpose seems to be to present the main facts out of which the problem of parallelism has arisen. A list is given below which contains the most striking and important instances in which a saying ascribed to Jesus can be matched either from the Hebrew Scriptures, the Apocryphal and Pseudepigraphal books or rabbinic literature. The list is probably not exhaustive, because opinions will differ as to whether a suggested parallel is really such. Also, the list contains, on the Christian side, only such alleged teachings of Jesus as are found in the Synoptic Gospels. The *Gospel of John* is not dealt with, because the whole of it is fundamentally alien to the spirit of Jewish teaching, and the Jesus who is there represented is widely different from the Jesus of the Synoptic Gospels.

The whole problem of parallels becomes acute only in reference to the teaching of Jesus. Was he original in what he taught? Was his teaching really of a higher order than the Jewish teaching which it appears to resemble? The list given below contains the chief material on which any answer to these questions must be based; but the discussion of them would need a whole volume, as it has already called forth many volumes. Behind these questions lies the further question as to how there came to be this close likeness between the two bodies of teaching. The answer to this question is not fully or satisfactorily given by alleging that one side borrowed from the other; and so far no more conclusive answer has been given, or, if given, generally accepted. The present writer believes that the clue to the right answer is to be found in the Haggadic teaching of the synagogue, which would furnish a common source for the teaching both of Jesus and of the rabbis, and which may have been, and in the case of one book, *Sirach,* certainly was, influenced by the teaching found in the Apocryphal and Pseudepigraphal literature. This extra-canonical literature is of great importance for the study of parallels, because it is all or nearly all earlier in date than the time of Jesus. It is off the line of the main development of Judaism represented by the rabbis, but it is none the less of great importance as an illustration of other types of Judaism in the centuries immediately before the rise of Christianity, and especially types with which Christianity had more natural affinity than it had with the severe rabbinic type based upon the Halachah.

The reader is here given the material for the study of the parallels, and some indication of the importance of the problem and the most promising line of approach to it. There is no comprehensive work in which it is fully and adequately dealt with. Montefiore's book, in conjunction with the great commentary on the New Testament by Strack-Billerbeck (in German), will give him abundant help such as he will not find elsewhere. But much still remains for the careful and impartial student to do, before the question suggested by the parallels is satisfactorily answered.

List of Parallels between passages in the Synoptic Gospels giving the teaching of Jesus and passages in the Hebrew Scriptures, the Apocrypha, Pseudepigrapha, and the rabbinical literature:

Matt. 5:3—"Blessed are the poor in spirit; for theirs is the kingdom of heaven."	cf. *Ps.* 34:2, 6, 17-19 and the Psalms generally when the "meek," "lowly," "humble" or "pious" are spoken of.
"kingdom of Heaven" (God).	A familiar Jewish phrase, found in the Old Testament; cf. *Ps.* 145:13: "Thy kingdom is a kingdom for

	all ages"; *I Chron.* 29:12, "Thou art exalted as head over all"; and especially *Dan.* 7:14, "His dominion is an everlasting dominion, which shall not pass away." The idea corresponds to the "Theocracy" of Josephus, *Against Apion,* book 2, sect. 7, and is implied in "the most High, the all King" of *Sirach* 50:15. It is frequently found in the rabbinical literature, e.g. "the yoke of the kingdom of heaven" (*'ol malchuth shamayim*), and in the liturgy.
verse 4—"Blessed are they that mourn: for they shall be comforted."	cf. *Isa.* 61:2, "To comfort all that mourn."
verse 5—"Blessed are the meek: for they shall inherit the earth."	See on verse 3, and cf. *Ps.* 37:11, "but the humble shall inherit the land."
verse 6—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."	cf. *Isa.* 55:1, "Ho, every one that thirsteth"; *Sanh.* 100a, "Everyone who hungers for (or, because of) the words of Torah in this world, the Holy One, Blessed be He, satisfies him in the world to come."
verse 7—"Blessed be the merciful: for they shall obtain mercy."	cf. *Prov.* 14:21, "But he that is gracious unto the humble, happy is he"; *Sifre* 93b, "So long as thou hast mercy on men, they show mercy on thee from heaven" (i.e. God has mercy).
verse 8—"Blessed are the pure in heart: for they shall see God."	cf. *Ps.* 24:4, "He that hath clean hands, and a pure heart"; *Mechilta Ex.* 3a, "Enough for Israel that once in thirty days they lift their eyes to their Father in heaven."
verse 9—"Blessed are the peacemakers: for they shall be called the children of God."	cf. *Prov.* 12:20, "to the counsellors of peace is joy." Cf. *Aboth* 1:12, "Hillel said, 'Be of the disciples of Aaron, one that loves peace, that pursues peace, that loves mankind and brings them nigh to the Torah.' "
"children of God."	cf. *Wisdom of Solomon* 2:16, "The (righteous man) vaunteth that God is his father"; verse 8, "if he is God's son, he will uphold him"; *Jubilees* 1:24, "I will be their God and they shall be my children. And they shall all be called children of God."
verse 10—"Blessed are they which have been persecuted for righteousness' sake."	cf. *Isa.* 50:6-7, "I gave my back to the smiter. . . . For the Lord God will help me; therefore have I not been confounded . . . and I know that I shall not be ashamed"; *Wisdom of Solomon* 3:1, "The souls of the righteous are in the hand of God, and no torment shall touch them. . . ."; verse 5, "And having borne a little chastening they shall receive great good" (see the whole passage, verses 1-9); *Midrash Lev.* 27:5, "God ever seeks the persecuted."
verse 12—"Great is your reward in heaven."	Reward is a commonplace of rabbinic theology, and a logical consequence of the interpretation of the Torah on the lines of Halachah. There is nothing to show that Jesus meant by "reward" anything different from what the rabbis meant by it.
verse 13—"If the salt have lost its savour, wherewith shall it be salted?"	cf. *Bech.* 8b, the same words. Probably a popular proverb.
verse 14—"Ye are the light of the world."	cf. *Prov.* 20:27, "The spirit of man is the lamp of the Lord"; and *Midrash Lev.* 31:4, "The Holy One said, 'If thou lightest thy lamp, I will light thine.' "
verse 16—"Your father which is in heaven."	cf. *Ps.* 103:13, "Like as a father hath compassion upon his children, so hath the Lord compassion upon them that fear him"; *Wisdom of Solomon* 2:16 (see verse 9 above). It is admitted by all scholars that the term "Father in Heaven" was in Jewish use before the time of Jesus.
verse 22—"Whosoever is angry with his brother . . . shall be in danger of the judgment."	cf. *Lev.* 19:17, "Thou shalt not hate thy brother in thy heart"; *Testament of the Twelve Patriarchs, Gad* 5:5, "Fearing lest he should offend the Lord, he willeth not to do wrong to any man, even in thought" (and see the whole passage).
verse 28—"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."	cf. *Testament of the Twelve Patriarchs, Benjamin* 8:2, "He that hath a pure mind in love looketh not on a woman with thought of fornication" (and see the whole passage).
verse 34—"Swear not at all."	cf. *Secrets of Enoch* 49:1-2, "The Lord said, 'There is no oath in me, nor injustice, but truth.' If there is no truth in men, let them swear by the words 'yea, yea' or else 'nay, nay.' "
verse 42—"Give to him that asketh thee."	cf. *Deut.* 15:7, "If there be among you a needy man, one of thy brethren . . . thou shalt not harden thy heart, nor shut thy hand from thy needy brother," and verse 10, "Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him."
verse 44—"Love your enemies."	cf. *Testament of the Twelve Patriarchs, Joseph* 18:2, "If any one seeketh to do evil unto you, do you in well doing pray for him"; *Midrash Deut.* 6:9, "If thou hast

	accustomed thy tongue to speak evil of thy brother who does not belong to thy race, in the end thou wilt bring shame on him who does belong to thy race."
verse 45—"That ye may be sons of your Father which is in heaven."	cf. Philo, *De Confusione Linguarum,* xxviii, "All who have real knowledge of the Creator and Father of all things are rightly called sons of God"; *Sirach* 4:10, "Be as a father to orphans. . . . Then God will call thee son."
"for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."	cf. *Pesikta Rabbathi* 195a, "Hast thou ever seen that the rain has fallen on the field of one who is righteous and not on the field of one who is wicked? But the sun rises upon Israel, who are righteous, and upon the wicked. [God] makes the sun to rise upon Israel and upon the nations."
verse 48—"Be therefore perfect, even as your Father which is in heaven is perfect."	cf. *Deut.* 18:13, "Thou shalt be wholehearted with the Lord thy God"; *Lev.* 19:2, "Ye shall be holy; for I the Lord your God am holy."
Matt. 6:1—"Take heed that ye do not your righteousness before men, to be seen of them."	cf. *Hag.* 5a (commenting on the word "evil" in *Eccl.* 12:14), "They of the school of Rabbi Jannai say, 'This is he who giveth alms in public.' "
"Else ye have no reward."	see above on verse 12.
"Father which is in heaven."	see above on verse 15.
verse 4—"that thine alms may be in secret."	cf. *Shek.* 5:6 (the chamber of the silent in the Temple, where alms were given and received in secret. This was, of course, in existence in the time of Jesus).
verse 6—"But thou, when thou prayest, enter into thine inner chamber, and having shut the door pray to thy Father which is in secret."	cf. *II Kings* 4:32-33, "And when Elisha was come into the house. . . . He went in therefore, and shut the door . . . and prayed unto the Lord."
verse 8—"Your Father knoweth what things ye have need of, before ye ask him."	cf. *Yer. Ber.* 8b, "The needs of thy people Israel are many and their knowledge is small. May it be thy will, O Lord our God and God of our fathers, to give to every creature what he needs, and to everybody what is lacking to it."
verse 9—"Hallowed be Thy name."	cf. the Kaddish, "Hallowed be His great name."
"Thy kingdom come."	cf. the Kaddish, "May He establish His kingdom."
verse 10—"Thy will be done, as in heaven so on earth."	cf. *Tos. Ber.* 3:7, "Do Thy will in heaven above, and give quietness of mind to them that fear Thee on earth, and do that which is good in Thy sight. Blessed [art Thou] that hearest prayer."
verse 11—"Give us this day our daily bread."	cf. *Prov.* 30:8, "Feed me with mine allotted bread."
verse 12—"Forgive us our debts, as we also have forgiven our debtors."	cf. *Sirach* 28:2, "Forgive thy neighbour the injury (done to thee), and then when thou prayest thy sins will be forgiven."
verse 13—"Bring us not into temptation."	cf. *Ber.* 60b, "Bring me not into the power of sin, iniquity, temptation or contempt."
verses 14-15—"But if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."	cf. *Yer. B.K.* 6c (8:10), "So long as thou art merciful, God (Makom) hath mercy on thee; if thou art not merciful God hath not mercy on thee."
verse 20—"But lay up for yourselves treasures in heaven."	cf. *Testament of the Twelve Patriarchs, Levi* 13:5, "Work righteousness, my children, upon the earth, that ye may have (it) as a treasure in heaven."
verse 25—"Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."	cf. *Mechilta Beshallah, Vayissa* 2, "Every one who has whereof to eat today and says what shall I eat tomorrow, is wanting in faith."
verse 34—"Sufficient unto the day is the evil thereof."	cf. *Ber.* 9b, "Sufficient is the evil in its time" (perhaps a popular proverb).
Matt. 7:1—"Judge not, that ye be not judged."	cf. *Aboth* 2:5, "(Hillel said) 'Judge not thy neighbour until thou art come into his place.' "
verse 2—"With what measure ye mete, it shall be measured to you again."	cf. *Testament of the Twelve Patriarchs, Zebulon* 5:3, "Have therefore compassion in your hearts, my children; because, even as a man doeth to his neighbour, even so will the Lord do to him"; *Sotah* 1:7, "With the measure with which a man measures, so will it be measured to him" (perhaps a popular proverb).
verse 3—"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"	cf. *Arach.* 16b, "If one says to his fellow, Cast the mote out of thine eye, he will answer, Cast the beam out of thine own eye" (perhaps a popular proverb).
verse 12—"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."	cf. *Lev.* 19:18, "Thou shalt love thy neighbour as thyself" (other formulations of the Golden Rule are mostly in the negative form, "Do not unto thy neighbour what is hateful to thee"; Hillel).
Matt. 10:16—"Be ye therefore wise as serpents, and harmless as doves."	cf. *Midrash Song of Songs* 2:14, "God said, of the people of Israel, 'With me they are simple as doves, but amongst the peoples of the world they are crafty as serpents.' "
verse 25—"It is enough for the disciple that he be as	cf. *Ber.* 58b, "It is enough for the servant that he be

his master, and the servant as his lord."	as his master" (perhaps a popular proverb).
verse 29—"[Are not two sparrows sold for a farthing?] and not one of them shall fall to the ground without your Father."	cf. *Yer. Shebi.* 9:1, 38b, [the story of Rabbi Simeon ben Yohai, who, after the Hadrianic persecution, came out of his cave and saw a man snaring birds. He said] "If even a bird is not caught without the will of God, how much less a man?"
verse 39—"He that findeth his life shall lose it; and he that loseth his life [for my sake] shall find it."	cf. *Tamid* 32a, "What shall a man do that he may live? Let him kill himself. And what should he do that he may die? They answered, 'Let him keep himself alive.' "
verse 40—"He that receiveth me receiveth him that sent me."	cf. *Ber.* 5:5, "A man's deputy is as himself" (a usual legal phrase).
Matt. 11:29—"Take [my] yoke upon you."	cf. *Aboth* 3:5, "Who takes upon himself the yoke of the kingdom of heaven."
Matt. 12:7—"If ye had known what this meaneth, I desire mercy, and not sacrifice (*Hosea* 6:6), ye would not have condemned the guiltless."	cf. *Aboth de Rabbi Nathan* 4, p. 11a, [Rabbi Johanan ben Zakkai and Rabbi Joshua ben Hananiah. After the destruction of the Temple, Johanan ben Zakkai said] "My son . . . we have a means of atonement which is like [that of the altar]. And what is that? The doing of kindnesses, as it is written (*Hosea* 6:6), 'I desire mercy and not sacrifice.' "
verse 29—"Except first he bind the strong man."	cf. *Testament of the Twelve Patriarchs, Levi.* 18:12, "And Beliar shall be bound by him, and he shall give power to his children to tread upon the evil spirits."
verse 36—"Every idle word that men shall speak, they shall give account thereof in the day of judgment."	cf. *Hag.* 5b [on *Amos* 4:13, "declareth unto man what is his thought"], "Even the superfluous word between a man and his wife they [i.e. God] show it to him in the hour of his death."
Matt. 13:3—"And he spake to them many things in parables."	cf. *Midrash Song of Songs* 1:1, 8, "Let not the 'parable' (*mashal*) be light in thine eyes, for by means of the 'parable' a man can stand in the words of the Torah" [the parable form of teaching was used alike by the rabbis and by Jesus].
verse 12—"For whosoever hath, to him shall be given . . . but whosoever hath not, from him shall be taken away even that which he hath."	cf. *Ber.* 40a, "If thou wilt hear once, thou wilt hear again; but if not, thou wilt not hear."
Matt. 15:13—"Every plant, which my heavenly Father planted not, shall be rooted up."	cf. *Jubilees* 36:6, "That He [God] might . . . establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations for ever."
Matt. 22:37, 39—"Thou shalt love the Lord thy God, etc."; "Thou shalt love thy neighbour as thyself."	cf. *Testament of the Twelve Patriarchs, Issachar.* 5:2, "Love the Lord and your neighbour"; 7:6, "I loved the Lord; also every man with all my heart"; *ibid., Dan* 5:3, "Love the Lord through all your life, and one another with a true heart" (N.B. for the association of the two commandments).
Matt. 23:12—"Whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted."	cf. *Erub.* 13b, "Every one who humbles himself, the Holy One, Blessed be He, exalts him; and every one who exalts himself, the Holy One, Blessed be He, humbles him."
Matt. 24—Apocalyptic sayings.	cf. the common form Apocalyptic teaching.
Matt. 25:21—"Thou hast been faithful over a few things, I will set thee over many things."	cf. *Midrash Ex.* 2:3, "The Holy One, Blessed be He, does not give greatness to a man until He has proved him in a small thing, and after that He exalts him to greatness."
Matt. 26:39—"Not as I will, but as thou wilt."	cf. *Aboth de Rabbi Nathan* 32, p. 36a, "If thou hast done His will as thy will, thou hast not done His will as His will; and if thou hast done His will as not thy will, thou hast done His will as His will."
Mark 2:27—"The sabbath was made for man, and not man for the sabbath."	cf. *Yoma* 85b, "It [the sabbath] is committed into your hands and you are not committed into its hand."
Mark 3:29—"Hath never forgiveness."	cf. *Yer. B.K.* 6d, "hath not forgiveness for ever" (this is given to show the use of the same phrase in both cases. The Christian doctrine of the unpardonable sin rests only on a misunderstanding of the phrase).
Luke 4:23—"Physician, heal thyself."	cf. *Midrash Gen.* 23:4, "Physician, heal thy lameness" (probably a popular proverb).

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Lit.: Friedlander, G., *Jewish Sources of the Sermon on the Mount;* Montefiore, Claude G., *Rabbinic Literature and Gospel Teaching.*

PARAN, name of a desert and of a mountain on the Sinai peninsula; both are mentioned in the narrative of Israel's wanderings through the wilderness (*Num.* 10:12 and elsewhere). Their exact location has not yet been ascertained.

PARANOMASIA, *see* WORDS, PLAY ON.

PARAPET, *see* SAFETY LEGISLATION.

PARASHAH (plural, Parashiyoth), a term denoting 1. a section or paragraph of the Hebrew Bible; 2. the portion of the Torah read at public services. It is derived from the verb *parash,* which means "divide" and "interpret." All Jews use the term Parashah to designate the paragraphs in the handwritten scrolls of the Torah; however, the use of the term to mean the Scriptural portion read at the services is common among Sephardic Jews, whereas Ashkenazic Jews employ the name Sidra (plural, Sidroth) as often as Parashah.

The Scroll of the Torah is not divided into chapters, as are English Bibles, but into paragraphs, separated

from one another by two types of spaces, called Pethuhoth (singular, Pethuhah) and Sethumoth (singular, Sethumah), respectively. A Pethuhah is a space which begins in the middle of a line and runs to the end, so that the next paragraph begins on the succeeding line. A Sethumah is a space of at least nine letter-widths in the middle of a line, bounded by the closing words of one paragraph and the beginning of the next. In printed texts each Pethuhah and Sethumah is indicated by the letters Pe and Samech, respectively.

The Parashah readings for the synagogue are not noted as such in the Scroll of the Torah, but are exactly delimited in traditional sources. Each Sidra to be read on the Sabbath morning is divided into seven parts, for the seven who are called up to the reading of the Torah at Orthodox Jewish services. Some explain this number with the surmise that originally the seven leading citizens (*shib'ah tobe ha'ir*) were called, and that gradually the honor was extended to other members of the community. This is mere conjecture, however. A simpler and more satisfying explanation is the great importance of the Sabbath. The smallest number ever called to the Torah is three, so as to include a Cohen (descendant of a priestly family), a Levite and an Israelite. Three are called on Sabbath afternoon, on Monday, Thursday, Hanukah and Purim mornings, and on fast day mornings and evenings. On New Moon (Rosh Hodesh) and the half-holidays (Hol Hamoed), when an additional sacrifice was offered in the Temple and Jerusalem, with a corresponding additional silent prayer in the synagogue service, the number was increased to four. The greater importance of the three festivals (Passover, Shabuoth and Sukkoth) and Rosh Hashanah is indicated by the fact that five are called. Six are called on Yom Kippur, and seven on the Sabbath, the most important of all. The number seven also suggests the seven days of the week, of which the Sabbath is the culmination.

If one of the holidays mentioned above falls on the Sabbath, the regular Sabbath portion is postponed, and a special reading takes its place. On four special Sabbaths, however—Shekalim, Zachor, Parah and Hahodesh—two scrolls are taken from the Ark, the first for the Sabbath portion, the second for the special Parashah. The same is true if the New Moon falls on the Sabbath. In case Sabbath Shekalim or Sabbath Hahodesh or the Sabbath during Hanukah also coincides with the New Moon, three scrolls are used: the first for the weekly portion, the second for the New Moon Parashah, and the third for the reading for the special Sabbath.

The basis of this practice is a passage in *Meg.* 3:4: "When the New Moon of Adar falls on the Sabbath, they read the section Shekalim; . . . on the second Sabbath they read Zachor; on the third, Parah Adumah; on the fourth, 'This month shall be unto you'; on the fifth, they return to the regular order." The Talmud (*Meg.* 30b) asks: "The regular order of what?" Ammi answers, "They return to the regular order of the weekly readings." Jeremiah says, "No, they return to the regular order of the prophetic readings (Haftaroth)." In other words, Ammi holds that the special Sabbaths interrupt the regular readings, while Jeremiah is of the opinion that they interrupt only the prophetic readings (and are hence supplementary portions to the regular ones). The law has followed the latter view.

Louis Ginzberg (*Commentary on the Palestinian Talmud,* 1941, vol. 3, pp. 132-49), however, argues convincingly that the interpretation given by Ammi is the correct one; furthermore, he comes to the startling conclusion that in Palestine, down through the period of the Geonim, Jewish practice followed this interpretation, and the regular weekly reading was omitted on the four special Sabbaths, on the Sabbath which falls on a New Moon, and on the Sabbath in the week of Hanukah, just as it still is on holidays. Thus on Sabbath Shekalim the Shekalim section alone (*Ex.* 30:11-16) was read; and since each of the seven called up was required to read no less than three verses, this short section of three verses must have been read and reread a number of times. The case was even more striking on Sabbath Zachor, when the special portion (*Deut.* 25:17-19) consisted of only three verses. These must have been read over no less than eight times—seven for the seven who were called up, and once more for the Maftir (reader of the Haftarah).

According to this view, more than one scroll was never taken from the Ark in Palestine, since only one portion was ever read. The only apparent exception was on the New Moon of Tebeth, which always falls on Hanukah. In this case both the New Moon and the Hanukah portion were read (but not the Sabbath portion) because both are found in the same book of the Torah (*Num.* 7 and 28) and there was plenty of time for the reader to roll the scroll from the first to the second passage while the Meturgeman was explaining the first passage. In time, however, the Babylonian practice spread even to Palestine and became universally accepted by Jews, so that it is in vogue today.

The entire Torah is read through without omissions in the course of a year. Since seven out of every nineteen years in the Jewish calendar are leap years which have thirteen months instead of twelve, the number of Sabbaths varies from fifty to fifty-five; since at least some of these Sabbaths coincide with holidays (in which case the Sabbath order is interrupted), the number of ordinary Sabbaths is never more than fifty-two and never less than forty-seven. The arrangement of the Sidroth is therefore made elastic by having some double up on occasion. There is one such pair in *Exodus* (Vayakhel-Pekude), three in *Leviticus* (Tazria-Metzora, Ahare Moth-Kedoshim, Behar-Behukkothai), two in *Numbers* (Hukkath-Balak, Mattoth-Masse) and one in *Deuteronomy* (Nitzabim-Vayelech). When a double Sidra is read, the middle section of the seven, namely the fourth, serves to bridge the two.

The weekly portions are designated either by their first word or two (Bereshith, Lech Lecha, Ki Thetze) or by the first significant word. Thus Kedoshim is named after the fourteenth word from the beginning of the Parashah, the ninth word in the second verse (*Lev.* 19:1-2). Sometimes the significant word is the name of the principal character in the story (Phinehas, Noah, Jethro, Balak). The last two, by the way, are heathens, and the second of these a wicked king who had engaged a sorcerer to pronounce a curse upon Israel; yet the Biblical portions are named after them—an interesting manifestation of broadmindedness.

The name of the Sidra is given to the week in which it is read; in letters and documents the Sidra name of the week is given as often as that of the month. Sometimes an outstanding passage of the Parashah is chosen instead of its name, as, "With the help of God, the third day of the week, Parashah 'And thou shalt love thy neighbor as thyself,' in the year 5702." Or else the writer chooses a text from the Parashah that has a bearing on the subject of the letter.

The weekly Parashiyoth, in all cases but one, begin at a paragraph, that is, either at a Pethuhah or a Sethumah. In printed Bibles the division between Sidroth is indicated by triple Pes or triple Samechs; but there is no such distinction in the handwritten scrolls. The one exception is the last Sidra in *Genesis,* Vayehi, which begins in the middle of a paragraph (47:28). *Midrash Gen.* 96 (quoted in Rashi to the passage) gives two homiletic explanations of this unusual occurrence.

Originally every one who was called to the Torah read his own part of the Sidra; but as spreading ignorance made it increasingly difficult to find a sufficient number of laymen who were able to read from the scroll, it became customary to engage a professional

reader (Baal Kore). Originally the blessing before the reading was recited only by the first one to be called up, and the blessing after the reading was recited only by the last one to be called up; the intervening readers did not make these benedictions. However, when the professional reader took over the task of reading from those who were called up, those in between had nothing to do but stand by. Accordingly it became customary for each one who was called up to pronounce both blessings over the Torah. Another reason which was given for the introduction of this change was that if one entered the synagogue after the reading had begun, or left before it was ended, he might conclude that reading the Torah requires only one benediction.

One must never make a stop less than three sentences before a pause (Pethuhah or Sethumah), lest a person leaving the synagogue at that point come to the erroneous conclusion that the next one called will read less than three sentences. Nor is one to stop less than three sentences after such a pause, lest one coming to the synagogue at that point conclude that the previous one had read only two sentences. Another restriction is that no beginning or stop is made at a place where evil is spoken of Israel. Thus the last Sidra of *Genesis* does not begin with 48:1, though marked by a Pethuhah, because it speaks of Jacob's illness.

Within the limits of the above restrictions the division of the Parashah into its seven sections is a fairly equal one. A striking exception occurs in Ki Thissa (*Ex.* 30:11 to 34:35), which includes the story of the Golden Calf. The first part, for the Cohen, consists of forty-five verses; the second, for the Levite, of forty-seven verses; the remaining parts, for the five Israelites, consist of five, seven, nine, seventeen and nine verses, respectively. This inequality in the division was prompted by the ethical precept against shaming a fellow man. All the tribes, except Levi, participated in the worship of the Golden Calf. To invite a descendant of any of the guilty tribes, or even an Aaronide, to read that story in public (or to have it read to him) might prove embarrassing; therefore the reading is so arranged that the entire story falls within the Levite's part.

Two passages in the Torah (*Lev.* 26:14-45 and *Deut.* 28:15-68) bear the name of Tochehah ("rebuke") because they contain predictions of evil to come in consequence of disregarding the word of God. After the introduction of the professional reader it became difficult to find a worshipper who would agree to stand by the Torah and have the Baal Kore read the list of curses to him, especially the passage in *Deuteronomy,* which is couched in the second person singular. In some communities a poor man would be paid for accepting this Aliyah, and he would be known as the "Tochehah Jew"; in other cases it would fall to the sexton (Shamash). In most synagogues the Baal Kore would take this Aliyah himself, in order that no one might be embarrassed. The reader hurries through the Tochehah in a low tone of voice; but when he comes to *Lev.* 26:42, which has a note of cheer, he raises his voice for the moment to its normal pitch.

When the closing sentence of any of the five books of the Torah is reached, the congregation rises; the reader raises his voice and finishes the verse with a flourish; the congregation then exclaims *hazaḳ hazaḳ venithhazaḳ* ("Be strong, be strong, let us be strong!"), which the reader repeats.

The present one-year cycle of Torah readings is derived from Babylonia; however, in Palestine a three-year cycle was formerly in vogue (cf. *Meg.* 29b). J. Theodor discovered that the principal Midrash collections (Midrash Rabbah and *Tanhuma*), which were probably completed before the close of the Babylonian Talmud, were originally arranged to suit a three-year cycle. Jacob Mann (*The Bible as Read and Preached in the Old Synagogue,* 1940) proves that these Midrash collections were constructed not only upon the divisions (Sedarim) of the triennial cycle but also on the corresponding Haftaroth, with an ingenious interweaving of texts from the third part of the Bible, the Hagiographa. So highly developed a literary technique presupposes long established usage.

The three-year cycle continued for many centuries. The liturgical poems of Jannai (6th and 7th centuries) are based on the triennial portions and the corresponding Haftaroth. Lists of readings and Haftaroth, discovered by Schechter in the Cairo Genizah, agree essentially with Jannai. As late as 1170 Benjamin of Tudela found Egyptian congregations which still retained the three-year cycle. Maimonides, despite his great influence, did not suceed in inducing the "Palestinian" congregation at Fostat (Cairo) to abandon it for the sake of uniformity with the rest of the Jews of the world. Abraham Maimuni, his son, had to confirm, as Nagid, the ancient ritual in that synagogue (1211), the only concession to Babylonian custom being that the Pentateuch was recited also in the annual cycle from ordinary copies, whereas the official reading from the scroll continued in the triennial cycle (Mann, *Texts and Studies,* vol. 1, pp. 416-17). Adolf Büchler (*Jewish Quarterly Review,* Old Series, vol. 5, pp. 420-68; vol. 6, pp. 1-73) advanced the ingenious hypothesis that the triennial cycle began in Nisan rather than after Sukkoth; but this has been refuted by Mann.

The only vestige left of the old triennial cycle is in the statistical notes of the Masorites at the end of each of the five books of the Torah in printed Bibles. These give, in addition to the number of verses in each book, the number of Sidras and the number of chapters, a figure for the Sedarim of the triennial cycle. There are forty-three of these in *Genesis,* twenty-nine in *Exodus,* twenty-three in *Leviticus,* thirty-two in *Numbers,* and twenty-seven in *Deuteronomy,* a total of 154, enough for the Sabbaths of three years.

Midrash Esther 1 gives the slightly higher figure of 155, the numerical value of the word *ḳoneh* ("buy") in *Deut.* 28:68, "And there ye shall sell yourselves unto your enemies for bondmen and bondwomen, and no man shall buy you." If the word *ḳoneh* were spelled in its fullest form (Kof, Vav, Nun, He), its numerical value would equal Menahem Meiri's 161, corresponding to the greatest number of Sabbaths possible in three years. *Soferim* 16:10 speaks of 175 Sedarim, equivalent to the years of Abraham's life, and this has led some scholars to the conclusion that at one time the reading cycle was three and one-half years. Solomon Luria, in listing differences of practice, states: "The Babylonian Jews celebrate Simhath Torah every year during Sukkoth, while the Palestinians celebrate it only every three and a half years" (*Yam Shel Shelomoh,* to *Baba Kamma*). In this case the Talmudic statement that the "people of the west" finish the Torah in three years is only approximate. A three and one-half-year cycle would have fifty Sedarim a year; but in this case it is difficult to explain the 154 of the Masorah.

It has been suggested that there was originally a seven-year cycle, but the only basis for this is the Bible statement (*Deut.* 31:10-11) that the priests are to read the Law to all Israel every seven years, at Sukkoth. There is no evidence whatever for such a practice.

Reform Jewish congregations, particularly in the United States, have made considerable modifications in the reading of the Parashah, especially in the omission of the calling up of members of the congregation, and the shortening of the portion read at the service. The annual cycle has been retained, but only part of each Parashah is read, and the portions for the special Sabbaths are not read at all. The practice varies among the congregations, some following a cycle in which the entire Torah can be completely read in the course of three to seven years, while in other cases the reader chooses the opening verses of a Parashah or a portion of it that is especially significant. There have also been changes in the traditional Haftarah scheme, with passages from the Hagiographa used as well as those from the Prophets, and selected in such a manner as to fit individual sections in each Parashah.

The traditional Parashahs and Haftarahs are to be

found in most printed Hebrew Pentateuchs, and in the English translation of the Bible published by the Jewish Publication Society of America. There is also a list of suggested readings in the *Union Prayer Book*.

See also: SIDRA; TORAH, READING OF.

LOUIS FEINBERG.

Lit.: The basic sources for the laws governing the public reading of the Torah are: *Meg.* 3:4-6; *Meg.* 4; Danby, Herbert, *The Mishnah* (English trans., 1933) 205-7; *Meg.* 21a et seq.; 29a-32a; Epstein, I., edit., *Seder Moed* (1938) 177-92 (English trans. of the Talmud); *Massecheth Soferim,* chaps. 10 to 14. For the laws in codified form, see: Maimonides, *Yad Hahazakah, Hilchoth Tefillah* 12 to 13. For the Pethuhoth and Sethumoth, see *ibid., Hilchoth Sefer Torah* 8. See also *Shulhan Aruch, Orah Hayim* 135 to 45. For a discussion of the entire subject, see Dembitz, Lewis N., *Jewish Services* (1898) 247-75; Rapoport, S. J., *Halichoth Kedem* (1846); Zunz, Leopold, *Gottesdienstliche Vorträge* (1892), chap. 1; Schürer, E., *Geschichte des jüdischen Volkes,* vol. 2, pp. 454-59; Büchler, A., "The Reading of the Law and Prophets in a Triennial Cycle," *Jewish Quarterly Review,* Old Series, vol. 5, pp. 420-68; vol. 6, pp. 1-73; Ginzberg, Louis, *Commentary on the Palestinian Talmud,* vol. 3 (1941) 132-49.

PARASHAHS, THE FOUR (*'arba parshiyyoth*), the "four sections," i.e., those sections which are read, according to *Meg.* 3:4, on four special Sabbaths from a special scroll of the Torah after the usual reading from the Torah; the four Sabbaths in question have received their names on the basis of these special sections, as follows:

1. Parashath Shekalim (*Ex.* 30:11-16), telling of the special offering of half a shekel brought by each Israelite in the wilderness on the occasion of the numbering of the people. The corresponding Haftarah is *II Kings* 11:17 to 12:17 or 12:1-17, the subject matter of which is the offerings made for the repairing of the sanctuary. Parashath Shekalim is read on the Sabbath before the beginning of the month of Adar (in leap year on the Sabbath before the beginning of Adar Sheni or the Second Adar), or on the first day of the month of Adar if this falls on a Sabbath. The reading from the Torah formed the introduction to the demand for the payment of the half shekel which was used to cover the communal offering in Jerusalem.

2. Parashath Zachor ("Remember" what Amalek did unto thee; *Deut.* 25:17-19). The corresponding Haftarah is *I Sam.* 15:1-34 or 15:2-34, Saul's battle against the Amalekites. Parashath Zachor is read on the Sabbath before Purim, because Haman is believed to have been a descendant of the Amalekite Agag.

3. Parashath Parah (the red "heifer"; *Num.* 19:1-22). The ashes of the red heifer were mixed with water and used as a means of ritual purification whenever one had become unclean through touching a dead body. The corresponding Haftarah is *Ezek.* 36:16-36 or 36:16-38, because of verse 25: "And I will sprinkle clean water upon you"; Parashath Parah is read on the next to the last Sabbath in Adar, or on the last Sabbath in Adar if the 1st of Nisan falls on a Sabbath. The reading of this portion was supposed to represent a summons to ritual purification before the pilgrimage made to Jerusalem on the occasion of the festival of Passover.

4. Parashath Hahodesh ("the month"; *Ex.* 12:1-20). This portion, the Parashah of the month, beginning with the words "This month shall be unto you the beginning of months," contains the laws dealing with the Passover lamb and the festival of the unleavened bread. The Haftarah to this section, according to the Sephardic ritual, is *Ezek.* 45:18 to 46:15; according to the Ashkenazic ritual, it is *Ezek.* 45:16 to 46:18; it deals with the festival offerings, including those brought on the festival of Pesach. Parashath Hahodesh is read on the Sabbath before the beginning of the month of Nisan or, if the 1st of Nisan is on a Sabbath, it is read that same day.

The morning services for each of these Sabbaths are augmented by additional poems called Yotzeroth.

Lit.: Dembitz, L., *Jewish Services* (1898) 257-59; Seligsohn, M., in *Jewish Encyclopedia,* vol. 9, pp. 523-24.

PARASHATH HAHODESH, PARASHATH PARAH, PARASHATH SHEKALIM, PARASHATH ZACHOR, *see* PARASHAHS, THE FOUR.

PARCHI, PARHI, *see* FARHI.

PARDES, *see* PARADISE.

PARDES HANNAH, *see* COLONIES, AGRICULTURAL.

PARDO (also Prado), a noted Sephardic family from Prado in Castile, Spain. The first of the distinguished line was JOSEPH PARDO, rabbi (b. Salonika; d. Amsterdam, 1619). He was called from Venice to be the first Haham of the Amsterdam Portuguese congregation, Beth Jacob—a post which he may have held from 1597 until his death. Later investigations, however, indicate that he remained in Venice until the year 1608. His son, DAVID PARDO, b. Salonika; d. Amsterdam, 1657, was appointed rabbi of the new synagogue Beth Israel which the seceders of the Amsterdam commmunity erected in 1618. After the consolidation of the three congregations (1639), he became the Haham of the united communities in Amsterdam. At the same time he was officially appointed Procurador de Misvot (director of funerals). The charitable institution Honen Dallim was founded by him in 1625. Together with Manasseh ben Israel, Saul Morteira and Isaac Aboab, he formed the first rabbinical college. He published a Spaniolish translation (in Latin type) of Bahya ibn Pakuda's *Hoboth Halebaboth* (Amsterdam, 1610). His son, JOSEPH PARDO, d. 1677, was a Hazan (cantor) in London. A summary of Caro's *Shulhan Aruch* entitled *Sefer Shulhan Tahor* (Amsterdam, 1686) is variously attributed to him and to David Pardo, possibly his son.

JACOB BEN DAVID PARDO, rabbi in Ragusa and Spalato, lived in the second half of the 18th cent. He composed a prayer book and a book of poems for children *Marpe Lashon* (Venice, 1780). He was also the author of several commentaries, one of which, *Mishkenoth Yaakob* (Leghorn, 1824) was published by his son, David Samuel Pardo.

DAVID SAMUEL PARDO, Talmudist and liturgical poet (b. Venice, 1719; d. Jerusalem, 1792), was the son of Jacob Pardo of Ragusa. For a number of years, he occupied himself as teacher in Sarajevo and Spalato under the name of Kaufman. Later, he was appointed chief rabbi of Spalato and in 1764 of Sarajevo. In his old age, he settled in Jerusalem. Pardo wrote numerous commentaries on the Mishnah, Tosefta, Rashi and other Talmudic compositions. In addition to his commentaries, he also wrote a number of liturgical works.

JOSIAH PARDO, rabbi, son of David the Haham and son-in-law of Saul Levi Morteira, was an instructor at the Jesiba de los Pintos, a school founded by the Pinto Brothers at Rotterdam. In 1674, he became Haham in Curaçao; in 1683, he removed to Jamaica where he occupied himself in the same capacity. He may have been the father of the David Pardo who was rabbi in Surinam.

Lit.: Zwartz, *De Eerste Rabbijenen en Synagogen van Amsterdam* (1929) 86-89; da Silva Rosa, J. S., *Geschiedenis der Portugeesche Joden te Amsterdam 1593-1925* (1925) 16, 24, 42 et seq.; Mendes Dos Remedios, *Os Judeos Portugueses em Amsterdam* (1911) 9-14 et seq.; Graetz, *History of the Jews,* vol. 4, pp. 680-82 et seq.; Kayserling, *Sephardim* (1859) 169, 201 et seq.; Roth, *Menassah Ben Israel* (1934) 25-26 et seq.; Seeligman, Siegfried, *Bibliographie en Historie* (1927) 26.

PARDO, DAVID, early rabbi in Surinam, d. Surinam, 1713 or 1717. There are facts regarding the history of a David Pardo which possibly point to the existence of two men of that name of that period. It was for a time assumed that the David Pardo who was known to have served as rabbi in Surinam and to have died there was born in London, the son of Joseph Pardo, a Hazan.

The *Sefer Shulhan Tahor* (Amsterdam, 1686) was variously attributed to both Joseph and David Pardo. According to these facts, Pardo reached Surinam late in the 17th cent. Later evidence, however, disclosed the possibility that the Surinam David Pardo was the son of Joshiah Pardo, who was rabbi in Curaçao.

Lit.: Publications of the American Jewish Historical Society, No. 20 (index volume).

PARDON, *see* FORGIVENESS.

PARDON (also Bardon), a tax on Jews, which was levied mostly on kosher meat, but also on beverages and various provisions and also upon the completion of business transactions. The tax existed from sometime in the 17th cent. to the 19th cent. in Prussia, Posen, south Germany and Austria. Charges for the use of the ritual bath (Mikveh) were also called Pardon, and the expression was used occasionally in the sense of lease-money. The etymology of the word is dubious, but it has been traced to the middle-Latin "pardona" (tax).

Lit.: Lewin, *Geschichte der Juden in Lissa* (1904), 89, 103; Wachstein, *Urkunden und Akten zur Geschichte der Juden in Eisenstadt* (1926), 19, 126.

PARENTAL AUTHORITY. The Jewish conception of parental authority has no parallel in the codes that obtained among other ancient peoples. While the latter gave to parents, especially the father, the absolute right to dispose of their children, Jewish law recognized the inalienable prerogative of children as *persons.* The *patria potestas* of Roman law appears in a most limited form in Jewish law and then only in the case of minors. A daughter under twelve years of age may be disposed of by her father in marriage. He may also dissolve her religious vows (*Num.* 30:4-6). If he is in extreme need he may sell her, but with the provision that she secure her freedom when she reaches the age of puberty, or when her master dies, or if her master or his son takes her as his legitimate wife.

The right of inflicting punishment on children is less an expression of arbitrary authority possessed by parents than a means of the proper training of children. In no case must the sense of honor in children be violated. Parents are strictly forbidden to kill their children, or to offer them as human sacrifices, or to give them over for immoral purposes. Jewish literature, in contradistinction to the records of other ancient peoples, knows nothing of infanticide. Parents, however, have the right to deliver a "stubborn and rebellious" son, not amenable to discipline, to the authorities who after careful investigation may inflict the death penalty on him (*Deut.* 21:18-21). A curse pronounced against parents or a physical attack on them is punishable with death (*Ex.* 21:15, 17; *Lev.* 20:9); but here, too, death is not inflicted by the parents, but by the authorities. The parents have the right only to prefer the charges.

In Talmudic law parents—and especially the father—have the right to whatever their children may inherit or find; but this right becomes void when the children become of age or become self-sustaining. Such rights must be in accord with the duty of parents to provide for the maintenance of their children.

If parental rights in Jewish law are not particularly stressed it is because greater weight is laid on the implications in the relation between parents and children. This is evident, on the one hand, in the honor and veneration accorded to parents leading to filial piety; and, on the other, in the duty of parents to support and educate their children and in the parental love which Jews conceive as boundless. MARCUS COHN.

PARENTAL BLESSING. The blessing of children by their parents is highly esteemed as far back as the Bible; and the belief in pious Jewish circles that the parents' blessing is of important consequence is still prevalent. Parents are therefore in the habit of pronouncing a blessing over their children on many occasions, of which the following are worthy of mention:

1. Friday evening, after the return from the synagogue. This evening is especially adapted for the blessing of children, for on it man acquired an over-soul (Neshamah Yetherah) and is accompanied home by the angel of peace (*Sab.* 119b; Aaron Berechiah of Modena, *Maabar Yabbok,* chap. 43). In many places children are blessed by the father at the close of the Sabbath as well, and on various festival days.

2. The evening preceding Yom Kippur. If grandparents are living and reside in the same city, their grandchildren are *gebensht,* or blessed, by them. Rabbi Abraham Danzig even prepared a special text for the blessing on this occasion (*Hayye Adam,* Kelal 144, xix).

3. The time immediately before a wedding, just after the bridal couple have stepped under the Huppah or before the rabbi. Also the grandparents, if they are living, sometimes pronounce the parental blessing on this occasion.

4. Of especial significance is the last blessing of the parents before their death. As early as the Bible the words of blessing before death were regarded as especially important, evidenced, for example, in the cases of Isaac (*Gen.* 27), Jacob (*Gen.* 49) and Moses (*Deut.* 33).

The blessing of a sick person was regarded as especially effective, since the Shekinah, the reflection of the glory of God, rests over his head (*Sab.* 12b; *Ned.* 40a). In giving their children their final benediction before death, parents often express specific wishes that their children perform certain religious duties.

During the blessing the father lays both hands on the head of the child, after a custom frequently practised in Bible times (*Gen.* 48:14). To a boy he says: "May God make thee as Ephraim and Manasseh" (*Gen.* 48:20); to a girl, "May God make thee as Sarah, Rebekah, Rachel and Leah" (cf. *Ruth* 4:11). After this he recites the threefold priestly blessing (*Num.* 6:24-26).

Lit.: Rappaport, Samuel, *Der Jude,* vol. 7 (1923), Nos. 5 and 6.

PARENTS AND CHILDREN. The recognition and encouragement of the intellectual and spiritual bond between parents and children is characteristic of the Jewish family. The sin of the fathers is visited upon the third and fourth generation of the children, while kindness is shown by God to the thousandth generation of righteous parents (*Ex.* 20:5-6); in some cases the sins of the children profane the parents (*Lev.* 21:9).

It is of course true that this close connection between parents and children is that the latter are granted a personality and a responsibility of their own. This is clearly expressed in the often repeated Deuteronomic law that neither parents nor children should be punished for one another's sins through any human agency (*Deut.* 24:16). The Talmud goes so far as to interpret the statement in *Ex.* 20:5-6 to mean that the children are punished for the iniquities of their parents only if they persist in them in their own lives. Although parents have no extensive rights of authority over their children, the latter are expressly enjoined to give them love and gratitude, a duty so important that it was made the Fifth Commandment, following immediately after the duties that are owed to God. Cursing one's parents is a capital offense (*Ex.* 21:15, 17; *Lev.* 20:9; *Deut.* 27:16).

Talmudic literature discusses in detail the obligations in regard to love and reverence for parents on the part of the children. A daughter is so obligated until she is married, after which she devotes most of her care to her husband. In the post-Talmudic period the customs arose of saying Kaddish and observing the anniversary of a parent's death (Yahrzeit) as a special mark of respect. Another way of showing such respect was for the children to assume responsibility for the debts which their deceased parents had been unable to pay. This relationship of veneration and affection is repeatedly stressed in Jewish literature, and became the basis for the notable family solidarity in Jewish life.

Next to a long life, children were regarded as one's most valuable possession. Although the ancients, like all agricultural peoples, prized children because they furnished a relatively inexpensive addition to their laborers, they particularly valued them as the perpetuators of the clan and of the family property (*Gen.* 15:3). They were the spiritual heirs of their personalities, the guarantees of the continuance of the family. According to Biblical law, a childless widow was required to marry the brother of her deceased husband in order that his name might be perpetuated (Levirate marriage). Women regarded children as the consummation of their femininity (*Ps.* 113:9) and childlessness was regarded as the greatest of misfortunes (*1 Sam.* 1:5-6, 16). Abundance of children was regarded as the highest gift of God (*Ps.* 127 and 128).

From ancient to modern times the training and education of children has received especial care and attention even in the poorest Jewish families, who make sacrifices for this purpose to an extent that seldom appears in any non-Jewish group.

There are a number of duties toward children which parents are expected to fulfil. They are to see that they are properly educated, that they are in good health, that they are taught the Jewish laws; they are to furnish them the example of proper conduct. A mother is expected to nurse her child; a widow with a suckling child may not marry before the expiration of twenty-four months. The father is further obligated to see that his son is circumcised, to perform the redemption of the first-born if necessary, and have his children taught Torah and some occupation by which they can support themselves, to provide their food (even in case of divorce) and to see that they are married (*Kid.* 29a et seq.). He must provide the daughters with an outfit on the occasion of their marriage.

See also: DOWRY; FAMILY AND FAMILY LIFE; MARRIAGE; PARENTAL AUTHORITY; PARENTAL BLESSING; PARRICIDE; WOMAN. MARCUS COHN.

Lit.: Jacobson, D., *Social Background of the Old Testament;* Abrahams, I., *Jewish Life in the Middle Ages;* Cohen, A., *Everyman's Talmud* (1932) 179-94; Lazarus, M., *Ethics of Judaism;* Elbogen, I., in *Die Lehren des Judentums,* vol. 2, p. 266 et seq.

PARHON, SOLOMON, grammarian and lexicographer, b. Kalaah, Aragon, in the 12th cent. He was a pupil of Judah Halevi and Abraham ibn Ezra. In the preface to his lexicon important references to these two great figures are found, of especial interest as coming from one in personal contact with them.

This lexicon to the Bible is the only work by which Parhon is known. The work resulted from the author's removal to Salerno, in Italy, where he found the Jewish populace entirely ignorant of the philological and exegetical developments of the Arabic-Jewish literary world of Spain. He determined to make it his purpose to further the work of his teacher Ibn Ezra of making available in Hebrew the scientific efforts of the Spanish writers. Parhon's work, completed in 1160, consisted of a grammar and a dictionary, under the title *Mahbereth Hearuch* which was derived from a combination of the titles of two of his sources. The main part of the work was taken from Ibn Janah's lexicon, the same author's other works and those of Hayyuj being also drawn upon. In addition, the author adds original material, such as interesting explanations of numerous Biblical passages and Hebrew words, and also valuable historical material on the development of the study of Hebrew, as well as discussions of some Jewish problems of the period. For his philological interpretations Parhon utilizes Mishnaic Hebrew and Aramaic, while in general the pure Hebrew language and style sponsored by Ibn Ezra are his medium. Parhon's work was subjected to a bitter criticism ten years after its appearance by Judah ibn Tibbon, who, having himself completed a translation of Ibn Janah's lexicon, considered *Mahbereth Hearuch* likewise solely a translation of the same work. This did not affect the popularity of Parhon's work, which enjoyed a wide circulation for centuries after. It was again brought before the public in 1844, when a manuscript of the work was edited and published in Pressburg by S. G. Stern.

Lit.: Hirshfeld, H., *Hebrew Grammarians and Lexicographers* (1926) 76-77; Wiener, M., *Parchon als Grammatiker und Lexikograph* (1870).

PARIS. 1. From the time of the Merovingians to the Expulsion (1394). The first mention of Jews in Paris occurred at the end of the 6th cent. Gregory of Tours told of the forced conversion of Jews under the Merovingian king Chilperic (561-84), and of a Jew, Priscus, a respected and cultured merchandising agent of the royal court in Paris, who was killed in 582 by Phatir, a converted Jew. An apparently Jewish

merchant named Solomon levied tribute for King Dagobert in Paris in 633.

Despite numerous expulsions, there have been Jews in Paris almost without a break since the time of the Merovingians. At that time they lived in the heart of Paris, in one of the important trade centers—on the left bank of the Seine near the Petit Pont, which connected the two banks of the river not far from St. Julien. From this quarter the Jews spread into the lower end of the Rue de la Harpe and the Pont Saint-Michel. Their more important settlement on the right bank of the Seine, mentioned between 1135 and 1143, dates from almost the same period, and was concentrated on the Rue Saint-Bon and the Rue de la Tacherie. They also lived where the Pont au Change spanned the Seine, between Les Halles and the Place des Vosges, and spread into the surrounding streets in the direction of the walls, where there was the Rue des Juifs (now "Ferdinand Duval").

There were known to have been three synagogues before 1394: one in the Rue de la Tacherie (closed after 1306), one in the tower of a private estate, behind the church of Saint-Jean-en Grève, the third in the Rue de Mourière, which paid ten sous rent to the owners in 1253. There were, moreover, two cemeteries: one in the Rue la Galande, near the Rue Saint Jacques, which paid four livres in taxes in 1258, and a cemetery on the Rue Pierre Sarrazin, near the Rue de la Harpe. In 1139 representatives of the Jewish community appeared before Pope Innocent II (1130-43) during his visit to Saint Denis. When, bearing the Torah scrolls, they greeted the pope, they received the unfriendly reply: "May the Almighty lift the veil that surrounds your hearts." They complained also to Louis VII of the crime committed against the Jews of Blois in 1171.

The severe suffering of the French Jews began with the reign of Philip Augustus (1180-1223). After the expulsion of 1182 and the confiscation of Jewish-owned property, Philip Augustus permitted the bishop of Paris (1183 or 1184) to convert a synagogue into a church, and rented several houses which had belonged to Jews to cloth and fur traders. In 1189 the Jews were officially recalled to France. Louis VIII (1223-26) nullified debts due the Jews that were more than five years old. Louis IX (Saint Louis; 1226-70) probably as the result of Dominican influence, which was considerable in the University of Paris, wanted to force the Jews to adopt Christianity. With this end in view, he arranged a religious disputation at his court between the apostate Nicholas Donin and four representative Jews, among whom were Rabbi Jehiel and Moses of Coucy. The result of this disputation was the burning of the Talmud in 1242. Under Philip III (1270-85) the condition of the Jews improved somewhat. But Philip IV, the Fair (1285-1314), brought new suffering to the Jews. In 1290 a Jew and his wife were burned at the stake in Paris, for alleged desecration of the host. In 1292 there were 121 taxpaying Jews in Paris; in 1296 the number dropped to eighty-five. In about 1299 or 1300 the Jews of Paris paid 244 livres, twelve sous tournois in taxes, and fifty livres for the right to discard the Jew-badge—triple the sum paid in 1292. The Jews of France were banished in 1306. Louis X (1314-16) granted them the right to return in 1315, and also restored the synagogues and cemeteries. But in the persecutions of the lepers (*gezerath hametzora'im*), in 1321, the Jews of France suffered a great deal, apart from the fine imposed by Philip on the Jews, of which the Jews of Paris had to pay 5,300 livres. Many Jews left the country in 1322, but in 1360 the youthful Charles V, deputizing for his father, began negotiations with the representative of the Jews in Paris, the financier Manecier de Vesoul, and finally renewed the right of the Jews to live in the city and throughout the country for a period of twenty years. During the coronation of Charles VIII, in 1380, there were riots and pillaging in the Jewish quarter; after being charged with the pretended murder of the convert Machault, the Jews were banished from the royal lands of France in 1394.

Cultural Life. Paris was the center of Jewish studies, particularly of the Talmud. The scholars of Paris, at the beginning of the 12th cent., were in communication with the scholars of Rome. The rabbis of Paris participated in the synod summoned by Jacob Tam in Troyes in 1150. Samuel ben Meir (Rashbam) lived in Paris for a while. Mattathias ben Moses, a pupil of Rashi, was at the head of the famous Talmudic school in Paris. Among the numerous important scholars, one of the best-known was the Tosafist and Biblical exegete Judah ben Isaac (1166-1224), who was called also Sir Leon. His follower was Jehiel ben Joseph, called Sir Vives, one of his older pupils, and a participant in the disputation of 1240. Jehiel's Talmudic seminary is supposed to have had 300 pupils; Isaac of Corbeil was one of them. In 1259 Jehiel went to Palestine. A century later Mattathias ben Joseph was chief rabbi of Paris; he unified the French Jewish communities. His successor was his son Johanan, whose right to the post was controverted, but the Spanish rabbis Isaac ben Sheshet and Hasdai ibn Crescas decided in his favor. There were also many physicians among the Jews of Paris.

2. From the Expulsion to the French Revolution (1789). Even after 1394 the Jews did not disappear entirely from Paris; frequently, in the guise of Christians or Marranos, they kept up a residence surreptitiously. In 1500 Jacques Jovea, a Marrano, was head of the college Saint Barbe. Francis I (1515-47) founded a chair in Hebrew at the University of Paris, and tried —although in vain—to bestow it on Elijah Levita (1473-1549). Marie de Medici summoned Elijah Montalto to Paris in 1611 as court physician. He was permitted, as an exception, to live as a Jew. The minister of Louis XIII (1601-43), Concini, and Concini's wife, Leonore Galagai, brought Jews from Holland and Portugal to Paris, where they settled in various sections of the city. But in 1615 a royal decree expelled Jews and disguised Jews from France.

Beginning with 1709, Jews once more began to seek the right of domicile in Paris. A list dated 1715, containing the names of Jews, is the oldest mention of Jews in Paris in the 18th cent. Under Louis XV (1721-60) various Jews, including Bernard de Valabrègue, Liefman Calmar, Sara Allegri, Israel Salom, and Jacob Rodriguez Pereire, the famous teacher of the deaf and dumb, received naturalization patents; the Jewish physician Silva was made royal physician in 1724 and ennobled in 1738. But such naturalization patents were favors granted only to a few. Rights of temporary sojourn could be extended by the police. About the middle of the 18th cent. the names of about 150 heads of families were so enumerated. Loeb estimated the number of Jews in Paris in 1780 as between 700 and 800. These Jews were Portuguese from Avignon and Germany. They lived in the vicinity of the old Jewish quarters.

3. From the French Revolution to the Collapse of France (1940). The condition of the Jews in France after the Revolution was based on the granting of equal rights on September 28, 1791, the resolutions



The synagogue on Rue Notre Dame de Nazareth at Paris



The synagogue on Rue des Tournelles at Paris

of the Assembly of Notables in 1806 and of the Sanhedrin of 1807, and the decrees of Napoleon. Freed of old restraints, the Jews of Paris found their way into the state and into all the professions. An official report of 1808 emphasizes the fact that the Jews of Paris had improved their condition significantly; therefore they were exempted from Napoleon's "infamous decree" of March 17, 1808. Politically they were entirely French. They were officially opposed to the Revolution of 1848, and only a few belonged to the revolutionary circles of the period. There were Jews who were adherents of the Paris Commune of 1871, but there were also Jews who fought against them. The anti-Semitic movement, which reached Paris at the beginning of the 1880's did not shake the foundation of French Jewry. Only the Dreyfus case (1894-1906), which took place in Paris for the most part, had far-reaching effects, but not only on the Jews of Paris. Anti-Semitism did not stop even at insulting the Jewish workers of Paris.

For the economic and cultural accomplishments of the Paris Jews, see FRANCE.

Paris was also the center of French Jewish religious and cultural life. It was the seat of the Central Consistory, also of the Paris Consistory, established in 1809. The best-known chief rabbis of France were David Sinzheim, Abraham de Cologna, Zadoc Kahn, Israel Lévi, and the incumbent (1942), Isaie Schwartz, who sent a sharp protest to Marshal Henri Pétain against the "Statute of Jews" enacted in October, 1940. The chief rabbis of Paris were Seligman Michel, Marchand Ennery, Lazard Isidor, Zadoc Kahn, J. H. Dreyfus and (from 1933 on) Julian Weill. Even after the separation of church and state in 1905, the Association Consistoriale Israélite de Paris retained its importance.

The new Temple in Paris was dedicated in 1822; the most famous synagogues were those in the Rue de la Victoire, in the Rue des Tournelles, in the Rue Notre Dame de Nazareth, and the Sephardic synagogue in the Rue Buffaut. The Orthodox Beth Midrash, founded in 1845, was independent of the Consistory, as were the Union des Israélites Libérals, founded in 1895, and the various synagogues and Talmud Torahs of the immigrant Jews. In 1859 the rabbinical seminary of Metz was transferred to Paris. The Société Juive was founded in 1880 by Zadoc Kahn, with the aid of the Rothschilds and others.

The earliest modern welfare organizations, the Société d'Encouragement et de Secours, was established in 1809; later it became the Comité de Bienfaisance Israélite de Paris. Subsequently founded institutions were the Rothschild Hospital (1852), the orphan asylum, a house of refuge, public kitchen, a maternity house, and numerous organizations for mutual aid, technical schools, and trade schools for boys and girls. International Jewish organizations which had their headquarters in Paris until 1940 were the Alliance Israélite Universelle, the Jewish Colonization Association, Hicem, and Comité des Délégations Juives. Other international Jewish groups had offices there.

The Alliance Israélite had a library of more than 50,000 volumes, and the rabbinical seminary about 25,000 volumes. There was a large collection of "Hebraica and Judaica" in the Bibliothèque Nationale. In 1817 and 1818 the *Israélite français,* an annual, appeared. In 1939 there were ten Jewish periodicals in French in Paris, including the *Samedi, L'univers israélite* and the *Revue des études juives.*

4. Immigration after 1880 and its Significance. After 1870 many Jews came to Paris from Alsace-Lorraine, and merged with the older settlers. The immigration from Russia, provoked by the pogroms of the 1880's and continued by the events of 1903 to 1905, had a different character. Immigration from Eastern Europe was especially heavy after 1918. This was supplemented after 1933 by the arrival of Jews from Central Europe, particularly from Germany. Made still more variegated by the North African and Turkish Jews living in Paris and its outskirts, the Jewish community of Paris was the most interesting one in Europe.

After 1880 a strong political and social community life developed, and all the political groups of the left were represented. In 1900 the first Jewish socialist organization of Paris, the "Bund," was established. Later, Communism made some inroads among the Jewish working classes; the first Communist Jewish group in Paris was founded in 1922. In 1937 the Cen-

tral Jewish workers' and people's organization (Zapho) was founded. Various divisions of the Zionist Movement were also represented.

Most of the mutual aid organizations of "Landsmannschaften" for immigrants arose after 1918; in 1924 a federation of these organizations was formed in France. Of the ninety constituent agencies in the federation in 1939, seventy-eight were in Paris. There was also an expansive cultural life of the immigrant Jews. The Yiddish language, into which numerous French words had been absorbed, played a great role. Paris had three Yiddish "Volks-Universitäten," scientific and art societies, libraries, secular Yiddish language schools, Yiddish theatres, and a significant Yiddish press.

In 1939 there were fourteen Yiddish periodicals, including two dailies, the *Neie Presse* and the *Paris Haint,* founded in 1926. Efforts to unite the immigrant and French Jews in common activities had no concrete results. The consistorial synagogue had (1936) 6,046 members, the Jewish syndicates 16,083, Landsmmanschaften and Hebrahs for mutual benefit among immigrant Jews 17,000, and youth groups 7,000—a total of 48,000 organized individual Jews in Paris. This did not include women's organizations, philanthropic societies, children's aid groups and party organizations.

5. After 1940. With the rise of the Nazis in Germany, especially with the outbreak of the second World War, an anti-alien, particularly anti-Jewish, feeling was prevalent. Although de Pellepoix, a member of the municipal council and publisher of the anti-Semitic weekly *France enchaînée,* was sentenced in court according to the 1939 law against racial agitation, anti-Semitism increased as the Nazi German armies approached. Shortly before the Germans entered the city, some 50,000 Jews fled from Paris, and about 300 committed suicide. The majority, however, about 125,000 Jews, had to remain.

The procedure of the Nazi German occupational authorities in Paris followed the German example. Anti-Jewish propaganda, with increasing volume and violence, tried to lay the blame for the collapse of France on the Jews. The German authorities were abetted by the anti-Jewish periodical, *France au travail,* and by three anti-Semitic propaganda centers, opened in Paris, showing the danger that Jews brought to France. On November 20, 1941, the appearance of an anti-Semitic periodical, *Das gelbe Magazin,* was announced. In December, 1941, Julius Streicher came to Paris to found a *Stürmer* in French there.

At the same time, the German authorities took measures which aimed at the complete ousting of Jews from French economic and cultural life. Of 11,000 registered Jewish establishments in Paris, 3,093 were "Aryanized" on June 5, 1941. Establishments owned by Jews had to have an identifying sign painted in large yellow letters (June 10, 1941). Between June 25 and June 30, 1941, Jews had to return all permits for trade to the police. Jewish artists were barred from the exhibition of autumn, 1940. Only 2 per cent of the Jewish physicians and lawyers were allowed to practise; forty-eight Jewish lawyers were granted the right to appear before Paris courts. In July, 1941, all Jewish-owned houses were "Aryanized," and the tenants were told not to pay rents to the Jewish owners. On July 22, 1941, Jews were barred from auctions. In this way practically all means of livelihood was removed; it is no wonder that on July 28, 1941, Jewish women rioted at the offices of the United Jewish Charities in Paris. The Jewish organizations did what they could. Four free kitchens distributed 60,000 meals weekly. The OSE evacuated hundreds of children from Paris.

Finally, the occupational authorities adopted terrorizing tactics against the Jews. At the end of August, 1940, Jewish stores were pillaged, Jewish institutions, including the rabbinical seminary, the teachers' institute of the Jewish normal school, and the offices of the World Jewish Congress, the ORT, OSE, and HICEM were plundered and ruined. The libraries of the Alliance Israélite and the rabbinical seminary were confiscated by the Nazis. Because of anti-Nazi demonstrations in various railway stations, in August, 1941, some 6,000 Jews in the eleventh arrondissement (ward) in Paris were arrested and taken to concentration camps; 5,000 foreign Jews in Paris had previously been sent thither at the end of May. Several days later several hundred leading Jews were taken into custody and held as hostages against disturbances.

After December, 1941, "Jews and Communists" were made particularly responsible for attacks on German soldiers. A fine of a billion francs was laid on the Jews of the occupied territory, and actually raised by the Union Générale des Israélites. Some ninety-five "Jews and Communists" were executed, and a large number (about 6,000) sent to forced labor camps in Eastern Europe. During the night of October 3, 1941, six synagogues in Paris were destroyed by bombs, including the synagogues on the Rue de la Victoire and the Rue Notre Dame de Nazareth. After February 11, 1941, Jews were not allowed to leave their homes after 8 o'clock in the evening.

More executions of "Jews and Communists" took place on March 5, 1942. After the Royal Air Force had bombed Paris, those who were supposedly made homeless were to be reimbursed through the sale of confiscated Jewish property. Beginning with May, 1942, the Nazi authorities were aided in their attacks on the Jews by special anti-Jewish brigades. In the summer of 1942 the transfer of all Jews from the occupied to the unoccupied part of France was seriously considered. Some 68,469 yellow badges were distributed among the Jews of Paris in June, 1942. In July, 1942, Jews were barred from some of the principal streets of Paris. In the same month the Nazis began rounding up some 30,000 Jewish men, women and children, mostly non-French by birth; in August, 1942, their deportation to Poland and western Russia began under the most inhumane conditions. At the same time, all synagogues in Paris and Occupied France were closed by the occupational authorities. According to a Nazi broadcast on the Paris radio on August 11, 1942, a total of 24,914 Jewish-owned firms had been taken over by the Nazis up to that day.

6. Statistics of Jewish Population in Paris:

Year	Jewish Population	General Population
about 1750	150 families	
1789	about 500 persons	
about 1800	3,000	
" 1809	840 families (2,908 persons)	
" 1865	30,000	
1904	60,000	2,536,834
1925	120,000	2,871,429
1931	175,000	2,829,746 (1936)
1939	about 168,000	
1940	110,000 residents (not transients)	
1942 (June)	about 70,000	

ADOLF KOBER.

Lit.: *American Jewish Year Book,* vols. 42 and 43 (1940-41 and 1941-42); Anchel, Robert, "The Early History of the Jewish Quarter in Paris," *Jewish Social Studies,* vol. 2 (1940) 45-60; idem, *Napoléon et les juifs* (1938); Aronius, *Regesten; Contemporary Jewish Record,* vols. 3 to 5 (1940, 1941 and 1942); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vols. 4 to 10 (1926-29); Gross, Henri, *Gallia Judaica* (1897) 499-534; Lévy, Louis Germain, in *Jewish Encyclopedia,* vol. 9, pp. 526-39; Tcherikower, E., *The Jews in France* (Yiddish Scientific Institute—Yivo, 1942); Kahn, Léon, *Les juifs à Paris depuis le sixième*

siècle (1889); *Les juifs de Paris au dix-huitième siècle* (1894); *Les juifs de Paris sous Louis XV (1721-1760)* (1892); *Les juifs de Paris pendant la Révolution* (1898); *Histoire des écoles communales et consistoriales israélites de Paris (1809-1884)* (1894); Posener, S., "The Immediate Economic and Social Efforts for the Emancipation of the Jews in France," *Jewish Social Studies,* vol. 1 (1939) 271-326; *La question juive* (1934) 141-43; *Revue des études juives,* index, vols. 1 to 50 (1910) 284; *ibid.,* vol. 87 (1929) 137-47; Anchel, Robert, "Les juifs à Paris au XVIIIe siècle," *Bulletin de la Société de l'histoire de Paris,* vol. 59 (1932) 9-23.

PARKER, DOROTHY ROTHSCHILD, writer, b. West End, N. J., 1893. She was educated in private schools and in a convent. Her first association with literary work was in 1916, when she joined the staff of *Vogue.* The following year she became affiliated with *Vanity Fair,* and was its dramatic critic until 1920.

With the rise of a school of sophisticated anti-sentimentalists in American literature, Dorothy Parker's unquestioned talent for the swiftly pathetic and ironical phrase in verse soon made her known for her lyrics. *Enough Rope* (1926) and *Sunset Gun* (1928) were her first volumes of verse. Short stories by her also began to appear. In them, as in her witty verse, she recorded her appraisal of the contemporary scene and its heterogeneous cast of men and women. While her barbs of ridicule directed against sentimentality, injustice and hypocrisy were often cruel, back of her mental ruthlessness there undoubtedly was a spiritual vision of the world as it might be if enough decent people lived in it. Her criticisms of society and people, whether in verse or prose, are honest and acutely penetrating. She never points a moral except by indirection. In her way, and in the media of which she became such outstanding a master, she has commented with the skill of a Hogarth on the turbulent twenties and the depressed thirties of the twentieth century. Matching Hogarth's *The Harlot's Progress* and the famous *Marriage a la Mode* are her short story revelations in *Laments for the Living* (1930) and *After Such Pleasures,* as well as her mordant verse satires in *Enough Rope* and *Sunset Gun.*

In the late 1930's Dorothy Parker began to take on a symbolic and legendary character. Anything very clever, especially if possessing a rapier twist, and the author could not be immediately recollected, has been generally ascribed to her. To be sure, she might have said it. Hers has been an infinite capacity for giving pain of the antiseptic kind that points to future cures.

Here Lies, a volume of collected stories, appeared in 1939. Her other books of verse were *Death and Taxes* (1931); *Collected Poems—Not So Deep As A Well* (1936) and *Sunset Gun* (1939). With Elmer Rice, she wrote a play, *Close Harmony* (1924). ELIAS LIEBERMAN.

PARKES, JAMES WILLIAM, Christian clergyman, champion of the cause of friendly relations between Christianity and Judaism and Christians and Jews, b. England, 1896. He first came into contact with Jewish affairs in connection with his work for the International Students Service for which he visited many universities on the continent. Since 1931 he has actively engaged in searching the records of history of the early relations between Jews and Christians, and has lectured repeatedly against Anti-Semitism. His book, *The Jew and His Neighbor,* written for the International Students Service in 1931 (New York), was followed by *A History of Anti-Semitism,* volume I of which was *The Conflict of the Church and the Synagogue* (1934), and volume 2, *The Jew in the Medieval Community* (1938). According to Parkes' opinion, Jesus was executed by the Romans. Parkes also published: *Jesus, Paul and the Jews* (1936); *Judaism and Christianity* (1937); *The Jewish Problem in the Modern World* (1939).

PARLAGHY, VILMA, artist, b. Hajdudorog, Hungary, 1864; d. New York city, 1923. She studied painting at the art schools of Budapest and Munich. Living in Berlin, she painted the portraits of the Emperor William II, of the crown prince, and of members of the German aristocracy. She also portrayed Lajos Kossuth in exile (1885). She embraced Christianity and in 1899 married the Russian Prince Lwow. She spent her final years in the United States.

PARLIAMENT, JEWS IN, *see* PUBLIC OFFICE.

PARMA, city in the Italian province of Emilia, formerly capital of the duchy of Parma, with eighty Jews in a total population of 71,000 (1938). During the Black Death of 1348 many Jews were killed by the infuriated masses, who charged them with having poisoned the wells, although, in the words of a contemporary historian, they were "innocent and inculpable." In the 15th cent., however, the Jews enjoyed the full protection of the rulers; their special privileges were confirmed in 1449 when the city passed from the Viscontis to the Sforzas.

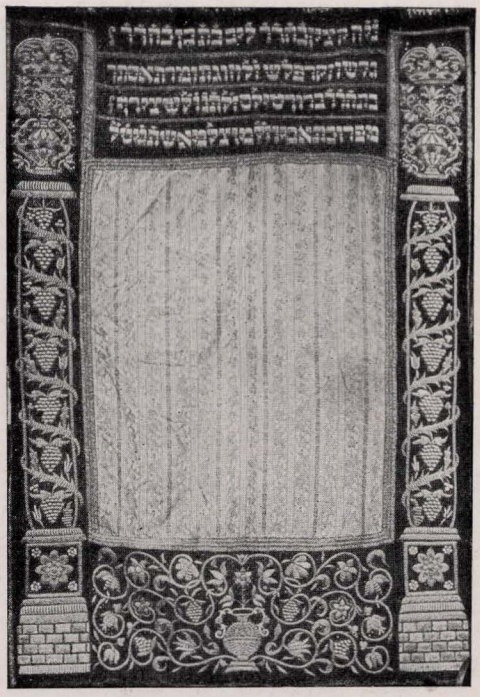
The Parmese Jews were chiefly engaged in the money trade, but there were also a number of outstanding physicians among them. One Elijah, formerly a lecturer in Pavia, is mentioned as a physician to the duke of Parma in 1440; in 1453 the abbess of the St. Quintino Cloister was permitted by Cardinal Bessarione to consult the Jewish physician Giacobbe ("who achieved cures in similar illnesses"); he is perhaps identical with that Giacobbe who cured Ercole I of Ferrara and was highly praised for his skill by the Italian surgeon and anatomist, Jacopo Berengario. Particularly benevolent to the Jews was Galeazzo Maria Sforza who, in 1466, ordered his commissary and lieutenant, Guido Visconti di Battista, to give the Jews every proper favor ("accordar loro ogni onesto favore") and also released them from the duty of wearing the Jew badge (1473); he commanded Visconti to forbid Jew-baiting speeches in the churches, and he allowed the Jews to have their own law courts.

But due to the agitation of Fra Bernardino of Feltre, who achieved the establishment of a municipal pawnshop in order to combat the Jewish money lenders (1488), the condition of the Jews became worse, and many of them retired to neighboring villages. In 1570 they were ordered to wear the Jew badge, and in the same year they were finally expelled from the city. The status of the Jews in the duchy of Parma did not improve until 1803 when, owing to the French occupation, they were granted equal rights with the other citizens. They retained their freedom under the regency of Duchess Maria Louise, wife of Napoleon (1815-47), who even permitted the return of the Jews to the city proper. When Parma was incorporated into the new kingdom of Italy, the Jews were emancipated (1860).

Parma owns the royal Palatinate library which has a priceless collection of Hebrew manuscripts and printed



Parocheth in the Seitenstettengasse synagogue in Vienna



Parocheth (dated 1689) preserved in the Jewish Museum at Prague

works, gathered for the greater part by Giovanni Bernardo de Rossi (1742-1831), a non-Jewish Hebraist and professor of oriental languages at the University of Parma.

The Jewish population of Parma shrank from 300 in 1914 to eighty in 1938. In that year the entire province of Parma had only 150 Jews. Their chief rabbi was Enrico della Pergola. The Parmese Jews like the other Italian Jews, were affected by the anti-Jewish legislation which started in Italy in 1938. ALFRED WERNER.

Lit.: Orvieto, A., in *Vessillo Israelitico* (1895) 323-27, 357-60; Rava, in *Educatore Israelita* (1870) 169 et seq.; Friedenwald, Harry, "Jewish Physicians in Italy," *Publications of the American Jewish Historical Society,* No. 28 (1922) 191.

PARNAS, *see* FUNCTIONARIES, RELIGIOUS AND COMMUNAL.

PARNAS, JACOB CARL, biochemist and physiologist, b. Tarnopol, Galicia, 1884. He received his Ph.D. degree from the University of Munich, and in 1907 became a lecturer at the University of Strasbourg. Here he remained until 1916, when he became director of the institute of physiology at the University of Warsaw, retaining this post until 1919. In 1921 Parnas was made professor of medical chemistry and head of the department at the University of Lwów.

Parnas wrote many studies and books on various aspects of biochemistry and physiology. Among these were *Chemizm Oddychania,* in two volumes (1915); *Chemja Fizjologiczna* (1922) and *Kurs practyczny chemji lekarskiej* (1923). He also wrote in German and from 1914 on was editor of the *Monographien aus dem Gesamtgebiet der Physiologie.*

After the outbreak of the German-Russian war in 1941, Parnas was reported from the provisional Russian capital of Kuibyshev to have reached Russian territory safely (1942), although an earlier report had stated that he was executed by the Germans. Parnas had left the Jewish faith.

PARNASAH, PARNOSEH, *see* PHRASES, POPULAR.

PAROCHETH, a curtain which in many synagogues hangs before the Ark; it is arranged in such a manner than it can be drawn aside or replaced by pulling on ornamental cords. The use of such curtains probably began in the Middle Ages. As a rule they are donated by pious individuals and are richly ornamented with such symbols as the lion of Judah or the crown of the Law, which are wrought in gold embroidery and semi-precious stones. They commonly bear the letters Kaf and Tav, the initials of *kether torah,* "crown of the Law," as well as inscriptions giving the names of the donors and the occasion of their donation. The favorite color for such curtains is either red or blue; while on the High Holy Days a white Parocheth is sometimes hung in front of the Ark. In modern times the Parocheth is frequently replaced by a metal grill or ornamental doors.

PAROCHIAL SCHOOLS, *see* SCHOOLS.

PARODY, *see* WIT AND HUMOR.

PARRICIDE. Parricide, like infanticide, is unknown as a crime in the Jewish penal code. While in *Gen.* 4:8 et seq. there is an account of the murder of a brother, nowhere is there an intimation of the murder of a parent or of a child either in the Biblical narrative or in the institutions of the ancient Jewish penal code.

It is characteristic of the Jewish spirit that these crimes which play such a great part in the records of numerous peoples in antiquity remained wholly unknown to Biblical or Talmudic jurisprudence. The reason for it is that the Jewish code is based on the assumption that there is great reverence for parents on the part of children and self-sacrificing love for children

on the part of parents. According to the Talmud, the love of a father for his son is so great that a murder is wholly unthinkable (*Sanh.* 72b). Hence a son who is surprised by his father in a burglarious attempt must not kill him because he must know that his father could not come with murderous intent. On the other hand, in a like situation, with the principals reversed, the father may kill the son, because it is assumed that the latter may have come to commit murder.

PARSHANDATHA, 1. the name of the eldest son of Haman (*Esther* 9:7); 2. nickname for Rashi.

PARSIISM, the religion of the Parsees, a sect in Persia and India which are descended from the ancient Persians; their religion is in direct line of descent from the ancient Persian religion known as Zoroastrianism or Mazdaism, and therefore can be fairly said to represent the former. Among its main features are the belief in two conflicting powers, Ahura-Mazda, a beneficent and pure deity, and Angro-Mainyus, the god of evil and destruction. Each of these is attended by hundreds of subordinate spirits, the former by the Adityas, Fravashi, and Amesha Spentas, the latter by the Daevas. The two conflicting deities have been at war since the beginning of the world; this conflict is to last through various eras until the expiration of 12,000 years when the evil will be overcome through the agency of a redeemer, the Sayoshiosh, after which the souls of the righteous will be resurrected and inhabit a pure body and enjoy eternal bliss, while those of the wicked will remain in hell. Fire is regarded as sacred, and accordingly the bodies of the dead are not cremated, but exposed to the elements until they fall into dust. The sacred scriptures of Parsiism are the Avesta. The Persian religion, formerly supreme in the Persian empire, and made a state religion under the Sassanides (3rd to 7th cent.), was bitterly persecuted by the Mohammedans and its followers reduced to a comparatively small number.

Scholars have pointed out that Zoroastrianism, or Parsiism, has had an influence upon Judaism from the 5th cent. B.C.E. on. The greatest influence has been in the field of eschatology, angelology and demonology. Although the Bible contains statements about the afterlife and the future hope, these are for the most part derived from the earlier religion of Israel. In the post-Exilic period the old belief in Sheol had died out to such an extent that in *Job* (about 400 B.C.E.) it is taken for granted that there is no life after death. In the subsequent centuries belief in the resurrection of the dead, an idea derived from the Persians, became an integral part of Pharisaic belief, and from the Pharisees it passed to the people as a whole. Many of the ideas about heaven as expressed in apocalyptic writings are strikingly similar to those in Parsi literature. The transformation of the prophetic picture of the righteous king into the vision of a supernatural Messiah is likewise due to Persian influence, while the division of the world into ages appears to come from the same source, though it is not confined to Persian belief.

The influence of Persian beliefs upon the angelology and demonology of the Jews is not so clearly established, since the Babylonians also believed in angels and demons, and the names of the good and bad spirits mentioned in Jewish literature show no derivations from the Persian. However, it is probable that the fact that both Babylonians and Persians had an angelology and demonology influenced the Jews to create one of their own, which was influenced by both. Thus it is noteworthy that Jewish and Persian beliefs are alike in regarding angels as divine messengers to carry out the will of God, and the demons as the source of all illness and corruption. The character of Satan as depicted in many passages in Jewish literature is very close to that of Angro-Mainyus.

Nevertheless, Judaism did not blindly accept all the teachings of Parsiism. Jews never accepted fire-worship, or accepted the dualism that was so characteristic of the Persian religion. In fact the passage in Deutero-Isaiah (*Isa.* 45:7): "I form the light, and create darkness; I make peace, and create evil," later incorporated, with one change, into the morning prayers, was deliberately framed as a denial of Persian dualism.

See also: Angels; Avesta; Demons; Dualism; Messiah; Satan. Bernhard Levy.

Lit.: Gaster, M., "Parsiism in Judaism," Hastings, James, *Encyclopedia of Religion and Ethics,* vol. 9 (1922) 637-40; Jackson, A. V., *Zoroaster, the Prophet of Ancient Iran* (1896); Kohler, K., *Jewish Theology;* Kohut, A., *Über die jüdische Angelologie und Dämonologie in ihrer Abhängigkeit vom Parsismus* (1896); idem, "Was hat die talmudische Eschatologie aus dem Parsismus aufgenommen," *Zeitschrift der deutschen morgenländischen Gesellschaft* (1867) 552 et seq.; Söderblom, in *Revue de l'histoire des religions,* vol. 48 (1903) 373 et seq.; Scheftelowitz, Isidor, *Die altpersische Religion und das Judentum* (1920).

PARSONNET, AARON EPHIM, physician, b. Balta, Russia, 1889. After studying in the Gymnasium in Warsaw, Parsonnet came to the United States in 1904. He received his A.B. degree from Loyola University, Chicago, in 1911, and his M.D. and C.M. degrees in 1913. Settling in Newark, N. J., Parsonnet entered the practice of medicine there, subsequently attaining directive posts in the leading hospitals of the vicinity. He was visiting physician and cardiologist-in-chief of Newark Beth Israel Hospital of which his brother Victor Parsonnet (b. Balta, Russia, 1871; d. Newark, N. J., 1920) had been one of the founders and chief-of-staff.

With Albert S. Hyman, Parsonnet was the author of *Applied Electrocardiography* (1929) and *The Failing Heart of Middle Life* (1932). In 1933 Parsonnet became a lieutenant-commander in the medical corps of the United States Naval Reserve and he was also instructor in cardiography to flight surgeons of the 3rd Naval District.

PARTHIANS, an Iranic or Iranized people from the region east of the Caspian sea, who founded in the 3rd cent. B.C.E. a powerful empire under the Arsacides, which was expanded to a considerable extent through constant battles with the Seleucidae. By the middle of the 2nd cent. B.C.E. the Parthians were already in possession of all Iranic countries. The victory over Antiochus VII Sidetes (129 B.C.E.) made them the rulers of Babylonia and Mesopotamia with their numerous Jewish population. After 63 the upper and middle Euphrates formed the boundary between the Parthians and Romans with whom they fought for the supremacy of Western Asia.

In 53 B.C.E. the Parthians annihilated the legions of Crassus at Carrhae and in 41 to 40 they defeated Antony and conquered all of Syria and Judea, where they inaugurated Antigonus the Hasmonean as king. Later the Parthians were repelled and then they were fought against by the Romans in their own territories, however, with no lasting result. The Jews in the empire of the Parthians possessed a far reaching self-government with their own state-approved chief (exilarch). About 35 C.E. the brothers Anilai and Asinai succeeded in founding a new free state in the region of the Jewish metropolis Nehardea. The vassals of the Parthians, kings of Adiabene, adopted the Jewish faith about 40 C.E.

Trajan's war with the Parthians (114-17 C.E.) was regarded by the Jews of the Diaspora as the forerunner of national deliverance, and their intensified hopes led to violent rebellions in Cyrene and Cyprus. Trajan, who had advanced to Ctesiphon, the western capital of the Parthians, found himself threatened in the rear by the Jews of Mesopotamia who were faithful to the Parthians. A later war of the Parthians against the Romans (161-65) brought to the former temporary possession of Syria and awoke in the Jews of Palestine new hopes of liberation from Roman rule. However, the Romans were victorious and they drove the Parthians across the Euphrates.

In 198 Emperor Septimus Severus wrested Mesopotamia from the Parthians. Attempts to regain this territory were frustrated. The rule of the Arsacides was tottering. The last Arsacide, Artaban IV, was conquered and overthrown through a rebellion of the New-Persians under their tributary king Ardashir IV (Artaxerxes) of the lineage of the Sassanides. Thus the neo-Persian empire brought the rule of the Parthians to an end.

See also PERSIA.

PARTICULARISM, *see* UNIVERSALISM AND PARTICULARISM.

PARTNERSHIP (*shuttafuth*). Partnership is usually defined as the agreement of two or more persons to pursue a definite purpose, usually one of business, on the basis of funds supplied by one or more of them; this is usually on the basis of an oral or written agreement which defines the duties and privileges of each of the partners. This form of association, so familiar in common law, took a long time to become established in Talmudic law because of the primitive economy under which the Jews lived. It was some time before they could extend their law of ownership to cover the idea of an abstract purpose, or to devise an agreement for that purpose. In course of time, the idea of contract in Jewish law was sufficiently extended to permit the creation of a partnership, first to cover definite objects, such as land or chattels, and finally, chiefly through the influence of Maimonides, it reached its fullest extent.

The earliest form of a partnership contract was similar to a labor contract, and took effect only when the parties began to work together. Later came the unrestricted foundation of the company by the "taking hold of a cloak," because, according to the theory of Abraham ben David, the physical capability of one partner became pledged to the other partner. It was, however, customary that artisans intending to carry on their trade jointly agreed that raw materials would be bought by the funds brought in common into the company and that the latter, therefore, was not limited to the division of profit (a kind of productive co-operative). The special document (*shetar shuttafuth*), often drawn in connection with the partnership, is usually not the basis of the agreement, but serves as a document in evidence in case of differences. The amount of the investment may be fixed in different ways; it also may consist of merchandise. The division of profit and loss, if not provided for otherwise, is made in equal parts (*Keth.* 93a), without regard to the amount of the capital invested.

Jewish law recognizes a special kind of partnership, in which one party only invests the necessary working capital, while the other party assumes the obligation of managing the business. This is the fictitious partnership (*'iska*), a half share business, in which the financier ("silent partner") acquires an interest in the business of a merchant to make his capital work profitably under admissible evasion of the prohibition of interest. In this case it is assumed that his investment is given by him to the other party "half as a loan and half into safe-keeping" (*B.M.* 104b). This legal construction has important consequences in the kind of liability, because the partner, like the taker of the loan, is responsible in case of accident only for that part of the money which had been given to him as a loan, while, like the paid trustee (*shomer sachar*), he is responsible, in case of minor negligence, for the part of the money which had been given to him for safe-keeping. In this case profit and loss may not be divided equally, because that would be considered a veiled payment of interest on the loan; the investor is entitled rather to only one third of the profit, while the active partner receives two-thirds. The investor must also bear a share of the loss, since without this share in the loss the agreement would be inadmissible on account of the prohibition of interest. When equal participation in profit and loss is desired, this must be provided for by special agreements, in which a compensation of the manager for his activity is stipulated. The document for the establishment of such a partnership contract, *shetar 'iska,* has therefore obtained great importance in Jewish law, because it is frequently employed on account of the prohibition of interest in Jewish law.

With regard to the mutual obligations of the partners, the kind of management, the prohibition of competition, and the like, the commercial rules of the respective locality are often referred to (*minhag hasoherim*). The principles of "overreaching" (*'ona'ah*) have the same application in regard to a partnership as in regard to a purchasing contract. As to the individual provisions of the partnership contract the parties are accorded full freedom, since the principle generally valid for other business transactions is also applied here: "In financial matters an agreement is valid" (*Keth.* 56a). It is especially emphasized that the partner may not claim the right of Hazakah (presumptive ownership by possession) for himself (*B.B.* 42a; cf., however, Maimonides, *Hilchoth Toen* 13:8).

The partnership relation, since it is considered a personal one, is immediately dissolved by the death of a partner, and also as far as the surviving partners are concerned. In the absence of an exact agreement regarding the duration of partnership the dissolution may take place at any time, but may not be demanded inopportunely (*B.M.* 105a). In case of dissolution the division of the company's assets among the partners takes place according to their number.

A suit for the division of an object owned in partnership according to value is forbidden by Jewish law, but it is admissible only in case of voluntary agreement. A division may take place right away, when each partner obtains a part of the whole corresponding to his share; with different kinds of objects, which can only be divided according to value, the value, which may amount to no less than the sum of its assessment, may be defined by one partner and the other partner is reimbursed accordingly. "You determine (the purchase price), or I shall determine it" (*B.B.* 13a). Each partner is entitled to commit (obligate) the company; he acts as its representative. Therefore the company can also be considered as a permanent bestowal of mutual power of attorney. This conception was especially familiar to Jewish law, in which the idea of representation is strongly emphasized; this idea also received expression in Maimonides' discussion of the principles of representation and company in his *Hilchoth Shelu-hin Veshuttafin.*

From the legal point of view a partnership, or rather a community of ownership (*communio*), consists, as regards the property, of real estate and buildings, either extending into or rising above one another. This legal relation of ownership, since it evidently often occurred at that time, is discussed with the greatest minuteness (*B.B.* 2a et seq.) because the common ownership of the land may have been the chief cause of the earliest secular formation of a company, which was not extended until later to trade. According to the provisions of the Jewish law of inheritance the co-heirs are considered from the legal point of view as a partnership until the division of the inheritance (*B.K.* 11b; *B.M.* 143b). MARCUS COHN.

Lit.: Maimonides, *Hilchoth Sheluhin Veshuttafin* 4 to 10; Auerbach, L., *Das jüdische Obligationenrecht,* section 50 et seq.; Fuchs, S., "Talmudische Rechtsurkunden," *Zeitschrift für vergleichende Rechtswissenschaft,* vol. 30, p. 274 et seq.

PARUSH, *see* PHARISEES.

PARVE, *see* DIETARY LAWS.

PARVUS, *see* ALEXANDER HELPHAND.

PASADENA, a city in Los Angeles County, California. Its population, according to the 1940 census, was 81,864, of whom approximately 1,500 were Jews. Although Rosh Hashanah and Yom Kippur services were held in Pasadena as early as 1907, it was not until 1923 that the first synagogue, Temple B'nai Israel, was built. The Temple, which adheres to the Conservative ritual, moved into a new building in 1942. David Cohen was made rabbi in 1940. His predecessor was Jacob Halevi, who served from 1933 to 1940.

Among the additional Jewish organizations in Pasadena in 1942 were a school community center and library, the Temple B'nai Israel religious school, and the Jewish Community Center. There was a chapter of the Hadassah in the city, and a B'nai B'rith lodge. Because of the universities in Pasadena, there was also a transient Jewish population of students.

Among the Jews affiliated with the universities were Dorothy Walter Baruch, assistant professor of education at Whittier College; Paul Sophus Epstein, professor of mathematics at the California Institute of Technology; and Beno Gutenberg, professor of geophysics and meteorology at the California Institute of Technology.

PASCAL, ERNEST, author, b. London, 1896. He was educated in London, then came to the United States. Pascal was the author of many short stories and of several novels, among which were *The Dark Swan, The Virgin Flame, Cynthia Codentry* and *The Marriage Bed.* Early in the 1930's Pascal went to Hollywood, where he became affiliated with the motion picture industry. Among the film scripts on which he collaborated were *Lloyds of London* (1936); *Kidnapped* (1938); *Hound of the Baskervilles* (1939) and *The Blue Bird* (1940).

PASCAL, JOSEPH IRVING, opthalmologist, b. Shakee, province of Kovno, Lithuania, 1890. He was brought to the United States in 1901. Pascal graduated in optometry (1914) from the Rochester School of Optometry. He continued his studies, however, and prepared for a medical career at the Columbia College of Physicians and Surgeons. He received an M.D. at the University of Vienna in 1930.

Pascal founded the American Institute of Optometry in 1914, and remained its director until 1928. After receiving his medical degree, he established practice as an opthalmologist. He was the inventor of the Pascal photoscope, the Turville-Pascal dynascope, the Pascal balance charts, and several other instruments used in ophthalmology. He was the author of *Modern Retinoscopy* (1930) and *Visual Exercises in Ametropia* (1933).

Lit.: Kagan, S. R., *Jewish Contributions to Medicine in America* (1939) 708.

PASCH, MORITZ, mathematician, b. Breslau, Germany, 1843; d. Giessen, Germany, 1930. He became full professor (1875) at the University of Giessen. In 1911 Pasch retired from active work at the university but continued to write. Among his important works are: *Vorlesungen über neuere Geometrie* (1882, with a supplement by H. Dehn, 1926); *Grundlagen der Analysis: Veränderliche und Funktion* (1914); *Mathematik und Logik* (1919) and *Mathematik in Ursprung.*

Lit.: Poggendorff, *Biographisch-Literarisches Handwörterbuch zur Geschichte der Exakten Wissenschaften.*

PASCHAL LAMB, the offering which, according to *Ex.* 12, was slaughtered by the Israelites at the time of the Exodus from Egypt. According to the story the sacrificial animal, a young male sheep or goat, was ordered by Moses to be set aside on the 10th of Nisan and slaughtered and eaten on the 14th, about evening. The blood of the sacrifice was smeared upon the side posts and upper doorpost, in order that when the destroying angel came to slay the first-born of the Egyptians, he would "pass over" and spare the houses of the Israelites. The lamb was to be roasted, and then eaten with leavened bread (Matzoth) and bitter herbs by family groups. The partakers of this meal were to be prepared for a journey, with loins girded, staff in hand, and shoes on their feet (verse 11). Care was to be taken that no bone of the animal was broken, and that not a bit of the meat was left by morning.

This story of the first paschal lamb, as related in the Bible, became the pattern for the observance of Passover during the period of the Temple, but with a few modifications. Thus the sacrifice took place in the sanctuary and the blood was sprinkled upon the altar. The Pharisees and Sadducees had a dispute as to the time when the slaughtering should take place; the former held it should be in the last three hours before sunset, the latter, between sunset and nightfall. While the sacrifices were being made, the Levites sang Hallel Psalms; these psalms were later sung by the participants in the paschal meal, and many of them glorified the Exodus and the significance of the festival. With the destruction of the Second Temple the Jews ceased to sacrifice the paschal lamb, and only the lamb-bone on the Seder table recalls it; the Samaritans have retained the ancient rite to the present day.

Bible scholars regard the offering of the paschal lamb as probably being the recasting of an ancient feast of the first-born. Christianity made use of the idea, making Jesus the paschal lamb of the world. It is perhaps for this reason that the three Synoptic Gospels describe the Last Supper as being a Passover meal (*Matt.* 26:17-20 and parallels).

Lit.: The Biblical dictionaries and encyclopedias, and the commentaries on *Exodus.*

PASCHELES, WOLF, author and publisher, b. Prague, 1814; d. Prague, 1857. In 1828 he published a small prayerbook, *Deutsche Gebete für Frauen,* which brought him sufficient money to open a small Hebrew book store. His project (1846) of collecting Jewish

legends and publishing them together with biographies of famous Jews and with Jewish short stories was so successful that a new edition of these *Sippurim* had to be printed. Among the contributors to this work, which appeared in numerous volumes, were such writers and scholars as Salomon Kohn, Isaac Marcus Jost, Raphael J. Fürstenthal, and Saul Isaac Kaempf. A new abridged and revised edition of the *Sippurim* was published in 1937 under the title, *Die goldene Gasse* (edit. Heinz Politzer).

In 1849 Pascheles issued a textbook of the Hebrew language in German which was in great demand, and in 1852 he founded *Pascheles' Illustrierter Jüdischer Volkskalender,* a year-book which was published posthumously by his son until 1869. Pascheles' miniature edition of the Pentateuch, with German translation by Heymann Arnheim, rabbi of Glogau, became very popular.

PASCIN, JULES, (originally **JULIUS PINCAS**) artist, b. Vidin, Bulgaria, 1885; d. Paris, 1930. He spent his youth in Vienna where he received his first powerfully stimulating artistic impulse from an exhibition of French impressionists. Afterwards he spent some time at Bucharest with his father, a grain merchant, and he was always grateful for that business experience, claiming that it liberated him from the influence of schools and brought him into contact with everyday life. His witty drawings came to the notice of the German magazine *Simplicissimus* and his success as an illustrator enabled him to go to Paris in 1905. There he became a member of a group of young artists, all foreigners in France, whose plan for a collective exhibit, under the group name the "Dôme," was shattered by the outbreak of the first World War. Pascin then began to make periodic visits to America down to the time of his death by suicide. He became a citizen of the United States, where he visited the Southern states. He also traveled in the West Indies, where he discovered the peculiar beauties of ebon-hued Americans, and in Havana where he had a studio for a time. He called into existence a hitherto unexpressed type of woman, and tropical America revealed that he had a rare original feeling for warm color.

Pascin's work offers a stumbling block to the layman and by the choice of its subjects—many of which are never mentioned in polite society—encourages the raising of moral issues which should not enter into an attempt to analyse artistic values. The wings of his blasé cupids are stained with the mud of the gutter and his insolent chauffeurs, monstrous women, deformed criminals, vicious, emaciated children, uncanny animals, and careless inmates of the harem all call to mind Kraft-Ebing's or Otto Weininger's unpleasant theories. Pascin's works should be judged as the creations of a piercing observer who gave intense vitality to everything he touched. Like so much of the work of Forain, Beardsley, Tolouse and Rops, the drawings of Pascin are superficially perverse, but really they are powerful social satires. They have also a Gallic charm, traceable to Watteau. He made many studies from life which may be recognized by their rapturous, violent color, but his finished compositions were only rarely transcripts from nature. Some of the expressive sketches by the greatest masters strike the same note as the works of Pascin, and that accounts for the enthusiasm which art collectors evinced for his work. Exhibitions of his paintings were held at New York city in 1929 and in 1931. MARTIN BIRNBAUM.

Lit.: Fels, *Propos d'Artistes* (Paris, 1925); Scheffler in *Kunst und Künstler* (1914) 585; *New York Times,* June 6, 1930; Charensol, *Jules Pascin* (Paris, 1928).

PASHTA, *see* CANTILLATION.

PASMANEK, DANIEL. writer, b. Gediatch, province of Poltava, Russia, 1869; d. Paris, France, 1930. From 1887 to 1892 he studied medicine in Zurich, then he went to Bulgaria, where he finished his medical course and began his literary work. Pasmanek's first writing was in anti-Socialist newspapers. While in Bulgaria, Pasmanek also wrote for *Die Zeit* in Vienna and was the author of *Die synthetische Geschichtsauffassung.*

Returning to Switzerland in 1899, Pasmanek settled in Geneva, where he became an instructor in medicine at the university. At this time, too, he joined the Zionist movement, and wrote a great deal for it. In 1905 he went to Russia, and was admitted to the practice of medicine. Prior to the outbreak of the first World War Pasmanek's pro-Zionist writings appeared in many Yiddish publications in Russia, although he wrote mostly in Russian and German.

During the war he was in the army, and at its end he was in Crimea, recovering from a serious illness. Here he joined the anti-Bolshevist movement, and in 1919 went to Paris where, from 1920 to 1922 he was co-editor of *Obschay Dyelo,* an anti-Communist paper. His articles had appeared in *Yevraiski Zhizn* and *Rassvyet;* many of his books were translated into Yiddish from his original manuscripts in German and Russian; *Die Seele Israels: zur Psychologie des Diasporajudentums* (Cologne, 1911) was translated into several other languages, including Hebrew. His *Qu'est-ce le Judaisme?* was published at Paris in 1930.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930), cols. 866-8.

PASSAIC, a city in the northern part of New Jersey, about twelve and one half miles from New York city. Its population in 1941 was 61,394, of whom about 13,000 were Jews. As early as the year 1893 Congregation B'nai Jacob was founded, and shortly afterward the first philanthropic group, the Passaic Hebrew Benevolent Society.

Despite its proximity to New York city, Passaic is not a suburban community, but an independent industrial city, containing many textile mills. The Jewish inhabitants of the city either directly or indirectly derive their livelihood from the manufacturing enterprises, to a great extent indirectly, since about two-fifths of them were engaged in trade (1937). This proportion is approximately four times that found in the non-Jewish population of the community. The manufacturing industries occupied 22.5 per cent of the Jews and professions and clerical work about 25 per cent. Some 60 per cent of the Jewish population of Passaic in 1937 was native born, but about two-thirds of the Jewish households in the city were headed by foreign-born persons.

There were eight synagogues in Passaic (1942), seven Orthodox and one Conservative. B'nai Jacob, the first congregation established in the city, remained an adherent of the Orthodox ritual. Its rabbi in 1942 was Jacob Katzen. The other Orthodox synagogues in Passaic are the Adas Israel Congregation (Leon Katz, rabbi), Chevra Tehilim, of which Joseph Rosen is rabbi, Congregation Tifereth Israel, whose rabbi is M. Chapler, and the Hungarian Hebrew Synagogue, of which Kalman Kellner is the rabbi. The Bikur Cholim

and Beth Israel synagogues have no rabbis. Temple Emanuel, the one Conservative Congregation in Passaic, has Max Zucker for rabbi. Its large building was partly destroyed by fire in 1939.

Most of the synagogues have various affiliated organizations, including Hebrew schools and auxiliaries. Beth Israel Hospital was founded in 1927 mainly through the efforts of Esther Pinck. The Jewish Old Age Home was established in 1923. There are branches of the various Zionist groups in Passaic and numerous local philanthropies. The Jewish Community Council of Passaic and vicinity, organized in 1933, is headed by Victor Greenberg, president, and Morris Novitsky, executive director; it administers the United Jewish Relief Campaign.

Among the Jews of Passaic who have held public office are M. Metz Cohn, who was made a member of the State Unemployment Commission in 1939, Edward A. Levy, who was municipal court judge from 1937 to 1940, and Oscar Wilensky, who served in the State Assembly from 1934 to 1938 and was elected to the State Senate in 1938. Julius Cinamon was made police commissioner in 1939.

LEON KATZ.

Lit.: Robison, S. M., "Some Characteristics of Trenton and Passaic Jews," *Jewish Social Studies,* vol. 2 (1940) 249-54.

PASSAU, city in Lower Bavaria, Germany, which in 1933 numbered twenty Jews out of a general population of 25,000. In 1942, as a result of the Nazi regulations, no Jews were left there.

Although Jews are mentioned in the early records (903) of the customs rules of Raffelstätten, which regulated trade between Bavaria and Bohemia, their presence in Passau can be traced back only until about the end of the 12th cent. The Jews settled originally in the old city, but subsequently they started a settlement on the right bank of the Ilz, in the region where this river empties into the Danube. In Passau they were under the jurisdiction of the bishopric; the bishops were the princes of the old German empire. In the beginning their situation in this pontifical principality was quite favorable, because of their economic importance. But in 1210 they were plundered; they were, however, compensated with 400 silver marks, which constituted a considerable amount at that time. In 1244 the bishop of Passau signed the then concluded public peace treaty between Bavaria and Salzburg, which permitted only the Jews to take any interest and only two-pfennig-per-pound at that. In 1260 the bishop promised the Jews a two years' exemption from taxes and customs as a remuneration for a loan which they granted him.

The Jews of Passau were affected also by the decree of the provincial synods of the archbishopric of Salzburg, adopted in Vienna in 1267, which tended to separate the Jews from the Christians; it appears, however, that these decrees were not rigorously enforced in Passau. Whether the persecutions of the Jews before and at the time of the Black Death (1337 and 1349) affected the Jews of Passau, too, is not certain. But in all probability, the Jews were imprisoned in consequence of the edict, by King Wenceslaus, cancelling debts due the Jews, but were released in 1390. In connection with the Trent case (1475), a trial of the Jews took place also in Passau in 1478, as a result of which the accused were condemned for desecrating the host. Some forty Jews, including their wives and children, embraced Christianity while the rest were expelled in perpetuity. The Jews' houses and synagogues were demolished after the trial, and the St. Salvator Church was erected in place of the synagogue; in the 20th cent. evidences of that trial were still shown. Thereafter, aside from temporary visits by Jews, there was no permanent Jewish settlement in Passau until the 19th cent., when the city was secularized.

JOSEF MEISL.

Lit.: Aronius, Julius, *Regesten,* Nos. 380, 549, 623; Salfeld, S., *Das Martyrologium des Nürnberger Memorbuches* (1898); Stern, M., in *Jeschurun* (1928) 541-60, 647-76; Schmid, W. M., "Zur Geschichte der Juden in Passau," *Zeitschrift für Geschichte der Juden in Deutschland,* (1929) part 2, pp. 119-35; *Der Grosse Brockhaus,* vol. 14, pp. 218-24.

PASSOVER (PESACH), name of a Jewish festival which begins on the 14th of Nisan (the first Hebrew month, corresponding roughly to the latter part of March and the first part of April) and lasts for eight days (according to the Bible, only seven days; cf. *Ex.* 12:15; 34:18; *Lev.* 23:6; *Num.* 28:17; *Deut.* 16:3). Only the first two and the last two days of the festival are observed as full holy days. According to the Bible, only the first and seventh days are so observed; Reform Jews in the United States and other countries keep Passover for only seven days, observing the first and seventh days as holy. The intermediate days of Passover are Hol Hamoed (half-holidays, literally the profane [days] of the festival). The first two evenings of the festival are called Seder evenings, because on them there is held a rather lengthy service in the house in accordance with an exactly prescribed "order" (in Hebrew the word Seder means order). However, Reform Jews usually observe only one Seder, that on the first night.

In *Ex.* 12:42 the evening before the first day of Passover is called *lel shimmurim* ("a night of observation"), according to the traditional interpretation because God's love had for a long time been directed to this particular night as the night of the deliverance of the Hebrews from Egypt (see Rashi to the passage); according to more recent commentators, the expression means "night of guarding," i.e. from destruction. Passover is celebrated in reminiscence of the freeing of Israel from Egyptian slavery. The unleavened bread, or Matzoth, which are eaten throughout the Passover are to remind the Hebrews of "the bread of affliction" (*Deut.* 16:3), of the wretchedness of the Hebrews during their enslavement in Egypt, also of the haste with which the Hebrews left Egypt when the hour of their deliverance had finally struck (*Ex.* 12:39). In the Biblical period Passover was likewise celebrated as the first of the three pilgrimage festivals which were connected with the harvests and harvest-life in ancient Palestine. The festival of Passover signalized the beginning of the barley harvest in Palestine.

As is indicated by the two names for Passover, i.e. *hag hapesah* and *hag hamatzoth,* "festival of the Passover offering" and "festival of the unleavened bread," the festival presumably had a two-fold origin. As the festival of the unleavened bread, which was made from the new grain which could not be eaten before that and was therefore made quickly and hence without the use of leaven, it points to an agricultural civilization which was already in existence, hence to the period after the entrance of the Hebrews into Palestine. The festival of the Passover offering, on the other hand, which was subsequently merged with the former, indicates a nomadic period as the time of its origin. The original character of this latter Passover festival is obscure. According to the view of many scholars, it was a lunar festival (connected with the worship of the



Pages from the Haggadah written (1650) by Abraham the Scribe of Eirengen. Original in the Jewish Museum of London

moon) because it began with a nocturnal celebration; according to others, however, it was a solar festival (connected with the worship of the sun) which was related to the entrance of the sun into the zodiacal sign of the ram in the spring; a solar festival of this kind was observed also by the ancient Egyptians and Babylonians. Many scholars interpret the word Pesach as "ritual circular dance," and connect the festival with a spring festival of the Arabians; still others regard it as the festival of the bringing of the offering of the first-born of the herds.

Many investigators believe that Passover may originally have been a festival by means of which the house was to be protected against pestilence; they base their view on the rite of sprinkling the threshold and the door-post with blood, as a result of which a closer communion with the protecting deity was believed to be achieved. It is quite possible that in the pre-Canaanite period a festival of this character, containing also elements of other festivals, was merged with an original festival of the sacrifice of the first-born. After the entrance of the Hebrews into Palestine this Passover, in view of the predominantly agricultural character of the civilization of the land, became a festival of the bringing of the first-born of cattle and flocks, which automatically became combined with the festival of the bringing of the first-fruits of the grain. The Passover festival and the festival of the unleavened bread which had thus been combined then finally, as the historical consciousness of Israel began to take form, was made the fitting occasion for a celebration in memory of the redemption of Israel from Egypt, in which the freedom-loving Hebrews perceived one of the greatest benevolent acts of their God. The ritual of the sprinkling of the blood, the offering of the first-born, and the unleavened bread all were naturally connected with the reminiscences of the redemption from Egypt. Because of its profound and extraordinary significance both for the popular consciousness and for the historical life of Israel, the month of the redemption from Egypt now became "the beginning of months" (*Ex.* 12:2), and the idea of the deliverance became the culminating idea of the festival. Indeed, after the second destruction of Jerusalem (70 C.E.), this became the sole idea, wherefor this festival is always called "the time of our deliverance" in the prayer-book.

In the subsequent periods of the dispersal and oppression of Israel, this significance of the festival was still further amplified in that there became associated with the "Passover of Egypt" also the idea of the "Passover of the future," i.e. the hope for Israel's redemption from exile and dispersal. Thus Passover became the festival of the future deliverance, corresponding to the originally strong love of freedom and profound desire for redemption which the Jewish people possessed. This two-fold character of Passover is expressed in the poetical insertions of the festival prayer and by the Haggadah booklet, which forms the basis for the family service held in the home on the Seder evenings.

The festival liturgy, in so far as it originated in the Talmudic period, corresponds to that of the two other pilgrimage festivals. However, beginning with the first half-holiday (the first day of Hol Hamoed Pesach), only the half-Hallel is recited, because, as the Midrash states, the redemption of Israel could be effected only through the destruction of the Egyptians, who were also the creatures of God. On the first day of Pass-

over, with reference to the growth of vegetation in Palestine, a prayer for the granting of dew is inserted. On the eighth day, in Eastern Europe, in Eastern Germany, and in some of the Western countries, including the United States, a memorial service (Hazkarath Neshamoth; frequently called also Yizkor) is held. On the Sabbath of Hol Hamoed Pesach the Song of Songs is read, which is interpreted as being symbolical of the love which binds Israel to God and for which the deliverance of Israel from Egyptian bondage represents the expression of the awakening love of the bridegroom for the bride. On the day before Passover (the day preceding Ereb Pesach) there is a fast of the first-born (*ta'anith bechorim*), in remembrance of the sparing of the first-born of the Israelites on the night of the deliverance from Egypt; however, the regulations concerning this fast of the first-born have been liberally interpreted even among Orthodox and Conservative Jews. When the day before Ereb Pesach falls on a Sabbath, the fast of the first-born is held on the preceding Thursday.

The Greek Orthodox church originally celebrated Easter on the 14th of Nisan, in accordance with the Jewish custom. However, the Roman Catholic church always observes Easter on the Sunday after the spring full moon. The latter became the usual Christian practice toward the end of the so-called "Pasah dispute" (325).

See also: SEDER. MAX JOSEPH.

Lit.: Marti, *Geschichte der israelitischen Religion;* Lehrman, *The Jewish Festivals;* Adlerblum, *A Perspective of Jewish Life,* 20-29; Abrahams, *Festival Studies,* 1-4, 40-57, 103-10, 167-73.

PASSOVER LAMB, PASSOVER SACRIFICE, *see* PASCHAL LAMB.

PASSOVER, ALEXANDER YAKOVLEVITCH, jurist, b. Umanny, province of Kiev, Russia, 1840; d. St. Petersburg, 1910. He graduated in law from the University of Moscow in 1861. After some time as a deputy prosecutor in the Russian ministry of justice, Passover became an attorney in Odessa in 1871. In 1874 he moved to St. Petersburg. His reputation in Russian law was recognized in other countries as well, and his services, in the practical and theoretical divisions of his profession, were frequently called on by citizens of other lands. Although he published little under his own name, his contributions to Russian legal literature were significant.

Passover's affiliation with the Jewish community was open, but he was not active in political movements. During his residence in Odessa a pogrom occurred, and Passover was one of the group of Jewish lawyers who organized legal assistance for the victims and an investigation into the causes of the outbreak. At his suggestion, also, a survey of Jewish participation in handicrafts and a general survey of the economic conditions of the Russian Jews were made.

Lit.: *Yevreiskaya Entziklopedia,* vol. 12, cols. 314-16.

PASTERNACK, JOSEF ALEXANDER, conductor, b. Czenstochowa, Poland, 1880; d. Chicago, 1940. He was a pupil of Michalowski and Nosowski at the Warsaw Conservatory. In 1896, he came to the United States where, for a short period, he toured as concert pianist. For ten years, he served as solo violist with the orchestra of the Metropolitan Opera House. In 1909, he became assistant conductor at the Metropolitan, and from 1910 to 1913 he conducted its Sunday concerts. For the next few years he filled numerous assignments as conductor, with the Century Opera Company, the Philadelphia Philharmonic, and the Boston Symphony "Pops" Orchestra. In 1916, he was appointed music director of the Victor Phonograph Company, holding this post until 1927, when he associated himself with the radio and directed numerous orchestral concerts over the N.B.C. He made many excellent orchestral arrangements of musical favorites, and wrote an engaging operetta, *Countess Clou* (1918).



A rare Passover plate. Reproduced by courtesy of the Jewish Theological Seminary of America

PASTERNAK, BORIS LEONIDOVICH, Russian poet, b. Russia, 1890. Among his early books of poetry in Russian were *Twin in the Clouds* (1914) and *Above the Barriers* (1917), both showing a tendency to keep himself apart from the political events of the time. However, when Mayakovsky presented Russian poets with the problem of actively serving the revolution, Pasternak tore himself away from his futuristic leanings and from the groups which saw art as bare form. His poems *1905* (1925-26) and *Lieutenant Schmidt* (1926-7) portrayed the events of the 1905 Russian revolution. Even there, however, he lapsed into lyricism and concerned himself mainly with the personal fate of the hero of his poem.

Pasternak was most successful in his translations into Russian of the Soviet Georgian poets, (*Georgian Lyrics,* 1935). The most noteworthy of his prose books was his volume of memoirs in Russian, *Protective Charter* (1931). Early in 1940 a new three-volume set of Pasternak's poems was published, containing some new as well as old poems. In 1942 Pasternak was living in Moscow.

Lit.: *Malaia Entziklopedia* (1931); *Bolshaya Entziklopedia* (1939).

PASTERNAK, JOSEPH, motion picture producer, b. Szilágy-Somlyó, Hungary, 1901. In the United States since 1921, he was associated with the film industry since 1923. From 1928 on he produced motion pictures for Universal Pictures Co. in Germany, Austria and Hungary.

From 1936 on he produced notably for the same

film company in the United States: *Three Smart Girls; One Hundred Men and a Girl; I'm Mad About Music* (1937); *Youth Takes a Fling; That Certain Age* (1938); *Three Smart Girls Grow Up; First Love; It's a Date; Spring Parade; Little Bit of Heaven; Seven Sinners* (1940); *Nice Girl; It Started with Eve* (1941); also *Flame of New Orleans; Destry Rides Again.* In 1942 he was producing *Seven Sweethearts* for Metro-Goldwyn-Mayer Pictures.

PASTERNAK, LEONID OSIPOVICH, painter and etcher, b. Odessa, Russia, 1862. He received the degree of attorney-at-law from the University of Moscow and studied painting under Sorokin and at Munich under Herterich and Liezen-Mayer. From 1894 to 1921 he was professor in the Moscow School of Art.

Pasternak's first great painting, *A Letter from Home,* was exhibited at the Paris Exposition (1889) and was purchased by the Moscow Museum. His *Students Before Examination* (1895) was acquired by the Luxembourg Museum in Paris and won for him the Gold Medal award. *Tolstoy in the Family Circle* (1900) is one of his major paintings in the Leningrad Museum.

In 1921 he settled in Berlin and established himself as a portrait painter. The portraits painted by him include those of Nachman Bialik, Lovis Corinth, Mischa Elman, Albert Einstein, Adolf von Harnack, Gerhard Hauptmann, Reiner Maria Rilke, Zalman Shneur, Nahum Sokolov, Gustav Stresemann, Leo Tolstoi, Saul Tchernichovsky, Emile Verhaeren and Chaim Weizmann. His portrait of Albert Einstein was exhibited permanently at the Hebrew University of Jerusalem.

In 1924 Pasternak visited Palestine and exhibited water colors and drawings in Berlin in 1927. Among his major works are also: *In the School for the Blind* (1890); *Homeward; Hour of Creation* (1893); *Where To?* as well as his self-portraits and his drawings for Tolstoi's novel *Resurrection.* He published in Hebrew and Yiddish a book on Rembrandt and the Jews (1923). Pasternak also wrote some autobiographical sketches for a book published by Max Osborn: *Leonid Pasternak, mit vier Fragmenten aus der Selbstbiographie des Künstlers* (1932). In honor of his seventieth birthday a collection of his works was published in book form (Warsaw, 1932).

In 1938 Pasternak removed to England where he was reported to be residing in 1942.

PÁSZTOR, ÁRPÁD, author and publicist, b. Ungvár, Hungary, 1877. He became a journalist in Budapest and travelled a great deal, being the first newspaperman to interview Tolstoi for a foreign publication. In the United States he familiarized himself with the works of Edgar Allan Poe and Walt Whitman; he translated into Hungarian the latter's *Leaves of Grass.*

The varied experiences of his trip around the world were told in the volumes *Tengeren, tengeren túl* (On and Across the Sea); *Budapesttől a föld körül Budapestig* (From Budapest around the World to Budapest); *Kanadától Panamáig* (From Canada to Panama); *Tolstoj tragédiája* (The Tragedy of Tolstoi); *E. A. Poe; Walt Whitman; Találkoztam Poe Edgarral* (I Have Met Edgar Poe); Pintér *Mari Amerikába megy* (Mari Pintér Goes to America); *Newyork* (New York).

Pásztor also published several volumes of original poetry as well as fiction. His novel *Vengerkák,* a poignant story about the victims of white slave traffic in Russia, was converted into a successful play. He wrote a dozen or more plays and operettas for the Hungarian stage. His play *Innocent* was performed in the United States. He embraced the Christian faith.



Jewish street musicians in Prague. From a sketch by Leonid Pasternak

PATAI, JÓZSEF, Hebrew and Hungarian writer, editor and translator, b. Gyöngyöspata, Hungary, 1882. He was living at Budapest in 1942. He studied at various Hungarian Yeshivas, at the Gymnasium of Nyitra, and at the rabbinical seminary of Budapest. In 1907 he received the Ph.D. degree from the University of Budapest. He taught Hungarian and German literature in one of the high schools of Budapest until 1919 and contributed to the Hungarian Jewish weekly *Egyenlöség,* which combatted Zionism. However, Patai, a fine Hebrew poet (he published the volume *Shaashue Alumim* in 1902), hearkened to the call of the Jewish renascence. From 1911 on he devoted the illustrated Hungarian monthly, *Mult és Jövö* (Past and Future), to the propagation of cultural Zionism. By acquainting his public with contemporary Hebrew poetry and art, by lecturing on Palestine, arranging for trips to that country, and as one of the leading figures in the Hungarian Pro Palesztina League, Patai was in his time the most effective exponent of Zionism in Hungary.

Among his published books are: *Zsidó irások* (Jewish Writings; 3 vols.); *Politika nélkül* (Without Politics); *Kabbala,* stories from Hasidic life (German version by Leo Singer; partly translated also into French); *Középsö kapu* (The Middle Gate), scenes from Heder life, (German version by Lajos Bató, 1936); *Babilon vizein* (At the Waters of Babylon; poems, two editions); *Szulamit, látod a lángot?* (Shulamith, Do you See the Flame?), poems; *Feltámadó Szentföld* (The Holy Land Resurrected), travel impressions; *Herzl,* a biography (1932; Hebrew version by J. L. Baruch, 1936). In 1938 three volumes of his collected works were published: *Harc a zsidó kulturáért* (Struggle for Jewish Culture); *Lelkek és titkok* (Souls and Mysteries); *Az uj Palesztina utjain* (On the Pathways of the New Palestine).

Patai's translations from Hebrew poets, ranging from Eleazar Kalir to those of the 20th cent., filled five

volumes: *Héber költök* (1922). He also published for the first time certain medieval Hebrew poems from the manuscripts in the Bodleian Library. In 1939 there appeared in Jerusalem his *Misefune Hashirah* (From the Hidden Treasures of Poetry). Some of Patai's own poetry was translated into English and Hebrew. He edited *Magyar Zsidó Könyvtár,* a series of Jewish publications; *Magyar Zsidó Almanach,* a year book; and *A biblia képekben,* artistic plates illustrating the Bible.

From 1940 to 1941 he lectured in Hebrew at The Hebrew University, Jerusalem, on Jewish authors in Hungarian literature.

EDIT PATAI (née Ehrenfeld), poet and critic (b. Nagyvárad, Hungary, 1889), was the wife of József Patai. Her Hungarian poetry is suffused with Jewish feeling. She published the volume *Engem is hiv a föld* (The Land Calls Me Too; 1927). Her novel, *Szent Szomjuság* (Sacred Thirst; 1936; 2nd ed., 1937), gives a complete picture of life in the new Palestine. It received the award of the IMIT (Jewish Hungarian Literary Society).

RAFAEL (ERWIN GYÖRGY) PATAI was a son of József and Edit Patai. He received the Ph.D. degree from the University of Budapest in 1933, his thesis being on the poetry of Israel Berachya Fontanella and Judah Fontanella, which he himself translated into Hebrew. In 1936 he was the first to receive the Ph.D. degree from The Hebrew University, Jerusalem, for his work *Hamayim* (The Water). For that work he shared with Professor Segal of The Hebrew University (1937) the Bialik prize offered by the city of Tel Aviv. He contributed articles on Biblical folklore and the history of the Jews in Hungary to the Palestinian publications *Doar Hayom, Haaretz, Moznayim* and *Tziyyoni Hakelali,* and to the Budapest journal *Hatzofeh.* Patai wrote for the *Universal Jewish Encyclopedia* the major part of the article on Hungary. He was ordained in 1936 at the rabbinical seminary of Budapest. In 1938, in collaboration with Zebi Wohlmuth, he published *Mibhar Hasippur Haeretz-yisraeli,* a prose anthology from twenty-seven Palestinian authors, with brief bio-bibliographical notes and an introduction by Joseph Klausner. ANNA BETTELHEIM.

PATER SYNAGOGAE (Father of the Synagogue). Among the functionaries of the synagogue in Cologne, the Theodosian Code (331 C.E.) includes "fathers of the synagogue" (*patres synagogae*) who are exempted from tax payments. This office, while very common, must not be confused with that of the presbytery. The fact that "mother of the synagogue" also occurs shows that no official position was hereby designated, and that, on the contrary, it was an honorary title bestowed upon those who had contributed special services to the welfare of the community. Only thus can one explain the fact that one and the same person could receive the title from more than one congregation. That the title was highly regarded can be gleaned from a Roman inscription in which the husband of the deceased is designated as the brother of T. Claudius, Synesius, "father of the synagogue." The fathers and mothers of the synagogue were accordingly helpers of the community, which bestowed upon them this title of honor. The title Pater Synagogae is found in inscriptions for the communities of Smyrna, Rome, Volubilis and Sitifir. Pater, alone, as a title of honor, is found in inscriptions in Rome, Venosa, Castel Porziano, and Milan. The expanded title *pater tou stematos* (father of the community) appears in Smyrna, *pater laou* (father of the people) in Mantinea, and both *pater Judaeorum* (father of the Jews), and *pater patrum* (father of the fathers) in Magona. "Mothers of the synagogues" are mentioned in inscriptions in Rome and Brescia. A Venosa inscription praises a *Pateressa.*

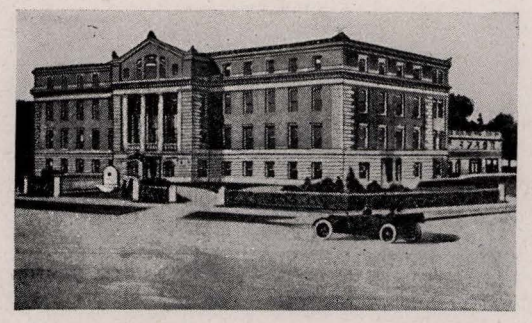
PATERSON, a city in northeastern New Jersey, about seventeen miles from New York city, with a population (1940) of 139,656, of whom about 23,000 were Jews. Information is meager about the early history of the Jews in Paterson, which was founded in 1791 by Alexander Hamilton; but there must have been a fairly large Jewish community in the early nineteenth century, for the first congregation in the city was organized in 1847. This was Congregation B'nai Jeshurun, now known as the Nathan Barnert Memorial Temple (Reform). Services were held for years in a room in a private residence; in 1858 a residence was purchased and fitted up as a synagogue; in 1877 the congregation moved to a more commodious home; and in 1894 it erected its present building, a gift from Nathan Barnert, after whom the congregation is now named. Myer S. Hood, who was engaged in 1883, was the first rabbi of B'nai Jeshurun. Max Raisin, elected in 1921, was serving in 1942. Early rabbis of Barnert Memorial Temple included Herman Bleichrode, Jacob S. Jacobson, Solomon Bergman, A. Brasch and Max Molle. Later rabbis of B'nai Jeshurun were Abram S. Isaacs, Eli Mayer, Leo Mannheimer, Marius Ranson and Harry R. Richmond.

Temple Emanu-El (Conservative), which had the largest congregation in the city, was founded in 1904. Its original building was erected in 1907 and in 1929 it moved into its new location, which houses a beautiful Temple and Hebrew School, in the city's finest residential section. Reuben Kaufman was rabbi (1928-). Early rabbis of Temple Emanu-El included J. Bril, J. Kleinfeld, Louis Goetz and Ludwig Roeder. Congregation B'nai Israel was organized by the Orthodox Jews of the city in 1886 and rented its meeting rooms until its own building was erected in 1897. The rabbi in 1942 was William Wittenstein. Other congregations in Paterson in 1942, both Orthodox, were Ahavath Joseph, of which Bezalel Cohen was rabbi, and Linath Hazedek, of which Leon Buckin was rabbi. There were in addition several smaller congregations, designed to serve the inhabitants of particular residential sections, and presided over by Rabbis Cohen or Wittenstein.

Hebrew schools in the city include Abraham M. Fabian Memorial Hebrew School, which is connected with the Temple Emanu-El; Miriam Barnert Memorial Hebrew Free School, the gift of Nathan Barnert; Paterson Talmud Torah; and Ohev Sholem Hebrew School. There are also Sunday schools conducted by the Barnert Memorial Temple and the Y.M.-Y.W.H.A. The Charles K. Solte Memorial Library, connected with the Fabian Hebrew School, had (1942) over 1,500 volumes on English Judaica, and was constantly being enlarged. Established in 1940, it had a complete collection of Bible and Talmud commentaries, together with volumes on history, biography, Judaism, ceremonies and customs, theology, encyclopedias and year books, and literature by and about Jews.

Nathan Barnert (1838-1927) was for years the leading Jewish philanthropist in Paterson. He was the only Jewish mayor of Paterson. He built the Nathan and Miriam Barnert Memorial Hospital, with its Nurses' Home, and the Daughters of Miriam Home for the Aged and Orphans. His statue in front of the City Hall was erected by a grateful citizenry in 1925. Jacob Fabian (1867-1941) made noteworthy charitable contributions in recent years, including over $400,000 toward the cost of the new Temple Emanu-El and Abraham M. Fabian Memorial Hebrew School, the latter being named for his deceased son.

Paterson has a community center, consisting of a



The Nathan and Miriam Barnert Memorial Hospital at Paterson, N. J.

Young Men's and Young Women's Hebrew Association, which from 1925 on was housed in its own building, where it carried on religious, educational, social and physical education work. A Community Council, organized in 1933, coordinated the work of all the Jewish organizations in the city and served as fund-raising body in national and local campaigns.

Paterson has branches of all national Jewish fraternal and service organizations, and many local charitable and social organizations. Among the Jews of Paterson who have held public office are Abraham Klenert, who was judge of common pleas in 1903, George Surosky, who was made city attorney in 1939, and Filbert L. Rosenstein, who was district court judge from 1931 to 1939.

JULIAN M. SHINEDLING.

PATHAH, *see* VOWELS, HEBREW.

PATHOLOGY, *see* HEALTH OF THE JEWS; MEDICINE; PHYSICIANS.

PATIENCE, an attribute of God and of saintliness in man. The pious acceptance of personal suffering, however, does not imply toleration of social injustices, as prophetic literature eloquently testifies. Israel's unswerving faith in an ultimately better world, despite its long and bitter fate at the hands of cruel oppressors, is an epical illustration of patience on a grand scale. Thus, while patience means the endurance of the hardships of life, it does not relieve the Jew of the responsibility of working for the moral and social progress of mankind.

Among the individuals praised for their patience by Jewish literature are Job in the Bible and Hillel among the rabbis.

PATRIARCHATE, the office of the Nasi ("prince"), who was the communal head of Palestine Jewry, and the religious leader of all the Jews, after the destruction of the Temple in 70 C.E. The office originated not as the result of a legal formula of the Roman rulers, nor as the consequence of any political procedure upon the part of the Jews themselves, but by a general acknowledgment of the sole authority of the scholars when other instruments of self-government had been destroyed.

Immediately after the destruction of the Temple, Johanan ben Zakkai had succeeded in establishing an academy at Jabneh. There he assembled a Beth Din, a court of justice, composed of the leading scholars, which was to preserve the integrity of the Oral Tradition and serve, in lieu of the Temple and the Sanhedrin, as a central authority for all Israel. Johanan himself served as president of the Beth Din, the establishment of which, indicating a defense of Jewish autonomy and therefore providing a possible nucleus for further rebellion, risked Roman displeasure. However, the general acknowledgment by the people of the authority of the court, its effective reweaving of the broken strands of national life, compelled the Romans at first to tolerate and eventually to recognize its legality.

When the reorganization had taken root, Johanan retired in favor of Gamaliel II (about 95). The latter, grandson of Gamaliel I, a scion of the house of David, enjoyed also the prestige of descent from Hillel, whose progeny had inherited his dominant status in scholarly circles. This, rather than his attainments in the field of Halachah, enabled Gamaliel of Jabneh to assume the title of Nasi, an enhancement of the dignity of the rabbinical presidency to make it include, as of right, jurisdiction over all internal secular government. As such, the Patriarch was not only accorded the decisive voice in the debates of the Beth Din, but his prerogatives included also final authority in civil jurisprudence as well as ritual, in the arrangement of the calendar, in deciding the appearance of the new moon, and in determining the leap years and the dates of the festivals for all Jewry. The heads of the other schools shared his privilege of granting ordination (Semichah) but he alone had the right to excommunicate.

In place of the tax formerly paid by all the Jews to the Temple, a new tax paid to the Patriarch was voluntarily adopted, being utilized for the maintenance of his office and of the scholars. To collect this "aurum coronarium," the Patriarch dispatched his "apostoli" throughout the Diaspora as well as Palestine. In his efforts to preserve the unity of Israel Gamaliel II worked constantly for the extension of the authority of the Beth Din and of his own status as its head. Prayer service was formulated and organized, and individual prayers, including the Shemoneh Esreh, were recast to conform with current circumstances; the foundation of the later codification of the Halachah was laid; the Greek translation of the Bible by the proselyte Aquila was made, and, of vital importance to natural unity, the chronic conflict between the schools of Hillel and Shammai was finally allayed.

Gamaliel's zeal for discipline, however, made him intolerant of opposition to his decisions, and he used the ban extensively to enforce his will. Consequently he aroused the rancor of his fellow-scholars, to the extent that he was deposed for a short time. His graceful acceptance of this rebuke won him reinstatement.

Between the time of the death of Gamaliel, during the reign of the Emperor Trajan, and the ascension of his son, Simeon (d. 169), there appears to have been a long period without any incumbent. In these years there occurred several uprisings of great proportions among the Jews of the Diaspora and those in Palestine, ending with the Bar Kochba revolt in 132-135 C.E. Simeon, faced with the task of presiding over a Jewry once more shattered and disorganized, insisted upon maintaining the prerogatives and dignity of his office. Opponents seeking to reveal his inferior scholarship were sharply disciplined. He led the way, however, towards overcoming the embittered relations between the Jews and their Samaritan and pagan neighbors. In the interest of reconstruction he also favored the validity of local custom and facilitated the ransoming of war prisoners.

Simeon's successor was his son Judah I, who became Patriarch about 170. Unlike his two predecessors, the famous Judah, surnamed "Hanasi," definitely surpassed his fellows in scholarship. His character was such as to make him not only revered by the Jews but respected by the Romans; he was said to have been a friend of one of the Roman emperors, probably

Marcus Aurelius. Under him much was accomplished, including the completion of the codification of the Mishnah. Upon Judah's death in about 217, his son Gamaliel III became Patriarch. Little is recorded of the latter's activities, which came to an end in 225 or 230.

The reign of Gamaliel's son Judah II endured, according to one mode of reckoning, until 255, but perhaps some years longer. During this time the seat of the Patriarchate, which had been moved by Judah I to Sepphoris, was established at Tiberias. Among the achievements of Judah II was the extension and improvement of the system of elementary education.

While the material condition of the next two patriarchs, Gamaliel IV and Judah III (320 or 330), waxed, their moral and intellectual prestige declined, and with it the usefulness of the Patriarchate. Rome, moreover, was now ruled by Christian emperors, rendering it difficult to maintain friendly relations between the Patriarchate and an imperial administration dominated by exponents of a rival religion. However, Hillel IV (320 or 330 to 365), the next Nasi, was of higher caliber. Part of his reign coincided with that of the emperor Julian the Apostate. The latter was inclined to favor Judaism in order to offset the influence of the Christians, and therefore went out of his way to display his respect for the Patriarch. Yet even he opposed, though in polite terms, the continuance of the Patriarch's tax. Hillel II, perhaps foreseeing the trend of events, drew up a fixed calendar, making the people no longer dependent upon the Patriarchate for this information.

Under Gamaliel V (365-385) and Judah IV (385-400) the Patriarchate began the decline to obscurity. Christian oppression in Palestine left little opportunity for the development of communal or scholarly life. The schools of Babylonia, and consequently the Exilarchate of that country, began to supplant the Palestinian institutions. Gamaliel VI (400-425), the last Patriarch, futilely protested the oppression of the Roman rulers. The Patriarch's tax was seized by the Roman government, and the office was without means of support. At the death of Gamaliel VI, who left no male children, Emperor Theodosius II ordered the Patriarchate abolished.

SOL BERNSTEIN.

PATRIARCHS, a collective term for Abraham, Isaac and Jacob, as the common ancestors of the Israelite people. They are often coupled in the Bible as the worshippers of the true God and the makers of a covenant with Him. Similarly, the ancestresses of Israel, Sarah, Rebekah, Leah and Rachel, are called "the four mothers." The rabbis lay great stress on the activity and merits of the patriarchs, tracing back to them the origin of the daily prayers, declaring that their merits inure to the benefit of all Jews, and incorporating their names into the liturgy, as in the opening paragraph of the Eighteen Benedictions, which is called Aboth, "patriarchs." A frequently repeated sentence is *ma'aseh 'aboth siman labanim,* "the story of the patriarchs is a sign to their descendants," and accordingly the stories of their lives in *Genesis* were applied to Israel as a whole.

See also: ABRAHAM; ISAAC; JACOB.

PATRIARCHS, THE TWELVE, TESTAMENTS OF, *see* TESTAMENTS OF THE TWELVE PATRIARCHS.

PATTERSON, JOHN HENRY, English non-Jewish soldier and champion of Zionism, b. Dublin, Ireland, 1867. Following experience as a bridge engineer in Africa, distinguished service in India, and as a commander of the 33rd Battalion of Imperial Yeomanry in the Boer War (1900-2), he was placed in command of the so-called Zion Mule Corps, organized by Vladimir Jabotinsky and Joseph Trumpeldor. He participated in the ill-fated Gallipoli campaign against the Turks (1915). A devout Protestant and Bible student, Patterson thus made his first contacts with Jews, having previously known nothing about them, "excepting what I had read about them in the Bible." Among these Jews, mostly Russians expelled from Palestine, Trumpeldor distinguished himself through his valor—"the bravest man I have ever seen in my life," according to Patterson, his commander.

Patterson, who published a book on this campaign (*With the Zionists in Gallipoli,* 1916), declared himself willing to abandon command of the 5th Battalion of Royal Dublin Fusiliers and assume command of the first Jewish Infantry Unit, raised for service in Palestine by Jabotinsky, but he thought it advisable and just that these troops be headed by a Jewish officer. Jabotinsky, however, declared that the colonel was the only man suitable for this job, and hoped that Patterson would become their general one day. When prominent Jewish leaders opposed Jabotinsky's plan, maintaining that if foreign Jews were to fight for England they should do so as individuals, and in Flanders rather than in Palestine, Patterson aided the Zionists. After a long struggle with conservative elements in the British government, the First Judean Regiment, as it was to be called, was formed in August, 1917, "in the darkest days of the great World War." A Jewish Regiment Committee for the care of these soldiers was formed by Mrs. Patterson and Mrs. Chaim Weizmann.

This Jewish Legion aided General Allenby considerably in the conquest of Palestine. "The career of this unique battalion," wrote Patterson (*With the Judaeans in the Palestine Campaign,* 1922), "is bound to be closely followed by all Jews, while it would not surprise me if the historian of the future seized upon this dramatic appearance of the Jewish warrior, fighting for the redemption under the banner of England, as one of the most interesting episodes of the great World War." Theodore Roosevelt, in a letter dated December 11, 1918, congratulated Patterson on leading "in what was not only one of the most important but one of the most dramatic incidents in the whole war. To have the sons of Israel smite Ammon on hip and thigh under your leadership is something worth while."

During that campaign Patterson saw to it that his soldiers were able to observe the Sabbath, if possible, and that regular Jewish services were held. Patterson, who acknowledged that the Jewish troops under his command "upheld at all times the best traditions of the British army," continued to retain his interest in the "Restoration of the Jewish People to the Promised Land." After the World War he participated in promoting the work of the Palestine Foundation Fund in England and in the United States. He sharply assailed the veiled anti-Zionist policy of the British administration, declaring that he had noticed the beginning of the policy of knifing the Jewish National Home while he was commanding the Jewish Legion.

In three articles, "Behind the Palestine Betrayal," written for the *American Jewish Chronicle* (Dec. 1 and 15, 1939; January 1, 1940), he charged Great Britain with nullifying, in effect, the Balfour Declaration which pledged the establishment of a Jewish National Home, going so far as to declare that the record of Britain in Palestine was

"blackened by one of the most cynical pages in the world's history," although the country was the obvious "vital safeguard for the British Empire on the most important cross roads of the Old World." In May, 1940, Patterson returned from a six-month tour of South America on behalf of the American Friends of a Jewish Palestine and spoke from the same platform with Jabotinsky, in New York, shortly before the latter's sudden death.

ALFRED WERNER.

Lit.: Jabotinsky, Vladimir, *Die jüdische Legion im Weltkrieg* (1930); Salaman, R. N., *Palestine Reclaimed* (1920).

PAUCKER, SIMON, editor and publicist, b. Jassy, Roumania, 1864. He was reported to be alive in 1942. One of the first Jews to contribute to newspapers published in the Roumanian language, he associated himself with a daily newspaper of radical tendencies, called *Lupta* (The Struggle), which between 1885 and 1900, under the direction of George Panu, one of the very few Roumanians openly favorable to the Jews, courageously advocated their emancipation. Panu, a man of great reputation in the publicistic and political life of Roumania, was much influenced by Paucker in pursuing this course. But later, after the *Lupta* ceased to appear, Panu passed from radicalism to conservatism and turned against the Jews.

Collaborating on various publications after his separation from Panu, Paucker founded at Bucharest, in 1912, the *Argus,* first daily newspaper in the Balkans devoted entirely to economic and financial subjects, which went far toward popularizing knowledge on these subjects both in Roumania and in other Balkan countries. In 1942 it was still being published under non-Jewish direction.

Together with his brother, EMIL PAUCKER (b. Jassy, Roumania, 1884), he founded, in 1909, a weekly newspaper called *La Roumanie Industrielle.* Emil Paucker became one of the owners (1923) of the great democratic daily newspapers *Adeverul* and *Dimineatza.*

PAUL, apostle of Christianity, b. Tarsus, Cilicia, about 10 C.E.; d. Rome, about 62 C.E. He received a liberal Greek and a thorough Jewish education. The twofold character of his spiritual origins finds expression in his bearing the Greek name Paul and the Hebrew name Saul. That he was a Roman citizen by birth indicates a third influence, that of the highly organized Roman Empire. In this way he seemed to be predisposed to bring Christianity to the Gentiles.

Paul was a tentmaker by profession. As a youth he went to Jerusalem to study in the school of the Patriarch Gamaliel I. Paul never saw Jesus, as Jesus had already died when he came to Jerusalem. The early church, a small body of persistent Jewish believers in the Messiahship of Jesus, was slowly spreading over the frontiers of Palestine to Jews abroad, and for that reason was persecuted by the Jewish authorities. Paul distinguished himself in this persecution, and took it upon himself to go to Damascus to fight the Christians there. But on his way he had, according to his own repeated report, a vision which changed his convictions. He says that he saw a great light and heard a voice asking him: "Saul, Saul, why do you persecute me?" He was subsequently requested to go as missionary to Jews and Gentiles. Paul baptized himself and started on his mission, which lasted thirty years and was highly successful. His vision took place about 32 C.E. Three years later he visited in Jerusalem with the leaders of the church, particularly Peter. At a later visit it came to an understanding that Paul should specialize in preaching to Gentiles. It was conceded that he would not demand from them circumcision or other submission to the strict Jewish law as the early church had done in the case of proselytes. He made journeys all over Syria, Asia Minor, Greece and the islands of the eastern Mediterranean.

Paul always started preaching in the synagogues, addressing the born Jews and their proselytes. These, at his depreciation of the Jewish law, mostly denounced him to the authorities and persecuted him in every way. Then Paul decided to turn to the Gentiles. He won numerous adherents among them, and, being a good organizer, founded Christian congregations everywhere. Sometimes he performed miracles. He remained a Jewish patriot, always collecting money for the poor of Palestine and returning, if possible, to Palestine for the Jewish holy days. While there after his third missionary journey, he was denounced to the Roman authorities by the Jews as a troublemaker. As a Roman citizen he claimed the privilege of being tried before the emperor in Rome. The governor, Festus, sent him thither. *Acts,* which reports his life in detail and is supposed to have been written by an eye-witness, tells of his arrival at Rome, but breaks off the report after that. Christian tradition has it that he was executed by the Romans about 62 C.E. The New Testament contains fourteen Epistles which he is supposed to have written to his faithful churches in the last ten years of his life. But only *Romans, I* and *II Corinthians,* and *Galatians* are generally admitted as genuine. Paul extended Christianity beyond the teachings of Jesus, and constituted Christianity as a religion independent of and separate from Judaism.

The keystone of Paulist religiosity is the belief in Jesus as the Christ (Messiah; Redeemer; *I Cor.* 3:11). He died on the cross for the sins of mankind. Thereafter, on the third day, he rose, and to a number of still living witnesses he appeared, and finally to Paul himself (*I Cor.* 15:3-8). He was the son of God (*II Cor.* 1:19 and other passages), verily David's seed in the flesh, and a human being born of woman (*Gal.* 4:4); at the same time, however, a supernatural being. In the Epistles whose writing by Paul is disputed the figure of Christ is raised even further. Finally he becomes a completely divine figure (*Phil.* 2:6-7; *Eph.* 1).

Like Jesus, Paul was convinced of the imminent end of this world and the appearance of the "other" world, the Kingdom of Heaven. It meant the same thing to him as the return (*parousia*) of the Son of God (*I Thess.* 1:10), who would appear with his hosts of angels to rule the world (*II Thess.* 1:5-10; *Rom.* 2:16). A period of decline, of anti-Christ, must precede (*II Thess.* 2:3-4). Jesus' people will receive eternal life (*Rom.* 5:2; 6:22), just as the last enemy, death, will be annihilated (*I Cor.* 15:24-27) and the dead will rise (*I Cor.* 15:52). The hour is unknown, but already the night is much spent (*Rom.* 13:11-14). All creation awaits and sighs toward it (*Rom.* 8:19 et seq.). Present suffering is not comparable with future glory (*Rom.* 8:18).

According to Paul, man in his miserable state stands opposite the Lord in His glory. He is a dual being, for in him flesh and spirit fight with one another (*Gal.* 5:17; *Rom.* 8:4 et seq.). The flesh is the seat of sin and draws man on to death. The contemporaneous world is coarse and evil (*Gal.* 1:4). Paul goes back to Adam either in that sinfulness was already determined in the creation of Adam (*I Cor.* 15:45) or it is a consequence of his sinful fall from Paradise. Paul laid the basis for the later doctrine of original sin (*Rom.* 5:19). Man can not do the good even if he wills.

At this point Paul separated himself from Judaism. He entirely disregards the Jewish teachings that God

forgives the repentant sinner. He declared that even the law can not lead sinful man to righteousness (*Gal.* 2:16), that it rather makes sin much more powerful (*I Cor.* 15:36; *Rom.* 5:20). Paul did not deny the divine origin of the law. But sin has used it in order to excite all the lusts. Paul's sharpest utterance about the law called it a curse (*Gal.* 3:10-14), it was given for the sake of sin (*Gal.* 3:19). Where he judged it favorably, he granted it a certain temporal usefulness (*Gal.* 4:3); it was a discipline for Christ (*Gal.* 3:24). With the raising of Christ the task of the law ended.

Man is not to remain in sin (*Rom.* 6:1 et seq.), and will be freed, according to Paul, through the grace of God. It was revealed in the sacrificial death of the Lord, through whom the power of sin was to be destroyed. Christ took the place which until then was held by the law. Jesus died for all; therefore all must die in him and all will rise again with him as new creatures freed of sin (*Gal.* 2:20; *II Cor.* 5:14-17). The service of man is nothing; the grace of God, all (*Rom.* 11:6; 3:24-27; 1:17; *Eph.* 2:8 et seq.). This grace will be shared only by those who believe in Jesus as the Savior and in his resurrection from the dead (*Rom.* 10:9). Therein no difference exists between Jew and non-Jew (*Rom.* 3:22). The state of the believer is thenceforth: faith, love, hope. Paul himself sought to prove his doctrine of justification through faith by the Old Testament; he found it in Abraham (*Rom.* 4:1-5) and in the words of David (*Rom.* 4:6-8).

The thought expressed by Jesus that many are called but only few are selected (predestination) was taken up by Paul. According to him, it is not a question of man's "willing and running" but of God's calling about which no one can dispute with Him (*Rom.* 9:14-23). God has called not only from among the Jews but also from among the heathens (*Rom.* 9:24; *I Cor.* 1:24).

The thesis of selection requires conciliation with the witness of the Old Testament (which had complete validity for Paul), according to which Israel is God's chosen people. Paul sought to prove that Israel's selection was invalidated, and he related the Biblical promise to the Christians who were of the seed of Abraham since they held to Jesus (*Gal.* 3:29; 4:22-31). The "holy ones" are from then on the Christians (*II Cor.* 3:14-18). In the *Epistle to the Romans* (chaps. 9 to 11) Paul began by holding firmly to Israel's advantages: to them belong the filiation and the glory, the testaments, the laws, the service and the promises; the patriarchs and Christ himself—according to the flesh—stem from them (cf. also *Rom.* 1:16; 3:2). Now that Israel has been renounced in so far as they have turned away from Christ, may God accept them again! God has not pushed them aside forever, for His choice is irrevocable. Israel had to fall so that through their error salvation could come to the heathen. When the many heathens will have been converted, then all Israel shall be saved.

In the worship of the original Christian community Paul already found baptism and supper as sacraments. Baptism and supper permit a mystic experiencing of the death and resurrection of the Redeemer. The sober worship of Judaism was given up. The miracle of faith became the center of religious practice. Paul's doctrine could lead to moral dissoluteness, as the case of incest in Corinth proves (*I Cor.* 5). The flesh easily wins the upper hand (*Gal.* 5:13). He commanded the crucifying of the flesh with its passions and desires (*Gal.* 5:24), and demanded sanctification (*II Cor.* 7:1; *Rom.* 6:12-21). Like Jesus, Paul was unmarried. He allowed marriage, but celibacy seemed more desirable to him (*I Cor.* 11 and other passages). He demanded obedience toward authority, for all authority comes from God and is His minister and avenger (*Rom.* 13:1-7). On the basis of this statement, Christianity was later misused for political purposes. He shared the indifference of Jesus toward this world and its possible improvement. For him ethics was no longer the center of religion, for faith had suppressed it. *I Cor.* 5:5 tells of a sinner delivered to Satan for the destruction of the flesh, that the spirit might be saved on the Day of Judgment; *Rom.* 3:7 tells of the "lie" unto the glory of God. Both statements have been misinterpreted and have caused much grief (the former during the Inquisition, when heretics and criminals were burned for the salvation of their souls).

Paul was the great organizer of the Christian church. He founded communities and held them together. He looked upon the totality of believers in Christ as a holy mystic unity. By his concepts, which are not without contradiction in detail, Paul, who can be characterized as the first Christian theologian, set up Christianity as an independent religion opposed to Judaism, although he himself had neither the consciousness that he was founding a new religion nor the intention of so doing. For him Christianity was a Judaism adapted to the times. Paul had great intellectual gifts, a rich emotional life and a strong tendency toward mysticism; but above all he was a man of will. One may characterize this as a typical Jewish trait in his personality. For him all theories were only justification of his deeds. He wanted to bring to the heathens faith in Jesus as the Savior. The Christian mission to the heathens had already been started beforehand, but he was the first who clearly recognized the conditions for success. Faith in Jesus could not conquer the world if it remained bound to the preservation of the law and the customs of Judaism as in the original Judeo-Christian community, among the apostles and with Jesus himself. Sabbath, dietary prescriptions and circumcision were subjects of ridicule by the heathens, burdensome discomforts which only few of them would accept in order to be able to join the new faith. At that time even Judaism did missionary work. Paul recognized that by complete denial of law he could outdo Jewish missionary work and even draw to himself its proselytes. He felt himself inwardly compelled to justify before his Jewish past this denial at which he arrived out of practical considerations. Out of this necessity grew his doctrine of law, and he sought to explain it away with all the means of an allegorist who had been educated not rabbinically but in Hellenism.

Paul had still another intellectual difficulty to overcome. It lay in the advantageous position of Israel as the chosen people. But while it apparently was not difficult for him spiritually to free himself from the law, it was a greater sacrifice for him to deny to the Jewish patriots the "chosenness" of Israel. For this reason he did not go so radically and so far as the destruction of the law.

Paul's mission to the heathens could be carried out in the original Christian community only against great opposition. Peter and the Christians of Jewish descent in Jerusalem demanded of the converted heathen circumcision and acceptance of the whole Mosaic law. About the year 50 C.E. an apostolic council was held in Jerusalem (*Acts* 15; *Gal.* 2) at which a compromise was made: converted heathens could escape circumcision and they had only to forego idol worship and fornication, and partake of no blood or of what was strangled. Soon there were further concessions, but the development in detail can not be followed exactly. Finally, only a small circle of Jewish-born Christians still held fast to the law. The abandonment of the law by Christianity does not imply, however, an acceptance of Paulist theories. It can be said that his mission but not his theology had

conquered. The later Hellenizing theology ignored almost completely Paul's thoughts on the law and set the law aside by allegorical interpretation. Only the central attitude of faith as Paul created it was taken up completely in Christianity. By emphasizing the faith he started Christianity on its way to a fateful inclination toward intolerance. Consequently the execution of Paul's ideas invoked the creation of sects, religious wars, courts of heresy and the Inquisition. Overemphasis upon the faith led to a devaluation of reason so that Tertullian could later say: *Credo quia absurdum* ("I believe because [it is] absurd"). As a consequence, the Christian Middle Ages declined into ignorance and absence of culture, and lagged behind Islam and Judaism in the development of the sciences.

The reaction of Judaism to Paul was even stronger than that to Jesus. The Messiahship of Jesus could perhaps have been maintained even within Judaism, but the casting out of Israel and the law, as well as the fundamental attitude of pessimism, were not acceptable. Thus by their opposition to Paul and pagan Christianity, the Jews recognized and hastened the cleavage with Christianity. ERNEST I. JACOB.

Lit.: See under CHRISTIANITY. See also: Glover, T. R., *Paul of Tarsus* (1925); Morgan, W., *The Religion and Theology of Paul* (1917); Montefiore, Claude G., *St. Paul and Judaism* (1914); Schweitzer, Albert, *Geschichte der paulinischen Forschung* (1911); Parkes, James, *Jesus, Paul and the Jews* (1936).

PAUL III, PAUL IV (popes), *see* PAPAL BULLS; POPES.

PAULLA VETURIA (Veruzia; proselyte), *see* PROSELYTES.

PAULLI, HOLGER (Oliger), religious fanatic, b. Copenhagen, Denmark, 1644; d. Copenhagen, 1714. He studied theology at the University of Copenhagen, and shortly thereafter became a slave merchant in the West Indies, where he accumulated a considerable fortune. In 1694 he returned to Denmark, seeking the advice of his coreligionists as to how he might best ameliorate their condition through the power of his wealth.

Suddenly Paulli came under the spell of religious illusions. He abandoned his family, and traveled first to France and then to Amsterdam, where, in 1697, he published his first religious pamphlet, *Triomph, Triomph, Triomph, in den Afgehouwen Steen Zonder Handen;* in this work he tried to propagate the idea of merging Judaism and Christianity. He proclaimed himself the new Messiah and the king of the Jews chosen by God to rebuild the Jewish empire in Palestine. In 1700 he addressed a pamphlet to the crowned heads of Europe, informing them that the Jewish kingdom would be founded once more in the year 1720. The king of France was specifically advised to abandon his throne and join with Paulli in baptizing by force those Jews who would not embrace Christianity voluntarily.

Subsequently, charged with having incited to riot, Paulli was imprisoned by the authorities of Amsterdam in 1701, but through the intervention of his relatives and friends, who pleaded insanity in his behalf, he was released, on condition that he would leave the country. He went to Germany, where he stayed a short while, under the strict surveillance of the authorities, and then returned to Denmark. By order of the authorities he was barred from further meddling in religious affairs and from all contact with Jews, and spent his last years in forced retirement.

Lit.: Hecquet-Cramer, "Holger Paulli," *The New Era Magazine,* March, 1904, pp. 171-74; Graetz, H., *History of the Jews,* vol. 5 (1927) 177.

PAULUS DE SANTA MARIA (Paul de Burgos), apostate, b. Burgos, Spain, about 1351; d. 1435. His real name was Solomon Levi. Levi was well versed in Biblical, Talmudic and Rabbinical literature, and was a wealthy man besides. Convinced, however, that he could advance much further by being a Christian, he was baptized (about 1391). His children became Christians with him, but his wife did not.

As Paulus de Santa Maria, he went to the University of Paris, where he studied theology, and became a priest. Subsequently he was made archdeacon of Trevino, bishop of Cartagena and finally archbishop of Burgos (1415). Like many other converted Jews of his time, Paulus began to hate Jews and Judaism, and became a persecutor of his former co-religionists. He tried to convert his former friends and pupils, but was in most cases unsuccessful.

Paulus had become privy councillor to King Henry III of Castile. On King Henry's death, he was made the tutor of his young son Juan II, and a member of the Regency. On January 2, 1412, Paulus collaborated with the Regent Donna Catalina and the Infante Don Ferdinand in the issuance of an edict for the young king. The edict consisted of twenty-four articles, whose aim was to impoverish and degrade the Jews and to reduce them to the lowest grade in the social scale, all for the purpose of converting them. In his old age, Paulus wrote *Scrutinium Scripturarum,* an essay aiming at the conversion of the Jews. His two sons also became high church dignitaries.

PAULY, ROSE, dramatic soprano, b. Eperjes, Hungary, 1895. She studied voice in Vienna, following which she made her opera debut as Aïda in Hamburg. At the Cologne Opera, she was discovered by Otto Klemperer who brought her to the Kroll Opera in Berlin (1927) where, for the next few years, she was giving starring roles in most of the important premières. She built an extraordinary repertoire including more than sixty roles and was invited to appear with most of the leading opera houses of Europe. At the Vienna Opera, she appeared successfully in most of the Wagnerian and Richard Strauss soprano roles, scoring a triumph in Strauss's *Elektra.* She was given in Vienna the highest appointment to which a prima donna could aspire, that of *Kammersängerin.* In Italy, where she sang in every major opera house, she was also honored: In the hall of fame at the Verdi Opera House of Trieste her portrait was hung between Duse's and Moissi's.

In 1937, she made her American debut in a concert performance of *Elektra* with the New York Philharmonic Orchestra. She was a sensation. A few months later, she was engaged by the Metropolitan Opera House, making her debut there in *Elektra.* She also scored triumphs as Elektra in Covent Garden and Salzburg. However, though Elektra has been her most successful role, she proved her talent in a great variety of standard and modern operas through appearances in leading opera houses of the United States and South America. She appeared extensively in song recitals.

PAWTUCKET, *see* RHODE ISLAND.

PAYTAN ("poet"), term used to designate a composer of Piyutim, or religious poems. Originally the composer of a Piyut was at the same time the one who recited it; in the course of time these two functions were separated and became assigned to different persons.

The oldest liturgical poems written by Paytanim were anonymous. Very few Paytanim are known of by name until the 9th cent. The oldest were from Pales-

tine, thus Jose ben Jose and Jannai (about 650); Jannai was the first to employ acrostics of names and to use rhymes. The most prolific poet, who exercised tremendous influence over the style of the Piyutim, was Eleazar Kalir, about 700; in the following centuries he had a great number of imitators and disciples. From the 10th cent. on many Paytanim are mentioned by name; the most important of these were: Saadia, who composed a rhyming lexicon (930); Solomon ben Judah Hababli of Rome (950), a favorite composer of Selihoth (penitential hymns); Kalonymus of Lucca (about 980); Meshullam ben Kalonymus; Simon ben Isaac of Mayence (1000); Gershom ben Judah; Meir ben Isaac, the highly renowned precentor of Worms (about 1060); Rashi; Jacob ben Meir Tam; Eliezer ben Nathan of Mayence (1096); Ephraim ben Jacob, the "last poet in Germany to compose Aramaic verses."

At about this same period the number of Paytanim in Spain likewise was very great; indeed, Spain was the country in which the Piyut attained to its highest perfection. The oldest Paytanim in Spain were: Joseph ben Isaac ibn Abithur; Isaac ben Judah; Solomon ibn Gabirol (1040). The greatest of the Paytanim, Judah ben Samuel Halevi and Moses and Abraham ibn Ezra, lived at the end of the 11th and in the 12th cent. The following centuries witnessed the activities of many other Paytanim; however, synagogal poesy was by that time regarded as closed, since the congregations were already provided with a great number of Piyutim, and thus had an ample choice. For this reason only a very few of the liturgical poems composed in these later centuries were admitted to the prayer-book.

However, new religious tendencies and currents always resulted in the composition of new hymns, and especially among the Jews of the Orient Piyutim continued to be composed. Despite the unexpected discoveries of the last few decades, one can get only a faint idea of the tremendous wealth of such material produced by the writers of synagogal poetry. Countless thousands perished when the manuscripts were lost. The manner in which these Piyutim were preserved and handed down was not a very efficient one. The printed editions, for the most part, not only did not reproduce the texts with any degree of accuracy, but were so arbitrary as regards the Piyutim that only rarely can the subtlety and fineness of the poetical structure of the Piyutim be recognized.

See also PIYUT. ARJEH SAMUEL DÖRFLER.

Lit.: Idelsohn, *Jewish Liturgy,* 34-39 and the literature cited there.

PAZER, *see* CANTILLATION.

PE, *see* ALPHABET.

PEABODY, a city in the northeastern part of Massachusetts, with a population (1940) of 21,711, of whom a little more than a thousand were Jews. The first Jewish settlers in the community did not come until 1900. Congregation Sons of Israel, which follows the Conservative ritual, was organized in 1910, and in 1942 was the most important synagogue in the city. Its building was constructed in 1913. Irving Herbert Perlman became rabbi in 1940. The city also had a Hebrew School, founded in 1915, and a community center, established in 1939. There were (1942) several Jewish fraternal organizations and a division of the United Jewish Appeal. The Community Center opened a library in 1942.

Among the Jews of the city who have held public office were Elihu A. Hershenson, who was city solicitor from 1925 to 1929, and Abraham A. Ankeles, who was made city collector in 1941.

PEACE. Biblical deprecations of war are to be found in the prophets Isaiah, Hosea, Micah and Zechariah; and in *I Chronicles.* To quite some of these:

"Every boot stamped with fierceness,
And every cloak rolled in blood,
Shall even be for burning, for fuel of fire" (*Isa.* 9:4).

"I will break the bow and the sword
and the battle out of the land" (*Hosea* 2:20).

"And He shall judge between many peoples,
And shall decide concerning mighty nations afar off;
And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
But they shall sit every man under his vine
and under his fig-tree;
And none shall make them afraid" (*Micah* 4:3-4; *Isa.* 2:4).

"I will cut off the chariot from Ephraim,
And the horse from Jerusalem,
And the battle bow shall be cut off,
And he shall speak peace unto the nations" (*Zech.* 9:10).

"He maketh wars to cease unto the ends of the earth;
He breaketh the bow and cutteth the spear in sunder;
He burneth the chariots in fire" (*Ps.* 46:10).

"But the word of the Lord came to me saying: Thou hast shed blood abundantly, and hast made many wars; thou shalt not build a house unto My name, because thou hast shed much blood upon the earth in My sight" (*I Chron.* 22:8; 28:3).

Alongside of these can be ranged the numerous commendations of peace such as:

"The work of righteousness shall be peace;
And the effect of righteousness
Quietness and confidence forever.
And my people shall abide in a peaceful habitation,
And in secure dwellings, and in quiet resting-places" (*Isa.* 32:17-18).

This thought is reputed to be identical with that in *Ps.* 85:11: "Righteousness and peace have kissed each other." Further encomiums on peace are: "I will make peace thine officers" (*Isa.* 60:17), "The Lord will bless His people with peace" (*Ps.* 29:11), and numerous others. It should be borne in mind that the Hebrew word, *shalom,* "peace," means not only absence of warfare but also the positive enjoyment of physical, economic and social wellbeing.

Aspirations for peace seem likewise to reside in passages like *Ps.* 147:10-11:

"He delighted not in the strength of the horse;
He taketh no pleasure in the legs of a man.
The Lord taketh pleasure in those that reverence Him,
In those that wait for His mercy."

Among the prophets, the outstanding protagonist of peace is Isaiah. Even in the face of invasion, Isaiah counseled non-resistance and reliance upon God. "If ye confide not, then ye abide not" (*Isa.* 7:9), said Isaiah; "In returning and rest shall ye be saved, in quietness and confidence shall be your strength" (30:15). That Jeremiah also favored non-resistance has been disputed, in spite of *Jer.* 27:8, 11, 12, 17 and 38:2, 17 which apparently urge surrender to the Babylonians (see, however, Buttenwieser, *Prophets of Israel,* 60-62; Finkelstein, *The Pharisees,* vol. 1, pp. 364, 365, 369, 422, 427; vol. 2, pp. 504, 534).

Attention has been called to the pacifism exemplified by the patriarchs. Isaac and Jacob never engage in

warfare (*Gen.* 48:2 is an exception) and the only instance in which Abraham undertakes a military venture is that recounted in *Gen.* 14, a strangely heterogeneous chapter, which Biblical critics are unable to assign either to *J* or to *E* or to *P* or to any other of the Hexateuchal sources. For their attack upon the Shechemites (*Gen.* 34:30), Simeon and Levi receive their dying father Jacob's rebuke (*Gen.* 49:5-7); while Isaac's non-resistance to Philistine vandalism is extraordinary (*Gen.* 26:18-22).

One type of war which the Bible condemns invariably is civil war, such as the wars between Jephthah and the Ephraimites, David and Absalom, Asa and Baasha, Tibni and Omri, Jehu and Jehoram, Amaziah and Jehoash, Menahem and Shallum, Pekah and Pekahiah, and those of Sheba and of Gedaliah. *Joshua* tells how a committee headed by the chief priest once conducted an inquiry, dispelled a misunderstanding, and averted a war between the tribes east of the Jordan and the tribes west of the Jordan (*Josh.* 22). The prophet Shemaiah prevailed upon King Rehoboam to desist from civil strife with King Jeroboam (*I Kings* 12:22); and Isaiah inveighs against the internecine conflict between Ephraim and Judah (*Isa.* 11:13).

Numerous, in the Old Testament, are the affirmations of international friendship, such as that between Abraham and the Hittites, between Jethro and Moses, between Saul and the Kenites, between Solomon and Hiram of Tyre; and expressions of international good will such as *Deut.* 23:8; *I Kings* 8:43; *Isa.* 19:25; *Amos* 9:7, not to mention the prophet's remonstrance with Moab for offenses committed not against Israel but against Ammon (*Amos* 2:1). To these might be added *Jonah,* gracious to the Ninevites, and *Ruth,* gracious to the Moabites, both of them Israel's traditional foes. Unexampled is the cosmopolitanism of *Isa.* 53:5, which envisages Israel as suffering vicariously in behalf of the other nations.

Two notable passages voicing aspirations for world peace are offered by Josephus. One is the oration of King Agrippa, exhorting the Jews to avoid war with Rome. This oration urges, among other things:

"Nothing so much damps the force of strokes as bearing them with patience; and the quietness of those who are injured diverts the injurious person from afflicting" (*Jewish War,* book 2, chap. 16, section 4).

—an argument which advocates of non-resistance still employ. There is also the story of Onias, a saint noted for the efficacy of his prayers. Commanded by one side in a civil war to pray for the defeat of the other side, Onias forfeited his life by supplicating:

"O God, the king of the whole world! Since those that now stand with me are thy people, and those that are besieged are also thy priests, I beseech thee, that thou wilt neither hearken to the prayers of those against these, nor bring to effect what these pray against those" (*Antiquities,* book 14, chap. 2, section 1).

The Talmud, reporting the opposition of Johanan ben Zakkai and his associates to the war with Rome, quotes arguments similar to some of those advanced by peace proponents in the 1940's (*Git.* 56a).

The literature of the Talmud and kindred works contains a number of peace anthologies. One of these is the *Perek Hashalom,* a minor tractate printed at the end of the division Nezikin. Another is *Midrash Lev.* 9:9; another *Midrash Num.* 11:16; another *Midrash Deut.* 5:12; yet another is *Sifre,* section 199. Samples from the *Perek Hashalom* are:

"Did God not place peace on earth, sword and wild beasts would annihilate mankind."

"Great is peace, for when Israel said, 'All the word which the Lord hath spoken will we do' (*Ex.* 24:3), God rejoiced in them, gave them the Law and blessed them with peace."

"Great is peace. Other commands of the Torah are conditional but the peace command is unconditional: 'Seek peace and pursue it' " (*Ps.* 34:15).

"Great is peace, for God is called peace (*Judges* 6:24). The Messiah is called peace (*Isa.* 9:5). Israel is called peace" (*Zech.* 8:12).

The following are excerpts from *Midrash Lev.* 9:9:

"Great is peace, for all blessings are contained therein."

"Great is peace, for all Divine commands are connected therewith."

"Great is peace, for when King Messiah cometh, his beginning will be peace."

"The angels above, though void of enmity, hatred, jealousy, envy, and malice need peace; how much the more do mortal men need peace."

Midrash Num. 11:16 contains phrases like these:

"Great is peace; all of the benedictions end with 'peace,' because benedictions are worthless except they be attended by peace."

"Peace is the equivalent of all good things."

"Great is peace; the prophets planted in the mouths of men nought but peace."

Midrash Deut. 5:12 says:

"How great is peace! For even with regard to war in which swords and lances are used, God said: 'When you go to war, first attempt peace.' "

"God said to Moses: 'Wage war' (on Sihon, *Deut.* 2:24). But Moses did otherwise. He sent emissaries of peace (verse 26). God said to Moses: 'I bade thee wage war but thou didst offer him peace. As thou livest, I shall ratify thine action. In every war henceforth, there shall first be an attempt at peace.' "

From *Sifre,* section 199, we quote the following:

"Great is peace; even the dead need peace."

"Great is peace; even in the midst of war, Israel needs peace."

"Great is peace; even they who dwell on high need peace."

"Great is peace; the priests terminate their benediction with 'peace' and Moses was a lover of peace."

While many of these statements may refer chiefly to peace in personal relationships, there is nothing about them to preclude the wider applicability. Nor are such utterances limited to these anthologies. Encomiums on peace are scattered throughout the Talmud and the allied literature. To cite a few examples:

"Rab Safra was wont to append these words to his daily devotions: 'May it be Thy will, O Lord our God, to make peace in the family above and in the family below' " (*Ber.* 17a).

"When the Messiah comes, weapons will not be needed for wars will have ceased. Weapons will be as superfluous as a candle at noon-tide" (*Sab.* 63a).

"With every effective prayer, the seed of Jacob is connected; with every victorious war, the seed of Esau" (*Git.* 57b).

"Love peace, pursue peace" (*Aboth* 1:12).

"The world rests on three things; on justice, on truth and on peace" (*Aboth* 1:18).

"God found for Israel no surer vehicle of blessing than peace" (*Uktzin* 3:12, the last sentence in the Mishnah).

"There may be food, there may be drink; when peace is lacking, all is lacking" (*Sifre, Behukkothai* 1, at the end).

"Three days before the advent of the Messiah, Elijah will announce: "Peace has come to the world" (*Pesikta Rabbathi,* 35).

The Eighteen Benedictions enshrine a supplication for peace in their last prayer and last word.

Also applicable here is the rabbinic interpretation of the Biblical verses which prohibit the use of tools in the construction of the altar (*Ex.* 20:22; *Deut.* 27:5-6). The rabbis explain that tools, being made of iron, the metal of war, must not touch the altar, the symbol of peace "between man and man, family and family, nation and nation" (*Mechilta, Yithro* 25; *Sifre, Kedoshim* 11:8). It is further maintained that the bearing of weapons on the Sabbath is forbidden not because weapons are ornaments but because weapons are odious (*Sab.* 6:4). Significance has been found in the fact that, in the old illustrations of the Passover Haggadah, the wicked son is commonly pictured as a soldier wearing a sword.

Not to be ignored in any appraisal of Talmudic attitudes toward war is the curious penchant of the Talmud for transmuting the Biblical heroes of the battlefield into heroes of the schoolroom. Such is the Talmudic conception of the fighters, Joshua, Caleb, David, and Benaiah, of the three hundred and eighteen who fought under Abraham (*Gen.* 14:4), of David's royal bodyguard, and of those "strong and apt for war" in *II Kings* 24:16. All of these are represented as men occupied with sacred studies and observances. Similarly, "my sword" in *Gen.* 48:22 is taken to mean prayer, and "my bow" to mean supplication (*Ber.* 18b); while the king's sword in *Ps.* 45:4 is identified with scholarship. One Talmudic passage says expressly that "heroes" always means "heroes" in the study of the Torah (*Aboth de Rabbi Nathan* 23:1).

Talmudic expressions favoring international good will are too numerous to cite. (A list of them will be found in the 1936 *Year Book of the Central Conference of American Rabbis,* p. 211, note 38.) One of the most striking of these is the passage which narrates that when the Egyptians, pursuing the Israelites, were drowned in the Red Sea, "the ministrant angels sought to break forth into song. God said to them: 'Will ye break forth into song when the works of my hands are drowning?' " (*Meg.* 10b; *Sanh.* 39b).

Among Jewish advocates of peace in modern times, mention can be made of Ivan S. Blioch, Elijah Benamozegh, Tobias Michael Carel Asser, Alfred Hermann Fried, Judah L. Magnes, Salmon Levinson, and Albert Einstein. It was Blioch, a Jew by birth and sympathies though not by affiliation, whose influence led Czar Nicholas II to convene the first peace conference at The Hague. Benamozegh was an Italian rabbi who, for his book, *Le crime de la guerre dénoncé à l'humanité* (Paris, 1881), was awarded a medal. Asser and Fried were winners of the Nobel Peace Prize, the latter being a co-worker of the noted Baroness von Suttner. Judah L. Magnes, later chancellor and then president of the Hebrew University, Jerusalem, was foremost among the Americans who, in 1917, strove to prevent America's participation in the then raging war. Salmon Levinson, a Jewish attorney residing in Chicago, originated the phrase "outlawry of war" and the ideas subsequently embodied in the Kellogg Pact. Albert Einstein, father of the doctrine of relativity, was for a time a conspicuous advocate of resistance to war. Einstein held that, should two per cent of all recruits in any belligerent country decline to fight, war would be impossible. To these names might be added that of Rosika Schwimmer, a Jewess by lineage. Louis D. Brandeis, the only Jewish member of the United States Supreme Court at the time, was one of the two justices who favored Madame Schwimmer in her appeal from the decision which, because of her pacifism, denied her American citizenship. It was also a Jew, Bernard Baruch, who was the first to propose "taking the profits out of war." Rabbi Sidney E. Goldstein was, for a period, chairman of the Executive Committee of the American War Resisters' League. A Jewess, Estelle Sternberger, is the president of World Peaceways.

From time to time, since the armistice of 1918, various of the Jewish national organizations in the United States have created committees on international peace, have engaged in peace activities either separately or in conjunction with non-Jewish groups and have issued peace pronouncements. The most prominent of these organizations are The Central Conference of American Rabbis, The Rabbinical Assembly of America, The National Council of Jewish Women, and The National Federation of Temple Sisterhoods. Some or all of these bodies have favored the Kellogg Pact, the World Court, the various attempts at reduction of armaments, the abolition of private traffic in munitions, embargoes on arms to belligerents, strict neutrality of the United States in case of another European war, withdrawal of protection from Americans who, conducting business in foreign lands, violate the laws of those lands, the conscription of profits as well as of men, and the fostering of steps to create good will among nations. These bodies have, further, challenged the theory that preparedness obviates war, have condemned the display of films that exalt war and have opposed military training in schools and colleges. One of the Jewish women's organizations has even decried the manufacture and sale of toys that simulate military implements. President Roosevelt's efforts to avert the war which began in September, 1939, received warm Jewish support.

A pronouncement issued by the Rabbinical Assembly of America on May 3, 1933, contains the words: "The world has risked so much for war. Let it risk as much for peace." Fourteen months later—July 2, 1934—the Quakers of Great Britain, in a "Call to Complete Disarmament," employed almost the identical words: "We take risks in war—we can take risks for peace." In view of the likelihood that the one organization had never heard of the other, the similarity of language is most arresting.

The rabbinic associations have bestowed especial attention upon the conscientious objector. The eligibility of conscientious objectors for citizenship and their legal exemption from military service have received rabbinic endorsement. Going still further, the members of the Central Conference of American Rabbis were, in 1935, canvassed by mail on the proposal:

"That the Central Conference of American Rabbis recommend to its members that they refuse to support any war in which this country or any country may engage, on the ground that war is a denial of all for which religion stands."

Ninety-one voted "Yes"; thirty-two voted "No"; and thirty-one voted "Yes," with reservations. That same year, when the Conference met in Chicago, debate though not action, occurred on the resolution:

"That this conference declare that henceforth it stand opposed to all war, and that it recommend to all Jews that, for the sake of conscience, and in the name of God, they refuse to participate in the bearing of arms."

The following year, however, a resolution somewhat to the same effect was adopted. The resolution read:

"The Central Conference of American Rabbis reaffirms its conviction that conscientious objection to military service is in accordance with the highest interpretation of Judaism and therefore petitions the Government of the United States to grant to Jewish religious conscientious objectors to war the same exemption from military service as has long been granted to members of the Society of Friends and similar religious organizations."

This resolution provoked the outspoken antipathy of leading Jewish laymen. Steps had to be taken to conciliate the lay group. These had advanced the argument which Jews opposed to pacifism commonly proffer, namely, that Jews who are pacifists furnish justification for the anti-Semitic eagerness to accuse the Jew of disloyalty. Still it must be recorded that anti-Semites have never singled out for attack any Jewish pronouncement favoring refusal to bear arms but that, on the contrary, during the tension that accompanied and followed the Munich agreement of September, 1938, the chief assault upon the Jews consisted of the charge that the Jews were fomenting international strife. To the argument that Jewish pacifism fosters anti-Semitism, some rabbis replied that the Jews today should, like those of the past, be willing to suffer for their convictions.

Like numerous clergymen among the Christians, various American rabbis who supported the war in 1917 and 1918 subsequently recanted and announced their resolve never to repeat that stand. Most prominent among these was Stephen S. Wise who thus expressed himself on the twenty-fifth anniversary of the founding of the Free Synagogue, April 17, 1932, and again, on October 31, 1932, before the American Club at Geneva, Switzerland.

The Reform Jewish liturgy contains a prayer for peace in the *Union Prayer Book*, vol. 2 (1922) p. 250, and also in vol. 1 (1924) p. 110. This latter prayer, appearing many times in vol. 1 and vol. 2, petitions:

"Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel to be a messenger of peace unto the peoples of the earth. Bless our country that it may ever be a stronghold of peace and the advocate of peace in the councils of nations. . . . Praised be Thou, O Lord, Giver of peace." ABRAHAM CRONBACH.

Lit.: Zangwill, Israel, *The Voice of Jerusalem* (1920) 1-37; Rabnitsky, J. H., and Bialik, C. N., *Sefer Ha-aggadah* (1922) book 5, pp. 144, 145; Kornfeld, Joseph S., *Judaism and International Peace;* Union of American Hebrew Congregations, *The Jewish Peace Book* (1932); idem, *The Quest for Peace* (1937); "War and Peace in Jewish Tradition," *Central Conference of American Rabbis Year Book* (1936) 198-221.

PEACE-OFFERING, *see* SACRIFICE.

PEACE TREATIES, PARTICIPATION OF JEWS IN, *see* BERLIN, CONGRESS OF; MINORITY RIGHTS OF THE JEWS; PALESTINE MANDATE; VERSAILLES PEACE CONFERENCE; VIENNA, CONGRESS OF; also CZECHOSLOVAKIA, HUNGARY, POLAND, ROUMANIA, TURKEY, and other countries (under Modern Times).

PEAH ("corner of the field"), second tractate of Zeraim, the first division of the Mishnah. It contains eight chapters, and deals with those portions of the crop, such as the corners of the field, the gleanings and the forgotten sheaf, which were to be given to the poor and the stranger (*Lev.* 19:9; 23:22; *Deut.* 24:19-22). The tractate deals with such subjects as what agricultural products are subject to these laws, the manner in which the poor may gather their share, and the definition of those to be included among the poor. The opening verse, which is cited in the Orthodox Jewish liturgy, gives a list of things for which there is no fixed measure, as well as of those things which are rewarded both in one's lifetime and in the world to come.

The Tosefta contains four chapters and much Haggadic material. There is no Babylonian Talmud to the tractate, but there is a Gemara to the Mishnah in the Palestinian Talmud. The Tosefta upholds the value of good intention, and praises beneficence as the only true religion and the equal of all the other commandments of the Law.

Lit.: Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 9, pp. 568-69; Danby, H., *The Mishnah* (1933) 10-20.

PEARLMAN, BENNO, British civic official. He was sheriff of Hull for three terms, in 1923-24, 1932-33 and 1939-40. In 1928-29 Pearlman was Lord Mayor of Hull. He was also active in communal work, serving (1923-24) as governor of the Hull Incorporation of the Poor and from 1914 to 1924 as president of the Yorkshire Conference of Friendly Societies Councils.

PECK, SAMUEL MILTON, physician, b. New York city, 1900. He received his medical degree from Columbia University College of Physicians and Surgeons in 1924. From 1932 to 1934 Peck was associate dermatologist at the Hospital for Joint Diseases; in 1931 he became assistant histo-pathologist at Mt. Sinai hospital, New York city, and in 1942 still held this post. Peck was also assistant clinical professor of dermatology and syphilology at the New York University College of Medicine from 1933 to 1936.

Peck was the discoverer of the Peck test for capillary fragility (1932) and introduced the use of moccasin venom for hemorrhagic conditions (1932). He was a first lieutenant in the medical reserve corps of the United States Army from 1925 to 1930.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 652.

PÉCS, capital city of Baranya county, Hungary, with 4,000 Jewish inhabitants in a total population of 47,000. After the expulsion of the Turks and in the course of national reconstruction, the city council of Pécs solemnly pledged (1692) to keep Jews away from the city. Under Joseph II, at the cost of great effort, Salamon Fuchs and Mark Weiszmayer succeeded in being admitted to Pécs in 1788. From these beginnings, the community slowly grew to number ten male members in 1803, and thirty souls in 1841 when a house to serve as a synagogue was purchased at the cost of 600 Gulden. Previously the city had donated land for the cemetery, and Hebrah Kaddisha statutes were laid down in 1827, thus removing the prohibition for Jews to own land or houses, which had constituted a serious handicap to religious life.

The abolition of the toleration tax (1846) encouraged further development of the Jewish community, which however, was temporarily brought to a standstill by the Hungarian war of independence (1848-1849) and by the war tax of 5000 Gulden in gold with which the Jews of Pécs had to expiate their participation in the struggle. In 1868 the synagogue was erected; the community also maintained a public school from 1852 on. The removal of discriminatory laws and the reorganization of the national economy resulted in increasing the Jewish population of Pécs a hundred-fold in seventy years.

Pécs had a number of prominent rabbis: Izrael Löw (1842-57); J. H. Hirschfeld (1858-63); Ede Ehrlich (1863-74); Alexander Kohut (1874-82); Armin Perls (1889-1914); Izsák Pfeiffer (up to 1922); Zoltán Wallenstein (from 1923 on). They enjoyed the cooperation and respect of the Catholic clergy. The bishop of Pécs contributed 1,000 gulden toward the cost of the first volume of Alexander Kohut's *Aruch completum*. During the temporary occupation of Pécs by Yugoslav troops (1919), Rabbi Izsák Pfeiffer and Bishop Gyula Zichy joined in organizing resistance to foreign occupation.

In the 1920's and 1930's the community maintained a Talmud Torah School and Talmud Torah Association for adults; an institution which provided one hundred children with a daily meal; another to provide Jewish college students with meals and a home for the aged poor.

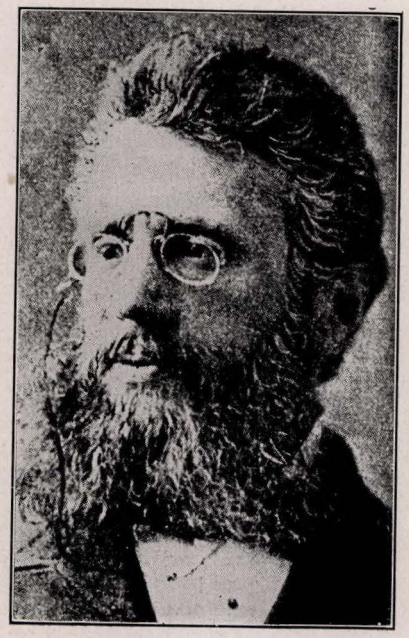
The Jews of Pécs were prominent in all branches of industry until, from 1938 on, anti-Jewish legislation gradually disorganized the participation of Jews in economic activities. To save the morale of the young generation, the community of Pécs, in 1941, provided guidance by adults, and mutual aid amongst themselves, for Jewish children who were then barred from attending the high schools.

PEDAGOGY, *see* EDUCATION.

PEERCE, JAN (originally **Jacob Perelmuth**), tenor, b. New York city, 1904. He studied singing with Emilio Roxas, after having received a musical training on the violin. Discovered by Samuel Rothafel (Roxy), he was engaged as tenor soloist with the Radio City Music Hall in 1933. He achieved local fame by virtue of his appearances in the Music Hall stage productions, singing more than two thousand times over a period of several years. He also acquired national repute through the weekly broadcasts of the Music Hall over the National Broadcasting Company, in which he was featured not only in an extensive repertoire of songs but also in abridged versions of Italian and German operas. In 1938 Peerce appeared as soloist under Toscanini in performances of Verdi's *Requiem* and Beethoven's *Ninth Symphony*.

Following his successful debut in a recital in New York in 1939, Peerce was engaged by the Metropolitan Opera House, appearing there for the first time in the winter of 1941. He has also been a frequent soloist on many major symphonic hours over the radio.

PEISER, FELIX ERNST, Semitist, b. Berlin, 1862; d. Königsberg, 1921. In 1890 he became instructor of Assyriology at the University of Breslau and subsequently professor at the University of Königsberg. Peiser was an associate of H. Winkler, a pioneer in Assyriology, in the founding of *Mitteilungen der vorderasiatischen Gesellschaft*. After 1897 he edited the *Orientalische Literatur-Zeitung*. In 1914 he wrote



Benjamin F. Peixotto

Hosea: philologische Studien zum Alten Testament. He was author also of *Der Prophet Habakuk* (1903). Peiser was interested chiefly in Babylonian legal and economic questions, and in the history Bible texts, applying his theory of glosses to the restoration of the original text. He was also a student of the history of ancient East Prussia, directing archeological excavations in the region and serving as president of Prusia, a society for the study of ancient history.

Lit.: Wininger, S., *Grosse Jüdische National-Biographie*.

PEISER, KURT, social work executive, b. Breslau, Germany, 1897. He was brought to the United States in 1907 and received his M.A. in 1918 from the University of Michigan. After serving as the assistant supervisor of the Jewish Orphan Home in Cleveland (1918-21) and as the executive director of Abraham Lincoln House in Milwaukee (1921-3), Peiser was made executive director of the Federated Jewish Charities of Milwaukee (1923). He held this post until 1927, when he assumed a similar position with the United Jewish Social Agencies of Cincinnati. From 1932 until 1937 Peiser was executive director of the Jewish Welfare Federation of Detroit, and in 1937 he was made director of the Federation of Jewish Charities of Philadelphia. Peiser was a lecturer at the graduate school of the University of Cincinnati from 1927 to 1930 and at the graduate school of Wayne University in 1935-6.

PEIXOTTO, BENJAMIN FRANKLIN, lawyer, diplomat and Jewish communal leader, b. New York city, 1834; d. New York city, 1890. He was the son of Daniel Levy Maduro Peixotto and was brought up in Cleveland, where he prepared for a career in law by working in the offices of Stephen A. Douglas. Later, as political editor of the *Cleveland Plain Dealer*, Peixotto supported Douglas in the presidential campaign of 1860, but during the Civil War his influence was wielded for the war effort.

At this point he also became affiliated with the Jewish community, joining the B'nai B'rith in 1863. He was elected president of the Supreme Lodge the same year, and held this post four terms. Peixotto recommended to the Lodge the establishment of a Jewish orphanage, originally intended to care for Jewish children whose fathers had been killed in the Civil War. It was from this suggestion that the Cleveland Jewish Orphanage developed, and Peixotto was present in 1888 at the opening of its new building. Other Jewish matters, national as well as international, had his support, such as the protest against North Carolina laws which barred non-believers in both the Old and New Testaments from public office, and the raising of a fund for the relief of cholera victims in Palestine.

In 1867 Peixotto moved to New York and in 1868 to San Francisco, where he practised law. Meanwhile the persecution of Jews in Roumania, on a level of barbarity considered strange in the 19th cent., had produced a tension in American-Roumanian relations. Simon Wolf, who had been an early associate of Peixotto in Cleveland, induced President Ulysses S. Grant to offer Peixotto the post of consul to Roumania, so that the United States government might have as its official representative there a person of the religious group that was being persecuted. No salary was connected with the position, but Peixotto accepted (1870), and the consulship was paid for by a special fund raised by Simon Wolf and others with the aid of the B'nai B'rith.

Reaching Bucharest early in 1871, Peixotto soon succeeded in establishing a friendly influence over Prince Charles (Carol I), the ruler of Roumania. During the five years he was in Roumania there were only two bloody outbreaks against the Jews, supposedly prompted by Russian incitement. Peixotto made Bucharest the focal point for rousing public opinion in other countries against Roumanian excesses, and he marshalled the consular representatives in Roumania in outspoken protests when persecutions occurred.

He also made an effort to unite the Jews of Roumania, forming the Order of Zion, which eventually became affiliated with the B'nai B'rith. Cooperating with the leading European Jews of the period, Peixotto was an important figure in the calling of the Brussels Conference in 1872, where the condition of the Jews in the Balkans was discussed. The Berlin Congress of 1878, at which Roumania was made an independent kingdom on condition that the civil and political rights of Jews be recognized, was made possible by the Brussels Conference.

In 1876 Peixotto returned to the United States for a short time, and soon was sent to Lyon, France, by President Rutherford B. Hayes, to serve as United States consul. Here he remained until 1885, when he settled in New York. Peixotto was one of the founders of the Union of American Hebrew Congregations and of the *Menorah Monthly* (1886).

Lit.: *Publications of the American Jewish Historical Society,* No. 24 (1916) 3-25; *National Jewish Monthly,* Nov., 1940, pp. 82-83; Markens, Isaac, *The Hebrews in America* (1888) 235-39.

PEIXOTTO, DANIEL LEVY MADURO, physician, b. Amsterdam, 1800; d. New York city, 1843. He was the son of Moses Levy Maduro Peixotto and came to New York in 1807. He received his M.D. degree at Columbia University in 1819 and his M.A. degree in 1825. Prior to taking his degree in medicine he studied at the office of Dr. David Hosack, formerly the physician of Washington. For several years after his graduation Peixotto practiced in the West Indies, but returned in 1823 to New York, where he soon became one of the leaders in the medical profession. He served as physician at the old New York City Dispensary, being lecturer on "abdominal diseases and complaints of females" in 1826 and 1827. For many years he was active in the New York County Medical Society, serving as president from 1830 to 1832. He was active on many committees and advocated legislation for the reform of existing medical conditions.

In 1825 Peixotto helped in the founding of the Academy of Medicine, organized for the "cultivation of medical science and collateral branches," and was its first secretary. He also helped organize the Society for Assisting the Widows and Orphans of Medical Men and urged the establishment of a medical library. In 1825-26, conjointly with Drs. Beck and Bell, he edited *The New York Medical and Physical Journal,* the first regular quarterly medical journal ever undertaken in the English language, in which many of his articles had been published. In 1829 he became its sole editor. In 1836 he was given the title of Professor of Theory and Practice of Medicine and of Obstetrics and was elected an honorary member of the Medical Society of Lower Canada. In the same year he was called to the presidency of the Willoughby Medical College and removed with his family to Cleveland, Ohio, occupying the position of dean of the faculty for several years. He then returned to New York and resumed practice.

Peixotto's interest was not confined to medical affairs only. He was an accomplished linguist and contributed frequently to the magazines and the lay press of his day. As an intimate friend of General Jackson he advocated his election to the presidency, editing the *True American* in his behalf. He was active in Masonry and was Master of the Washington Lodge in 1833. Peixotto married Rachel Seixas and was active in Jewish communal life.

Lit.: Morrison, H., *Early Jewish Physicians in America* (1929); *Publications of the American Jewish Historical Society,* No. 26, pp. 219-30; Markens, I., *The Hebrews in America* (1888) 22; Kagan, Solomon R., *Jewish Contributions to Medicine in America,* pp. 10-12, 485, 556-57.

PEIXOTTO, ERNEST CLIFFORD, painter, b. San Francisco, 1869; d. New York city, 1940. He studied at the Académie Julian in Paris, under Benjamin Constant and Jules Lefebvre. Living in Paris for many years, Peixotto exhibited at the salons there as well as in the United States. He also did illustrations for American periodicals, including *Scribners;* among the books he illustrated were Theodore Roosevelt's *Life of Cromwell* and Henry Cabot Lodge's *Story of the Revolution.*

In 1911 Peixotto returned to the United States, to execute a commission for a set of murals for the Cleveland Public Library, *Le Morte d'Arthur.* Commissions for other public buildings in the United States followed. During the first World War he was named official artist with the expeditionary forces, holding the rank of captain. The work done during this period is in the New National Museum in Washington. At the end of the war, Peixotto established an art training center for the American Expeditionary Force at Bellevue, France; this school was eventually taken over by the French Government and formed the nucleus for the Fontainebleau School of Fine Arts, on the American committee of which Peixotto was a member.

Returning to the United States in 1919, Peixotto became director of the department of mural painting at the Beaux Arts Institute of Design, and retained this post until 1926, when he resigned to have more time for his own work. His murals, though bold and vivid, were sufficiently attached to old forms to make them desirable for public and private buildings. He did the murals for the Seaman's Bank for Savings in New York in 1928, as well as for the Bank of New York and the Embassy Club.

Always interested in the work of young artists, and in the introduction of art to the population at large, Peixotto became a supporter of the Works Progress Administration (WPA) art projects. In 1935 Mayor Fiorello H. La Guardia of New York appointed him to the Municipal Art Commission to arrange for WPA murals in New York city buildings. He remained on this commission until 1939. He also served on the New York World's Fair board of design.

Peixotto was the author of *By Italian Seas* (1906); *Through the French Provinces* (1910); *Romantic California* (1911); *Pacific Shores from Panama* (1913); *Our Hispanic Southwest* (1916); *A Revolutionary Pilgrimage* (1917); *The American Front* (1919); *Through Spain and Portugal* (1922) and *A Bacchic Pilgrimage* (1932). He was an officer of the French Legion of Honor (1924), and was made a member of the National Academy in 1909.

NATHAN RICARDO.

Lit.: *New York Times,* Dec. 17, 1940, p. 17; *Magazine of Art,* June, 1939, p. 372; *Saturday Review of Literature,* May 27, 1933, pp. 613-15.

PEIXOTTO, GEORGE DA MADURO, painter, b. Cleveland, Ohio, 1859; d. White Plains, N. Y., 1937. He was the son of Benjamin Franklin Peixotto. During his father's diplomatic service in Europe, Peixotto was placed in a school in Dresden, and he graduated from the Dresden Art Academy in 1877, a silver medallist. Later he studied in Paris, with Meissonier, Munkácsy and other painters. Subsequently he went to England, where he painted portraits of Cardinal Manning, Sir Moses Montefiore (in his hundredth year), and the Countess d'Avigdor. The portrait of Montefiore was acquired by the Corcoran Gallery in Washington.

In the United States, Peixotto's subjects included President William McKinley, President McKinley's mother, John Hay and Chief Justice Morrison R. Waite. He also did a portrait of Victorien Sardou.

In addition to the Corcoran Gallery, portraits by Peixotto are found in Eastnor Castle, England, and the Widener Memorial Library at Harvard, as well as in private collections. Peixotto was also known as a mural painter, and did the murals for the New Amsterdam Theatre and the Criterion Club in New York. He was an officer of the French Academy (1895).

Lit.: *Dictionary of American Painters; New York Times,* Oct. 13, 1937.

PEIXOTTO, JESSICA BLANCHE, economist, b. New York city, 1864; d. Berkeley, Calif., 1941. She was the sister of Ernest Clifford Peixotto. After her high school education in San Francisco, she had private preparatory instruction, and entered the University of California as a special student. She was graduated in 1894 and went to Paris to study at the Sorbonne. Returning, she took her doctor of philosophy degree at the University of California (1900), the second woman to be awarded this degree at the institution, and in 1905 began to teach economics there. In 1918 she was appointed a full professor, the first woman to hold such a position at the school, and seven years later was nominated head of the department of social economics. She resigned in 1935, becoming professor emeritus. In her years of service she gained renown as an inspiring teacher.

An outstanding pioneer and expert in social research, she was a member of the California State Board of Charities and Corrections from 1912 to 1923. In that capacity, she especially furthered progress in child welfare work. During the first World War Jessica Peixotto was on the Council of National Defense as an expert on child welfare and women in industry.

In 1933 she worked with the National Recovery Administration. She was one of the early proponents of training for social work, and her efforts resulted in the establishment of such a department at the University of California. Likewise, she was the first chairman of the Heller Committee for Research in Social Economics.

Among her writings was *Getting and Spending at the Professional Standard of Living* (1927).

Lit.: *American Hebrew,* Nov. 7, 1924, p. 819 et seq.

PEIXOTTO, MOSES LEVY MADURO, merchant and rabbi, b. Curaçao, 1767; d. New York city, 1828. Other records give his birthplace as Amsterdam, Holland. He married his second wife, Judith Lopez Salzedo, in Amsterdam, and returned to Curaçao to engage in business on a large scale. In 1807 he came to New York city and, since he could not take American goods back with him because of the Embargo Act, remained in New York, engaging as a merchant on Front Street. When Gershom Mendez Seixas, minister of the Congregation Shearith Israel, died (1816) Peixotto volunteered his services as acting minister. In 1820 he gave up his business and was regularly elected minister, a position he filled until his death. Peixotto turned his salary over to the widow of Seixas. He was a prominent Masonic figure in New York.

At his death, in accordance with his wish, Peixotto was buried in the congregation's old cemetery in Chatham Square; for that prohibited privilege, the president of the congregation paid $250 to the city's Common Council. But in 1856 his remains had to be removed to the new cemetery on Twenty-Third Street.

Lit.: Daly, *Settlement of the Jews in North America* (1893) 56-57; *Publications of the American Jewish Historical Society,* No. 6 (1897) 132-33.

PEIXOTTO, VICTORIA MAUD (Mrs. Maud Brunner; stage name, "Victoria Addison"), actress, daughter of Benjamin Franklin Peixotto, b. Lyon, France. She was educated at Paris and began her career as actress in 1902, when she played with Mrs. Fisk. In 1903 she played with Stuart Robson, and in 1904 with Henry Miller. Her specialty was the interpretation of classical and modern comedy roles, in which she toured the United States from New York to San Francisco. Later she retired to Louisville, Ky.

Lit.: *American Jewish Year Book,* 1904-5, p. 164.

PEKAH, king of Israel from about 736 to 734 B.C.E. The son of an otherwise unknown Remaliah, Pekah headed the last attempt on the part of the anti-Assyrian party in Israel to oppose the might of the Assyrian empire. His story is related in *II Kings* 15:27-31, with sidelights in *II Chron.* 28 and *Isa.* 7. The Bible gives him a reign of twenty years, which is impossible to fit into the chronology unless it represented the period in which he claimed the kingship—in which case he might have arisen as leader as early as the latter part of the reign of Jeroboam II, who was on friendly terms with Assyria.

Pekah may possibly have been recognized as king

over part of the country of Israel, but he did not attain supreme authority either in the period of anarchy that followed the death of Jeroboam II (about 741) or during the rule of the strong Menahem. His opportunity came when the latter died; he slew Pekahiah, the son of Menahem, and immediately upon assuming control, began to combine with the surrounding peoples to fight against Assyria. He made an alliance with Rezin of Aram and the Edomites. Ahaz of Judah was invited to join the coalition and refused; whereupon his port of Elath was attacked and captured by the Edomites. Pekah and Rezin were apparently on the point of invading Judah when they were halted by news of an Assyrian invasion (the account in *II Chron.* 28 of how Pekah took 200,000 captives from Judah, but released them when upbraided by the prophet Oded, sounds hardly historical). Aram and Israel were no match for the Assyrian armies; Tiglath-pileser of Assyria put an end to the kingdom of Damascus and annexed a large part of northern and eastern Palestine. Pekah was slain by his successor, Hoshea.

Lit.: The Biblical histories for the period, and the commentaries on *Kings, Chronicles* and *Isaiah.*

PEKAHIAH, son of Menahem, king of Israel from about 737 to 736 B.C.E. The only thing told about him is that he was assassinated by his successor Pekah (*II Kings* 15:25). Since Pekahiah and Pekah are actually the same name, it is possible that the former is not the real name of the son of Menahem but that the latter was crowded out in the lists of the reigns by the longer and more exact name of his successor.

PEKELIS, ALEXANDER H., legal sociologist, b. Odessa, Russia, 1902. He studied in Odessa, then at the universities of Leipzig and Vienna, and received his Ph.D. degree from the University of Florence (1928). For a time he served as associate professor of law at the University of Rome. In 1941 Pekelis came to the United States, and joined the staff of the Graduate Faculty of Political and Social Science. Pekelis was the founder and editor of the *Massimario della Corte Toscana,* and the author of *Diritto come volontà costante* (1931) and of *Saggio sui rapporti tra diritto e morale* (1932). Among his Jewish activities was his membership on the advisory council for European affairs of the World Jewish Congress.

PEKIDIM, *see* FUNCTIONARIES, RELIGIOUS AND COMMUNAL.

PEKIIN (Arabic, El-Bukeia), a village in Upper Galilee, Palestine. The Jews of Pekiin form a minority of the population, which is composed chiefly of Druses, Moslems and Christians. Pekiin is the sole Jewish community which has survived in Palestine from the last centuries. The Jews here maintain that they never left the country during the centuries of the Diaspora.

The name Pekiin appears in writing for the first time in the travel reports of the "Unknown" in 1522. According to the responsa of Moses ben Joseph di Trani in his *Sheeloth Uteshuboth* (Venice, 1629) and Joseph di Trani in his *Sheeloth Uteshuboth* (Venice, 1645), a peasant community was in existence in Pekiin at the beginning of the 16th cent. During the first World War a large number of its inhabitants emigrated to South America. In 1942 the total Jewish population of Pekiin was about 100; they occupied about twenty-five acres of land and were engaged in olive growing and vegetable-farming.

The customs, garb and language of the Jews of Pekiin are Arabic. Due to the existence of a Hebrew school and their connection with the new Yishub (Palestinian colonization), they are familiar with Hebrew as well.

Lit.: Weissenberg, S., "Pekiin und seine Juden," in *Globus,* vol. 96 (1909) 41-45; Masterman, *Studies in Galilee* (1909) 15 and 17; Luncz, A., *Luah Eretz Yisrael,* vol. 5 (1899) 126-35; *Palestine Directory and Handbook* (1926) 76.

PELONI ALMONI, *see* PHRASES, POPULAR.

PELTZ, JACOB, novelist, b. Bucharest, Roumania, 1899. He was the author of some ten novels in addition to various short stories, poems and essays which made his name popular in Roumania. His greatest success was the novel *Calea Vacaresti* (Vacaresti Avenue; 1934). Calea Vacaresti is in the ghetto of Bucharest and, in the novel, Peltz depicts, with a great humor and talent, the life of the Jews living there, especially of the lower Jewish middle classes. The novel was translated into Hungarian in the year of its publication. Another novel, *Viatza cu haz si fara a numitului Stan* (The Cheerful and Non-Cheerful Life of the So-Called Stan), the humoristic picture of the life of the non-Jewish small bourgeoisie, was awarded, in 1929, the prize of the Societatea Scriitorilor Romani (Society of Roumanian Authors) which began its course (1900) by not accepting Jewish authors as members, and reverted (1940), after a brief period of liberal attitude, to its former anti-Jewish policy.

Popular were also Peltz's novels *Moartea Tineretzei* (The Youth's Death; 1935) and *Tzara Noastrà* (Our Country; 1938), the vision of a better world and a better country without hatred and prejudice.

PELUGTA, *see* CONTROVERSIES; OPINION, FREEDOM OF.

PENAL LAW, *see* LAW, CRIMINAL.

PENANCE, an act of self-mortification or devotion performed as a sign of repentance for sin. Such acts are comparatively rare in Jewish practice. It is true that the obligation of fasting on Yom Kippur was regarded as "afflicting your souls" (*Lev.* 23:27); the extra penalties imposed in cases of fraud, and the offerings to be brought in case of certain sins, might also be considered acts of penance. With the destruction of the Temple (70 C.E.) these special offerings ceased; from that time on penances were never imposed by ecclesiastical authorities as a rule, but were voluntarily assumed by individuals. The chief form of penance was fasting. During the Middle Ages, especially in Central Europe, a heightened conviction of sin led to an increase in voluntary penances, which might take such forms as sitting in cold water, rolling the bare body in snow, or flagellation. Such self-mortification reached its height at the time of the Sabbatai Zevi movement (1666). Occasionally communities imposed a penance on their members, such as forbidding card-playing after a disastrous fire, which was attributed to the sins of the community; but perhaps this was an attempt to check gambling rather than a true penance.

The reason for the rarity of penance in Jewish life is probably because Jewish thought prefers to redress sin by repentance and benevolence rather than by self-affliction. In the words of the Yom Kippur liturgy, the proper remedies for the punishment that would come upon the wrongdoer are "prayer, repentance and charity."

PENE ADONAI, *see* FACE OF GOD.

PENE YEHOSHUA, *see* JACOB JOSHUA BEN ZEVI HIRSCH.

PENIEL (also **Penuel**), city in Transjordan, near Mahanaim, which was a fortress in Bible times; it was captured and destroyed by Gideon (*Judges* 8:9, 17) and later rebuilt and strengthened by Jeroboam I (*I Kings* 12:25). The name means "face of God" and the Bible connects this with the story of Jacob's wrestling with a superhuman creature who was unable to overcome him and was forced to give him a blessing (*Gen.* 32:25-33). Biblical scholars suggest that this story is the reworking of an ancient legend in which the hero (Jacob) overcomes the deity of the river Jabbok ("the wrestler").

Lit.: The commentaries on *Genesis;* Frazier, J., *Folklore in the Old Testament.*

PENITENTIAL DAYS (*'asereth yeme teshubah*), the first to the tenth days of Tishri, from Rosh Hashanah to Yom Kippur inclusive. Like New Year and the Day of Atonement, they are devoted to repentance. Penitential prayers (Selihoth) are said in the synagogue before the night is completely over, before the morning devotions. Some persons fast on these days, with the exception of the Sabbath and of the day before Yom Kippur. The day after the second day of Rosh Hashanah is also observed as the Fast of Gedaliah (Tzom Gedaliah). The day preceding Yom Kippur has more of a festal character, the penitential prayers for that day being shorter, and fasting forbidden (cf. *Orah Hayim* 582, 602-3).

These days are called also Yamim Noraim ("awesome days"). The name corresponds to the double meaning of the word *nora.* On the one hand, as the great days of God's judgment, they remind the Jew of his responsibility before God, and therefore fill him with deep anxiety. On the other hand, since the Jew sees at that time his high religious and moral tasks, they inspire him to exaltation, and arouse within him the feeling of supreme consecration and solemnity. For this reason they are frequently called also the "high holidays."

Lit.: Dembitz, L. N., in *Jewish Encyclopedia,* vol. 9, p. 586.

PENITENTIAL PRAYERS, *see* SELIHOTH.

PENNSYLVANIA, a Middle Atlantic state of the United States, ranking second in its population of 9,900,180 (census of 1940), including a Jewish population of approximately 435,000 (1942), second only to the Jewish population of New York state. Centrally located, the Commonwealth of Pennsylvania became one of the largest and wealthiest of the original thirteen states of the Union. Its liberal government attracted immigrants of an unusual diversity of country and creed: in this heterogeneous population Jews encountered fewer obstacles to their enterprise than in the more homogeneous states to the north and south.

Itinerant Jewish traders might have been striking bargains as early as 1623 with the Swedes who were settled along the lower valley of the South (or Delaware) River, the bends of which divide Pennsylvania from New York and New Jersey. It is recorded that when, in 1655, Peter Stuyvesant conquered these Swedish colonies of the Delaware, three Jews, Abraham de Lucena, Salvator Dandrade and Jacob Coen, asked permission to carry on their commerce along the South River. Stuyvesant refused: only business already begun might be finished. About half a year later the directors of the West India Company reversed Stuyvesant's decision. Jews were then free to risk the dangers of wilderness trading and reap its profits, and they so continued to be when in 1664 the Delaware passed into the hands of the English, who declared that "all people shall enjoy the liberty of their conscience . . . as formerly."

Not much more is chronicled in the 17th cent. of whatever intrepid Jewish traders were plying their wares in this wilderness. The business woes of one Isaiah Mesa (perhaps Isack Meza, or Masa, or Mara) are told in the records of a dispute as to whether a hogshead of tobacco sold to him was as good on bottom as on top. Mesa is designated as a Jew. This was in 1657. Other Biblical names and surnames appear in the records; but they may well be those of Swedes or Dutch given to pious conning of the Old Testament. In 1662 a group of Anabaptists projected a colony, and in their articles of association excluded such undesirables as Quakers, Puritans, foolish believers in the millennium, and "usurious Jews."

But although Jews were in the land of Pennsylvania a full twenty-five years before William Penn came to own it, in 1681, it is not until the end of the century that the chronicles of their activities become ampler. Arriving from across the Atlantic, or moving in from other colonies, they tended to remain in the equable climate of the southeastern region of the commonwealth. The bustling, cosmopolitan little harbor city of Philadelphia attracted many of them. A business directory of 1703 lists the name of Jonas Aaron; thus be becomes the first known Jew, though not indubitably the *first* Jew, to reside in the city. (In the previous year, across the river, there is noted one Benjamin Levy, "a Jew here.") Jews were merchants and they thrived. But Pennsylvania's first known native Jew, born in Philadelphia either 1720 or 1735, was no merchant. His original family name remains undiscovered, but he called himself Jacob Philadelphia, for his city. He became a scientist and philosopher of international and somewhat mysterious repute. The first Jew to hold office in Pennsylvania, and indeed in all the provinces, was the "fashionable Christian proselyte" Isaac Miranda, wealthy landholder and driver of a hard bargain with the Indians, who was appointed in 1727 deputy judge of the court of the vice-admiralty. Other large-scale men of affairs were David Franks and the brothers Gratz, Barnard and Michael. Franks sat in the Colonial Assembly in 1748. His family (he was married to a non-Jew) moved in Philadelphia's highest social circles, as did other Jews, but they were not intimately associated with the Jewish community which had taken firm root by 1740. About this date one Nathan Levy was granted land for a Jews' burial ground in the city. Evidently there was regular worship from this time on, and soon afterwards the famed congregation Mikveh (Mickvé) Israel was constituted, of which the brothers Gratz became leading factors.

Not all the Jews going into Pennsylvania chose to remain in the city of Philadelphia. Within a radius of less than a hundred miles west and north, they settled in Lancaster, York, Easton, Schaeffersville and Reading. In the Lancaster area, where Pennsylvania Jewish pioneers made their second permanent settlement of the commonwealth, Isaac Miranda owned land even before 1730, when the town of Lancaster was incorporated. However, it remained for Joseph Simon, arriving about 1735, to make Lancaster an exciting and famous trade outpost. One of the most ambitious of colonial entrepreneurs, Simon started with a store in Lancaster on Penn Square. Soon he was landholder and trader on a grandiose scale. Out of Lancaster into the wilderness went the huge pack trains of Joseph Simon and his partners. By 1747 there were ten Jewish families in the town. The colony included Isaac Cohen, Pennsylvania's

first Jewish doctor, an immigrant from Hamburg, Germany. In that year, 1747, Joseph Simon and Isaac Nunez Henriques, who had moved in from Georgia, were deeded a half-acre of land for a burial ground. Although no formal congregation was organized, it seems certain that the Jews met in the home of leading citizen Simon for religious service.

It would appear that even before Jews thrived in the town of Lancaster, they were settled about twenty miles north, in and around Schaeffersville, which was at that time also in Lancaster county (later in Lebanon county). Schaeffersville was a settlement of one of the numerous German religious sects which had found a haven in Pennsylvania. The historian Julius Friedrich Sachse, writing in 1899, ascribed to pioneer Jews a special influence on the lives of this German sect. Absorbed as they were in the perils of fur trading in the wilderness, Jews were nevertheless devout and observing. In the contact with them, the German sectarians seem to have taken over sections of the Mosaic code. Sachse asserted even more: that many Germans were completely Judaized, and that on an Indian trail at Schaeffersville the first "schul" in the wilderness of the new land was erected. There is record of a cemetery, laid out about 1732, but afterwards obliterated. In the 20th cent. descendants of these German sectarians were still not mixing milk with meat. An intermingling of fact and fiction has blurred this remote history; but it is clearly impressive of Jewish influence.

As early as 1753 Jews would seem to have been living at Reading, a town laid out about fifty-eight miles northwest of Philadelphia in 1748. From a document published in 1920 it appears that the Reading Jewish community borrowed a Scroll of the Law from Congregation Shearith Israel of New York city for use on the high holy days of 1761. The return of the scroll was guaranteed by leaders of the Philadelphia Congregation Mikveh Israel. However, the history of this early community does not continue. It is not until the middle 1830's that a continuous Jewish settlement begins to emerge.

At York, among the earliest Jews was Elijah Etting, who came to the colonies from Germany in 1758. He married a daughter of Joseph Solomon of Lancaster, and in York were born the children of Elijah, who were later to be influential Jewish citizens of Baltimore and Philadelphia. Elijah Etting's name is found in a petition of incorporation of old York Town in 1762. Three years later he was naturalized at York. Other records mention the names Barnitz, Solomon Schmuck, Abraham Miller, Solomon Kauffman, Abraham Lehman, and Abraham Greenawalt.

The town of Easton, not much more than a frontier stockade in constant danger of Indian attack, was surveyed in the year 1750. Listed among the eleven families then resident were Myer Hart and his wife Rachel. Hart was the first merchant of the town, and became Easton's foremost citizen. Later, Michael Hart, who, according to some annalists, was Myer's son, was Easton's most important merchant. There is evidence that, lacking a congregation, the Jews of Easton supported Mikveh Israel of Philadelphia.

In the town of Northumberland, Aaron Levy, who had emigrated from Holland in 1760, was the leading merchant. His name and that of Andrew Levy appear in the county's first tax assessment list on record; the date is probably before 1775. Levy, widely known as a pioneer of Northumberland county, eventually came to be one of the large land operators in colonial America. He owned land in almost every county of Pennsylvania, and in 1786 laid out the town of Aaronsburg in Centre County; this was the first town in the country to be established by and named after a Jew.

Separated by geographical space then difficult to traverse, these colonial Jews of Pennsylvania were nevertheless intimately linked in an ambitious community of trade. Ships arriving at Philadelphia laden with eagerly sought goods of the Old World; long pack trains of commodities, bound for the hinterland; flatboats nosing their way down the Ohio and its tributaries; pelts, the basis of all this trade, taken over in vast quantities from Indian hunters and traded again: in this intricate drama of far-flung commerce, often violent with the spilled blood of Indian and white, early Jews of the commonwealth played a role beyond the proportion of their actual small numbers. Partnership was the rule, often cemented by marriage. Joseph Simon inducted numerous sons-in-law into his business. Michael Gratz married Miriam Simon. The names Gratz, Simon, Franks, Levy, were constantly linked in various business combinations. They were, moreover, associated with the names of the greatest non-Jewish traders and speculators of the times—William Trent, Sir William Johnson, George Croghan, Robert Morris. Jews participated in the struggle of French against English and Indian against White. In the French and Indian War, Moses Franks and David Franks provisioned the army. The latter contributed to the £5,000 defense fund of the colony after Braddock's defeat. Later he supplied the regiment that accompanied George Washington on the Virginia expedition to dislodge the French from Fort Duquesne. Levy Andrew Levy was in the thick of Indian affairs, and once seems to have been taken prisoner. The Gratz brothers, in close touch with their agents penetrating into the wild country to the west, knew more about Indian intrigue than many an official. In 1763 England, victorious over the French, was left in sole possession of all territory east of the Mississippi. That year the most violent of the Indian uprisings, under Pontiac, were suppressed. In the now freer westward push of the American frontier, the Jews continued to take a leading part.

Land was cheaper than money. Fantastically enormous tracts of it exchanged hands. Jews were in on the deals. Aaron Levy owned immense stretches in Pennsylvania, and was associated with Robert Morris in the disastrous speculations in the western part of the commonwealth. At Bloody Run, in 1763, Indians attacked a pack train; a group of traders lost their cargo of £80,000. In 1768 these traders were indemnified by the Indian chiefs with a huge land grant; among the traders were David Franks, Joseph Simon and Levy Andrew Levy. Later the Indians conveyed southern Illinois to a group of twenty-two traders. Franks, Simon and Levy were again included, and also, this time, Michael and Barnard Gratz, Moses Franks, Moses Franks Jr. and Jacob Franks. In 1760, a year after Fort Pitt was established as a trading post, Joseph Simon, William Trent and Levy Andrew Levy founded a trading house there. Simon, Levy, and David Franks were the original owners of Wilkinsburg, known as Jews' Land, which afterwards became a suburb of Pittsburgh. In addition to Aaronsburg, already mentioned, there was a Franks Town in the vicinity of Pittsburgh, and, in the same area, Gratz, on the Youghiogheny River. The public land speculations precipitated endless litigation between states and individuals and in the end came to naught for the speculators. Yet even before the final repudiation of the deals, the American Revolution drew to itself the energy of Pennsylvania's commercial pioneers.

The "Keystone" commonwealth rendered important service in the War of Independence. Among Jews, as among non-Jews, sympathies were divided. Some were loyalists. Most were staunch patriots. Prominent Jewish merchants of Philadelphia signed the non-

importation agreement of 1765. Jewish owners of merchant vessels joined in the privateering game. Jewish citizens took the oath of allegiance. One Mordecai Levy publicly retracted his former disparagement of the Revolutionary cause. On the other hand, a petition of 1777 asking financial aid for the British troops during their occupancy of Philadelphia included some members of the Jewish community: notably David Franks, who, as a Loyalist, was finally forced to leave the city, together with his Loyalist daughter Rebecca, luminary of Philadelphia's high society.

In Lancaster, in 1777, a group of citizens pledged themselves to maintain one or more messengers to ride between their town and Washington's headquarters. Five Jews joined the pledge. In Easton, Myer Hart took charge of the British prisoners' camp. Later, Michael Hart entertained George Washington in his Easton home.

The journal of the Continental Congress records numerous transactions of Jews in purveying army supplies. Joseph Simon appears frequently: his was one of the few gunsmithies equipped to turn out quantities of firearms. Others mentioned are Hyman Levy and Levy Marks. David Franks, until his expulsion, was "agent to the contractors for victualling the troops of the king of Great Britain," and supplied the troops quartered in Reading. The financial genius of Haym Salomon supplemented the work of the famed Robert Morris. The brothers Gratz were also financiers of the Revolution. Benjamin Levy was authorized to sign bills of credit "emitted" (issued) by the Congress. Isaac Moses gave 3,000 pounds sterling to the colonial coffers.

Army records of the time are meager, but it is certain that Jews were in the fight. Major Benjamin Nones, on the staff of Lafayette and Washington, was in command of a legion of four hundred, among whom were a number of Jews. Solomon Bush, lieutenant colonel, was appointed deputy adjutant general of the state militia. Colonel David Salisbury Franks, aide to Benedict Arnold, was cleared of any complicity in Arnold's treason. Major Lewis Bush was fatally wounded at Brandywine. Philip Moses Russell, of Germantown, surgeon's mate, suffered the winter hardships of Valley Forge and was commended by Washington. Others who fought were Captain Noah Abraham, Henry Pike Bush, Ensign Mordecai Davis, Moses Hammer, Solomon Isaac and Jacob Moser. Bernard Hart was quartermaster of a brigade of state troops. Michael Hart was on the muster role of a military company in 1776.

In 1783 the patriot Jews of Pennsylvania celebrated the peace. Philadelphia Jews of Congregation Mikveh Israel were also still celebrating the opening of their historic synagogue. In all Pennsylvania there were, at the close of the war, about 800 Jews. Most of these had come into the state after 1765. Many were from New York; they had taken refuge from the invading British in neighboring Philadelphia, and a number of them now returned to New York.

Long before the movement for independence, Pennsylvania Jews had availed themselves of the Naturalization Act of 1740, and taken their oath of citizenship on the Old Testament. Several Jews had held high office under colonial rule. Benjamin Cohen was in the upper house of the colonial legislature in 1755, and in the same year, by royal appointment became attorney general of Pennsylvania. However, the state constitution established in 1776 set up a restrictive condition for holding office in the state General Assembly: an oath had to be taken affirming belief in the divine inspiration of the New Testament. Petitions of prominent Jews to remove the disability had no immediate effect, but were instrumental in the eventual abolishment of the condition. All other offices were open to Jews. Liberal opinion was unanimous that the Jew, by his record in the struggle for national freedom, had won for himself the right to civil recognition.

In higher education Pennsylvania could boast of greater liberality from the beginning than any other state. Thus the University of Pennsylvania, established at Philadelphia in 1749, included in its earliest records names of Jewish entrants and graduates. The famous Moses Levy who was graduated with two classmates in 1772 was for a quarter of a century a trustee of the college. Franklin College, later renamed Franklin and Marshall College, was founded at Lancaster in 1787. In the first year of its existence four Jewish students enrolled: Jacob Franks, William Franks, Hyman Gratz and Richea Gratz. Richea Gratz was one of the first American women to matriculate in a college. Some of the early college graduates in Pennsylvania became leaders in the profession of law, and it is notable that Pennsylvania was one of three states (together with Georgia and South Carolina) where there was any significant number of Jewish lawyers before the 19th cent.

One of the institutions by which the early Jews of Pennsylvania were brought into close relations with their fellow non-Jews was masonry. In the commonwealth, Jews were particularly active in the Scottish Rite of the Order. Lists of members in the Sublime Lodge of Perfection in Philadelphia between the years 1781 and 1786 include a score of Jewish names. Jews held high office in masonry. Solomon Bush was Grand Master of the Sublime Lodge (1787 and 1788). Solomon Etting was one of the founders of a masonic lodge in Lancaster in 1785. Other Pennsylvania masonic lodges included active Jewish members. Later (1859, 1860) Henry M. Phillips was to become Grand Master of the Grand Lodge of Pennsylvania, and leave to it a considerable part of his fortune.

Pennsylvania Jews continued to develop their particular communal interests. In Philadelphia, at the close of the Revolution, approximately one hundred Jews were members of the Sephardic congregation Mikveh Israel. The Ashkenazic Jews organized a separate group in 1802, for the city and county of Philadelphia, calling themselves the Hebrew German Society Rodeph Shalom (later Congregation Rodeph Shalom). Before then, in 1783, Mikveh Israel had set up Pennsylvania's first Jewish charitable association in a travelers' aid society, Ezrath Orhim. In 1813 a Society for the Visitation of the Sick and Mutual Assistance was founded.

In 1812 Rabbi Gershom Seixas estimated Pennsylvania's Jewish families to number about one hundred, of whom thirty were in Philadelphia. That year, in the War of 1812, Pennsylvania Jews enlisted; some were the sons of those who had fought in the Revolutionary War. Official records show more than thirty known army volunteers. Pennsylvania Jews were also in the navy, several as officers. Uriah Phillips Levy, who later became commodore, was master of the brig *Argus* which destroyed twenty-one British merchantmen.

It was not until 1825 that the rate of growth of Pennsylvania's Jewish community rose sharply. About that time there was an exodus of Jews from Germany. Many chose to settle in the commonwealth. It is noteworthy that the early pioneers of the state had come from Germany and Holland (some after first residing in England), while the pioneer settlers in other colonial provinces were Spanish Jews. Many of the new German immigrants took up their residence in the already well-

established community of Philadelphia. Others went farther west, with the general popular movement into new country. In this period the western Pennsylvania Jewish communities of Pittsburgh, Harrisburg, Wilkes-Barre, Scranton and Reading began to emerge. A quarter of a century later European repression drove more masses of German Jews into America, and the increase was reflected in the expanding Jewish communities of the cities of Pennsylvania.

The rise in Jewish population was of course reflected also in the larger numbers of Jewish soldiers enlisted for the Union in the Civil War. The state as a whole gave 336,000 men. Official lists, specifying the regiments, record 527 Jews as soldiers. Pennsylvania thus ranks fourth in this total, led by New York, Ohio and Illinois. An exceptional number of Jewish soldiers rose to officer rank. These included Colonel Max Einstein, Major Lyon Levy Emanuel (enlisted with two brothers, Louis and Jonathan), Colonel Max Friedman, Captain Abraham Hart, Sergeant Elias Hyneman, Lieutenant Herman Hamburger, Major Aaron Lazarus, Captain Nathan D. Menken, Captain Ullman. The Reverend Jacob Frankel of Philadelphia was appointed chaplain of the United States hospitals by Abraham Lincoln.

By 1880 there was an estimated total of 18,000 Jews in Pennsylvania. Then a new and different migration, this time of Jews fleeing from the threat of Russian pogroms, came to swell the ranks of Pennsylvania Jewry. Russian Jews brought their own culture, and set up their own Orthodox communal institutions. By the beginning of the 20th cent. they were in the majority in Pennsylvania, as they were in other large states of the east. The total Jewish population of the state was estimated at approximately 100,000. According to a survey made at this period, there were thirty-four cities and towns with at least one Jewish institution, and these localities supported a total of ninety-two congregations. Fifty-nine of these congregations had a total of 6,176 members. Eight were affiliated with the Union of American Hebrew Congregations. Twenty-nine of the congregations had schools with a total attendance of 2,433 pupils; free religious schools were conducted by two societies, one of which reported 2,721 pupils. Two Hebrew free schools had an enrollment of 430 pupils. There were, besides, industrial schools, kindergartens and day nurseries. There were forty-one charitable societies. Of twelve literary clubs, eleven were in Philadelphia. In two cities the Alliance Israélite Universelle had branches; four localities supported sections of the Council of Jewish Women; five had a total of nine Zionist societies. Seventeen cities and towns had a total of sixty fraternal lodges. Philadelphia was credited with a large share of all this activity.

From 1889 to 1910, from Russia, Austria-Hungary and Roumania, more than 1,074,000 Jews arrived in the United States. Of this number more than 108,500 named Pennsylvania as their destination, a number second to those who named New York state. Skilled laborers and artisans made up the majority of this latest immigrant population, and they became an integrated part of the general Pennsylvania proletariat. They were for the most part Orthodox Jews, and as such formed their own congregations, erected their synagogues and continued, under their different cultural patterns, the educational and institutional work which the German Jews had initiated and successfully developed.

In 1917 Pennsylvania Jews numbered about 322,000; in 1927, about 405,000; in 1937, approximately 434,000. In 1942 the Jewish population was distributed mainly as follows:

Allentown	2,500	Lancaster	1,800
Altoona	1,800	McKeesport	6,800
Bethlehem	1,100	Philadelphia	293,000
Braddock	1,350	Pittsburgh	55,000
Chester	2,200	Reading	3,000
Easton	1,500	Scranton	9,800
Erie	1,600	Uniontown	600
Harrisburg	5,000	Wilkes-Barre	6,200
Hazleton	1,700	York	1,000
Johnstown	1,300		

In addition, approximately eighteen communities had a Jewish population of over 500, and there were several hundred communities with lesser Jewish populations.

ALLENTOWN (separately treated). Jews settled in the community in the 1840's and organized for regular worship in the 1850's. In 1942 the Orthodox congregations were Agudas Achim, Bnai Israel, and Shaari Sholem (Orthodox); Keneseth Israel was Reform, and Temple Beth-El Conservative. There were also a welfare agency and a community center. Henry B. Friedman was assistant United States attorney (1923-30), and president of the city's community chest (1933-36).

ALTOONA, with a general population of 80,071 (census of 1940), including in 1942 about 1,800 Jews, began to have a Jewish settlement in the 1860's and 1870's. The first congregations were the Orthodox Talmud Torah (1873), the Mountain City Hebrew Reform (1874), and the Austrian Congregation. Agudath Achim (Conservative) built its first synagogue in 1892, and a new one in 1924. Simon Glazer was the first rabbi (1898-1902), followed by Rabbi Lifshitz, S. Rabinowitz, Rabbi Horowitz, C. Rosen, S. Yampol and Rabbi Maun. In 1942 Henry R. Goldberger was the incumbent. Reform Congregation Beth Israel had Samuel Cook as its rabbi in 1941. Other institutions of Altoona were the mutual benefit society Somech Noflim (1898), the United Hebrew Charities (1900), the Hebrew Free Loan Society (1908), a lodge of the B'nai B'rith (1920), and a district of the Zionist Organization of America (1930). Representatives of the community in civic life were Morris Henderson, on the city council (1908-12), and Samuel Jubelirer was city solicitor in 1942 (elected in 1940).

BETHLEHEM. The general population of 58,478 (census of 1940) included a Jewish population of about 1,100 in 1942. Early German Jewish settlers, prior to the establishment of their own congregation, were affiliated with the Covenant of Peace Congregation at Easton, and some were buried in the Easton cemetery. In 1890 the Conservative Brith Sholom Congregation of Bethlehem built its first synagogue. In 1926 Bethlehem Jews erected a $200,000 community center which sponsored schools, club rooms and sports. Among the rabbis who served with Brith Sholom were Isador Signer (1926-27), Jerome Mark (1937-39) and Mordecai L. Brill (1940-). The Orthodox congregation Agudas Achim was organized in 1926. In 1942 it had an approximate membership of thirty. Other Bethlehem organizations were a lodge of the B'nai B'rith, a district of the Zionist Organization of America and A.Z.A., a chapter of Hadassah, a Young Judea, an Arbeiter Ring and a post of the Jewish War Veterans. From 1935 to 1936 Dr. L. C. Ziegler of the Jewish community was president of the Bethlehem board of education.

BRADDOCK, a city of 18,317 (census of 1940), had, in 1942, approximately 1,350 Jews. The first Orthodox congregation, Agudas Achim, was organized in 1895. Ahavath Achim, also Orthodox, was founded in 1904. Both were in existence in 1942. A lodge of the B'nai B'rith was established, as well as a Hebrew Ladies' auxiliary of the lodge. Several general clubs also came into existence.

BRADFORD had an active Jewish community of about 150 families in 1942, in a general population of 17,531 (1940). The First Bradford Orthodox Hebrew Congregation was established in 1880. In 1942 the congregation sponsored a sisterhood, a daily Hebrew school and a religious school. Congregation Beth Israel was also Orthodox. The Reform congregation was incorporated as Beth Zion in 1880. The first rabbi was S. Weil. Isaac M. Wise officiated at the dedication of the first Temple in 1881; in 1910 a new Temple was erected. The congregation was served by Rabbis Louis Reynolds, R. Reich, L. Weiss, Jacob B. Menkes, Schwalb, Rosenberg and Saul B. Appelbaum. In 1942 Leo E. Turitz was the incumbent, having been elected to the pulpit in 1938. The Temple had a ladies' auxiliary, a men's club and a school. Other Bradford organizations were a lodge of the B'nai B'rith and auxiliary, a section of the Council of Jewish Women, a Junior Council, and the Welfare Fund. Mrs. Nathaniel (Janet Simons) Harris, of Bradford, was national president of the National Council of Jewish Women from 1911 to 1917. Together with two other clergymen of Bradford, Rabbi Saul B. Appelbaum founded the local Juvenile Court, widely known as the Bradford plan. Joseph C. Greenewald was mayor of Bradford (1899-1901).

EASTON (separately treated). The town was settled by Jews in pre-Revolutionary days, but the community did not have organized religious activity until 1842; in that year Congregation Brith Sholom (Covenant of Peace) was chartered and a synagogue erected. The historic building was still standing in 1942, when the congregation celebrated its centenary. Brith Sholom changed its ritual from Orthodox to Reform in 1870. The Orthodox congregation Bnai Abraham was founded in 1890 and erected its synagogue in 1909. Other institutions built up by Easton Jewry included a Y.M. and Y.W.H.A. and local organizations of the B'nai B'rith, Hadassah, Junior Hadassah and the Jewish War Veterans. The Jewish Community Council was formed in 1939.

ERIE (separately treated) had its earliest Jewish settlers, of German origin, in the 1840's. In 1942 the Jewish congregation included Anschai Chesed (Reform), Brith Sholom (Conservative), and Ohel Jacob (Orthodox). The two latter sponsored the Talmud Torah. Other organizations were a lodge of the B'nai B'rith, a Workmen's Circle, a Hebrew Free Loan Society, a section of the Council of Jewish Women, the Jewish Welfare Society, the Jewish Community Council and ICOR.

GREENSBURG, with a population of 16,679 (census of 1940), included about 125 Jewish families in 1942, mainly of Russian origin. In 1889 Congregation Bnai Israel, then Orthodox, but subsequently Conservative, was organized. The synagogue was built about five years later. In 1941 Henry Goody was called to the pulpit, which prior to that date had been served by no regularly functioning rabbi. A brotherhood was organized in 1940. Other groups of the community were the Council of Jewish Women and of Jewish Juniors, Young Judea, a district of the Zionist Organization and of Masada, and a lodge of the B'nai B'rith. Samuel Wise was an alderman of Greensburg in 1942.

HARRISBURG (separately treated). Jews who first came to the city in the 1840's were from Germany and England. In 1942 there were a Reform congregation, Ohev Sholom (organized in 1852); the Orthodox synagogues Chizuk Emunah (1884) and Kesher Israel (1901); Beth El, Conservative (organized in 1926); and Machazike Hadas, Hasidic (organized in 1904).

HAZLETON. Hazleton's population of 37,979 (census of 1940) included an estimated 1,700 Jews in 1942. The first Jews settled in the city in the 1860's. It was not until some thirty years later, however, that a regular community was established, composed of Jews who had come in from other places in Pennsylvania, some of German and others of East European origin. Isaac Honig was one of these early settlers. About 1895 the Orthodox congregation Agudas Israel was organized; its first synagogue, built in 1903, was superseded by a new structure in 1923. In 1942 Philip Tatz, elected in 1939, was rabbi. The Reform congregation Beth Israel was organized in 1906, and first served by Rabbi Meyer Noot. Other incumbents included Rabbis Montague N. A. Cohen, Arthur S. Montaz (1922-24), Morris Ulrich (1925), Abraham S. Anspacher (1926) and Jacob I. Meyer (1930-35). Allan Tarshish was in the pulpit in 1942, having become the incumbent in 1936. Other institutions established by Hazleton Jews were the Y.M. and Y.W.H.A. (1898), a lodge of the B'nai B'rith, a district of the Zionist Organization, and a United Jewish Appeal. Dr. Maurice L. Blum became president of the advisory board of the Salvation Army in 1930, and was still serving in 1942. Rabbi Allan Tarshish, elected in 1940, was president of the Welfare Council and Community Chest. Max Friedlander was Luzerne County Assessor (1928-32). Joseph Sherman was assistant district attorney of the county (1936-39), and assistant city solicitor of Hazleton (1942).

HONESDALE situated on the Lackawaxen River, with a population of 5,687 (census of 1940), including, in 1942, about seventy-five Jews, became famous for its synagogue, built in the 1850's and said to be, with its seating capacity of only eighty-five, the smallest in the United States. The first Jewish family arrived in Honesdale in the spring of 1849; by fall of that year Congregation Beth Israel was organized, and in 1854 the Hebrew and religious schools were holding regular sessions. The little synagogue was dedicated in 1856. Styled in early New England church architecture with a gold Star of David on the spire of its tower, it was constructed of white clapboard, erected on the river's bank. The lot for the Temple was donated by a non-Jew, who contributed also to the building fund. A Rabbi Kutner was the first to serve the congregation. A resident rabbi was maintained until 1891, but the removal of many of the families in the decade from 1880 to 1890 necessitated economy, and thereafter students from the Hebrew Union College and the Jewish Institute of Religion were called in for the major holiday services.

JOHNSTOWN, a city of 66,610 inhabitants (census of 1940), had, in 1942, about 1,300 Jews. A well established Jewish community had emerged by 1882. A cemetery association was founded about 1885, and in 1899 Rodef Sholom Congregation was organized, at its inception Orthodox, but later Conservative. The synagogue in use in 1942 was built in 1905. Rabbis who served included Ralph Simon (1931-36) and Mordecai Brill (1936-40). Irving Ganz was then elected, and was serving in 1942. The congregation had both a Hebrew and a religious school. Beth Zion, the Reform congregation, joined the Union of American Hebrew Congregations in 1919, and in 1941 had sixty members; it was served by Rabbi H. Goren Perelmuter. Other organizations of the community included a district of the Zionist Organization of America (established about 1912), chapters of Senior and Junior Hadassah (1935, 1938), a section of the Council of Jewish Women and a Junior Council. An early participant in civic government was Abe Cohen, who served as councilman for about fifteen years, until 1895. Maurice Shadden was solicitor to the Cambria County controller (1935), and



Beth Israel, Honesdale, Pa.

in 1942 assistant district attorney (appointed in 1936).

LANCASTER (treated separately). Though Jews had settled in Lancaster in pre-Revolutionary days, the community did not grow until the middle 1800's, when a number of new families arrived. In 1942 the two congregations were the Reform Shaarai Shomayim and the Orthodox Degel Israel. Other community organizations were the Temple Sisterhood and Brotherhood, the Ladies' Aid Society, the Harmonie Club, a lodge of the B'nai B'rith, a section of the Council of Jewish Women, and a chapter of Hadassah. The Organized Jewish Charities was created in 1927.

MCKEESPORT included in its general population of 55,460 (census of 1940) a Jewish community of about 6,800 persons in 1942. The McKeesport Jews had several early congregations: Etz Chaim (Tree of Life) was organized in 1893; other Orthodox congregations were Ahavath Achim, Gemilas Chesed and Anshe Sfard. In 1942 there were also Congregation Keser Israel and Temple Bnai Israel. In addition, there were established at various dates the Hebrew Benevolent Society, the Hebrew Ladies' Aid Society and the Hebrew Ladies' Beneficial Society (organized in 1896). A lodge of the B'nai B'rith was organized. For a number of years, prior to the first World War, a Y.M.H.A. was maintained. Frank R. S. Kaplan was a member of the board of education from 1916 to 1922.

MOUNT CARMEL, with a population of 17,753 (census of 1940), had in 1942 about 200 Jews. The first group came in the 1880's from Germany, as well as from Eastern Europe. In 1888 the Orthodox Tifereth Israel congregation was organized, and a synagogue built. The first rabbi, Jacob Rabinowitz, served for twenty-eight years. Other rabbis were Jacob Feinstein, Herman Beck, Menachim Perr and Jacob Epstein. The new synagogue, erected in 1922, was in use in 1942, with Jacob Blachorsky as rabbi. It had a Hebrew school and a Ladies' Aid Society. The community also established a Jewish Fellowship Club and a lodge of the B'nai B'rith (1940), and an annual United Jewish Appeal.

NEW KENSINGTON had no Jewish settlement until 1890; in 1942 there were in the city's population of 23,984 (census of 1940) about 175 Jewish families. The Orthodox Beth Jacob congregation was founded in 1904; its old synagogue was superseded by a new one built in 1925. Rabbis who served included a Rabbi Cooper, H. Levendorf, Rabbi Mendelsohn, Henry Goldberger, Mordecai Thurman, N. N. Hurwitz, and Maurice Lyons. In 1940 Judah Isaac Washer became the incumbent. The congregation organized a religious school, a sisterhood, and a Community Forum (1941). In addition, New Kensington Jewry instituted a district of the Zionist Organization (1920), an A.Z.A. (1941), a Y.M.H.A. (1930), a chapter of Hadassah and Junior Hadassah, a Junior Council, a Young Judaea (1940) and a lodge of the B'nai B'rith (1942). Representatives of the Jewish community serving in civic affairs of New Kensington were Louis Claster, city solicitor for New Kensington and Arnold (1920-35); Dr. Nathan Kopelman, member of the Arnold City Council (1930-32), and city physician (1939-41); Arpad Steiner, in the city council (1936-40). In 1942 Jacob Sakulsky, elected in 1930, was an alderman; Maurice Claster, appointed in 1940, was attorney for the public utilities commission.

PHILADELPHIA (treated separately) had numerous Orthodox, Conservative and Reform congregations in 1942. Among these, Rodef Shalom and Keneseth Israel were the leading Reform, Mikveh Israel the foremost Orthodox, and Adath Jeshurun the leading Conservative congregations. All important national and fraternal organizations were well represented. In 1942 the Federation of Jewish Charities encompassed more than a score of constituent agencies. The United Jewish Appeal also sponsored many philanthropic and educational causes outside of Philadelphia.

PITTSBURGH (treated separately) supported, in 1942, the Reform congregation Rodef Shalom, the three Conservative groups Tree of Life, Beth Shalom and B'nai Israel, and several Orthodox congregations: Poale Zedek, Shaare Torah, Beth Hamidrash Hagodol, Adath Jeshurun, Agudath Achim and Mogen Dovid. National organizations were represented by local branches, and the Federation of Jewish Philanthropies, founded in 1912, had more than ten constituent agencies in 1942. The United Jewish Fund coordinated the work of other organizations.

POTTSVILLE, seat of Schuylkill County, included in 1942 a Jewish community of about 175 families among its 24,391 inhabitants. Jews came in from Germany early in the city's history. The Strouse family arrived in 1832. Later, Eastern European Jewish immigrants augmented the group. Congregation Oheb Zedeck, chartered in

1857, was originally Reform. Subsequently it shifted to the Orthodox ritual, and finally to the Conservative. It built a Hebrew school and organized a sisterhood. In 1942 Jacob Hochman was rabbi. Other local organizations included a United Jewish Charities Appeal, a Ladies' Benevolent Society and the Esras Achim Lodge. There were also a chapter of Hadassah, a district of the Zionist Organization and a lodge of the B'nai B'rith. Myer Strouse of Pottsville was editor of the *North American Farmer* (1848-52), and was elected to the United States Congress, serving from 1863 to 1867. During the Civil War the community gave notable support to the Union in money, and out of the twenty Jewish families then resident in Pottsville, five men enlisted.

READING (separately treated) had a scattering of Jewish settlers long before the 1830's, but it was about that time that the community emerged. Congregations in 1942 included Oheb Sholom (Reform), Shomrei Habrith (Orthodox), and Kesher Zion (Conservative). Reading also developed various fraternal and Zionist organizations, and a Jewish Community Council wherein representatives of all Reading organizations collaborated for the annual United Jewish Campaign.

SCRANTON (separately treated) had its first pioneer Jews in the decade of 1840 to 1850. After journeying for a number of years to the Wilkes-Barre synagogue to observe the high holy days, Scranton Jews finally organized their own Anshe Chesed Congregation (Reform) in 1860. Later a number of Orthodox synagogues were founded; in 1942 these included Ahavath Sholom, Bnai Israel, and Bnai Zion. Temple Israel was Conservative.

SHAMOKIN numbered among its 18,826 inhabitants (census of 1940) about one hundred Jewish families, in 1942. Jews first came to Shamokin in the 1880's and 1890's. In 1885 the Orthodox Congregation B'nai Israel was organized, and a school established. A synagogue was built in 1922. Samuel I. Zakuto, who came to the pulpit in 1939, was rabbi in 1942.

SHARON, which in 1942 had about 140 Jewish families in its general population of 25,324 (census of 1940), saw its earliest Jewish settlers in the 1880's. An Orthodox congregation, House of Israel, was organized in 1890; subsequently it became Conservative. The early synagogue, built in 1903, was superseded by a new structure in 1923. Among the rabbis who served the congregation were Maurice Moskowitz (1929-34), Aaron Shapiro (1934-36), Meyer Finkelstein (1936-37) and Harry Seeve (1937-41). Sidney Riback became the incumbent in 1941. The congregation organized a sisterhood, as well as a religious and a Hebrew school. It also issued an annual New Year journal. Other Jewish organizations instituted in Sharon were a Ladies' Aid, Chevrah Kadisha, Young Judea, Young People's League, a section of the Council of Jewish Women, Senior and Junior Hadassah chapters, a district of the Zionist Organization of America, an A.Z.A. lodge and a lodge of the B'nai B'rith. In 1939 the Federation of Jewish Charities was organized. Jewish representatives in the larger Sharon community were Jacob Goldberg, councilman, Nathan Routman, county solicitor, and Lewis Levine, mayor of the neighboring city of Farrell.

STATE COLLEGE counted among its 6,226 inhabitants (1940 census) about fifty Jews, in 1942, exclusive of the Jewish student body at Pennsylvania State College. It was not until 1910 that Jews came to the town. The B'nai B'rith Hillel Foundation at the college was formed in 1935. In 1939 the Foundation erected a building, in which a community center was organized and a library built up. Rabbis who served were Ephraim Fischoff (1935-37), Theodore H. Gordon (1937-40) and Benjamin M. Kahn, who was the incumbent in 1942. At Pennsylvania State College there were, in 1942, fifteen Jewish faculty members. The annual United Jewish Fund drive came to be sponsored jointly by students, faculty and townspeople. In 1942 Charles Schlow of the Jewish community was serving in the city council of State College.

SUNBURY had in 1942, in its population of 15,422 (census of 1940), fifty-one Jewish families, or a total of 160 individuals. Jews first began to settle in the community in the late 1880's. In 1942 Sunbury supported one synagogue, the Conservative Temple Beth El (organized in 1919). The rabbi was Abraham H. Israelitan. The community also had a sisterhood and a lodge of the B'nai B'rith, organized in 1938. One of the city's outstanding philanthropists was Mrs. Jennie L. Weinreich (d. 1926), who bequeathed more than $150,000 for the creation of a playground for Sunbury children, called the Oppenheimer Pleasure Grounds. She also provided about $68,000 for the Sunbury hospital, and for a fund to distribute coal among the underprivileged.

UNIONTOWN had about 600 Jews in 1942; its general population was 21,794 (census of 1940). The Hollander family known to have resided in Uniontown in the 1860's, may have been the first Jewish family there. Other early residents were the families Fell, Amberg, Stern and Baum. In 1904 the Temple Israel Congregation (Reform) was incorporated, and built a synagogue. Student rabbis from the Hebrew Union College officiated for the high holy days. The first regularly serving rabbi was Isadore Reichert, who remained the incumbent for four years. Succeeding him were William Loewenberg (1913-15), Harry J. Stern (1922-27), Samuel H. Baron (1927-29), Henry E. Kagan (1929-34) and Maurice H. Schatz (1934-36). Samuel Glasner came to the pulpit in 1936, and was the incumbent in 1942. A religious school and a sisterhood were instituted by the congregation. Shortly after the organization of Temple Israel the Orthodox Tree of Life synagogue was formed. In 1942 Rabbi Samuel J. Chill was in its pulpit. Other institutions were a section of the Council of Jewish Women, a district of the Zionist Organization of America, a chapter of Hadassah, and a lodge of the B'nai B'rith. In 1939 the community set up the United Jewish Federation. Nick Rosenberg of the Jewish community was onetime district attorney of Fayette County. Samuel Feigus was assistant district attorney.

WASHINGTON had approximately 400 Jews in 1942, in a total population of 26,078 (1940 census). About 1890 Rabbi Jacob Goldfarb became a resident of the town, and it was he who took the lead in organizing the Orthodox Congregation Beth Israel; this was the first congregation to be formed in Washington County. A synagogue was built in 1902. Goldfarb served until 1941, when he retired as rabbi emeritus; he was succeeded by Maxwell Berger, son of the chief rabbi of Toronto, Canada.

WEST CHESTER. West Chester's Jewish population in 1942 numbered about 275; the city's general population was 13,187 (census of 1940). The first Jewish families came from Russia and Poland in the late 1890's and early 1900's. About 1910 Congregation Kesher Israel was organized. A synagogue was erected in 1925, and in 1942 the congregation, Conservative, was still using this structure. Rabbi Isadore H. Shoulson, who came to the pulpit in 1936, was serving in 1942. There were a Talmud Torah and a religious school. In 1939 the community organized the Kesher Israel Fund to care for all charitable work.

WILKES-BARRE (separately treated) had an early Jewish settlement. The first families arrived from Bavaria in the 1830's. B'nai B'rith, the Reform congregation, was the first to be organized. Other congregations, in 1942, were B'nai Jacob, Holche Yosher, Ohev Zedek, Anshe Emeth, Anshei Sfard, all Orthodox; and Temple Israel, Conservative. There was, besides, a Y.M. and Y.W.H.A. The Wyoming Valley Jewish Committee administered the welfare funds of the Wilkes-Barre community.

YORK. The city's 56,666 inhabitants (census of 1940) included, in 1942, about 1,000 Jews. York was the home of a number of Jews in colonial and Revolutionary days, and had over a score of Jewish families about the time of the Civil War. Among these were the Reineberg, Walker, Lehmayer and Jandorf families, whose descendants were, in 1942, still residents of York. In 1867 the Reform Beth Israel Congregation was constituted. One of its early lay readers was J. Lebach, who presided until 1907. Rabbis who succeeded were Jacob Singer (1910-12), Alexander D. Segal (1927-37) and Alexander D. Goode (1937-42). The synagogue of Beth Israel in use in 1942 was erected in 1906. Other congregations were Adas Israel and Ohev Sholom. There were, in addition, a community center, a United Jewish Appeal and a United Jewish Council, as well as a section of the Council of Jewish Women, a chapter of Hadassah, a lodge of the B'nai B'rith and a branch of the National Federation of Temple Sisterhoods. Herbert B. Cohen of York was in the state assembly (1936-40) and in 1937 to 1938 was Democratic leader.

Long before the Civil War Pennsylvania Jews—and here this is tantamount to saying the Philadelphia community—assumed leadership in establishing the many institutions which were to extend and solidify Jewish culture in America. Pennsylvania stood in the country's most strategic eastern trade position; Philadelphia was the country's chief commercial city well into the 19th cent. Jewish Pennsylvanians had shared in the pioneer trade development and shared handsomely in the profits. One of the rewards was leisure and money for cultural pursuits. Children of pioneer Pennsylvania Jews, many of whom were well educated, carried on the tradition of such education. Thus Rebecca Gratz, daughter of Michael Gratz and Miriam Simon, helped establish in Philadelphia the first Sunday school in America (1838). Previously, in 1829, Isaac Leeser had come to the pulpit of Mikveh Israel; from Philadelphia his intellectual leadership exercised a vigorous influence in the life of American Jewry. In 1843 Leeser established the *Occident and Jewish Advocate*. Two years later the first Jewish Publication Society was founded. In 1847 Keneseth Israel, one of the earliest Reform congregations in the country, was established. The Hebrew Education Society was founded to promote secular and Hebrew studies. Maimonides College, the first Jewish theological school in the country, was opened in Philadelphia. *Dos Licht*, one of the earliest Yiddish papers, began publication in 1886. Later the monthly *Jewish Woman* was issued (1892). The Jewish Chautauqua Society (1897) began to send lecturers throughout the country. Gratz College, the first in the United States for the training of Jewish religious teachers, was founded in 1897. That year the National Farm School was opened in Doylestown. Dropsie College was established in 1907, made possible by the bequest of Moses Dropsie.

With these institutions, and with many others as well, there came to be identified a notable roster of rabbis, scholars and educators, whose influence and repute spread beyond the confines of their own state of Pennsylvania. These Jewish leaders included: Cyrus Adler, Philip D. Bookstaber, Henry Berkowitz, Max C. Currick, William H. Fineshriber, Solomon B. Freehof, Solomon Grayzel, Julius H. Greenstone, Isaac Husik, Morris Jastrow, Joseph Jastrow, Joseph Krauskopf, Bernard L. Levinthal, Louis E. Levinthal, J. Leonard Levy, Sabato Morais, Abraham A. Neuman, Joseph Reider, Ephraim A. Speiser, Mayer Sulzberger, Simon Wolf, and Louis Wolsey.

Pennsylvania Jews have had notable representation in the state government and in the Congress of the United States. In the Congress there were: Charles Lewis Levin (1845-51); Henry M. Phillips (1857-59); Myer Strouse (1863-67); Benjamin Golder (1925-33); Henry Ellenbogen (1932-38); Leon Sacks (1936-); Samuel A. Weiss (1940-).

In the State General Assembly were: Moses Levy (1789); Jacob Gratz (1835-37; upper house, 1837-39); Charles Kauffman (1887); Emanuel Furth (1888-92); S. J. Gans (1908-12 and 1916); Max Aaron (1916); Ben Balden (1916); Simon B. Bransky (1916); H. K. Hecht (1916); Philip Sterling (1916); Isidore Stern (1916); Benjamin Golder (1917-25); Morris Einstein (upper house, 1918-24); Joseph A. Simon (1929-38); Samuel A. Weiss (1934-36; upper house, 1936-40); Herbert B. Cohen (1936-40); Harry Shapiro (upper house, 1936-38); Herbert S. Levin (upper house, 1938-40); Israel Stiefel (upper house, 1936-).

In the Pennsylvania Supreme Court, Horace Stern became judge (1935-). Two Jews had served as prothonotaries (chief clerk) of that court in an earlier century: Isaac Franks (1819-22) and Joseph Simon Cohen (1840-53). Joseph Stadfield was in the Superior Court (1933-); Harry E. Kalodner was United States District Court judge (1938-). Charles Edwin Fox, of Philadelphia, was district attorney (1911-25); Joseph Goldstein of Erie was district attorney of Warren County (1937-39).

Richard H. Lansburgh was state secretary of labor (1924-27), as was Peter Glick (1928-30). Alice F. Liveright was secretary of the state department of welfare (1931-35). Harry E. Kalodner was state secretary of finance (1935-36). Marcus Aaron, president of the Pittsburgh board of education, was a member of the Pennsylvania State Board of Education (1916-23). Others who participated prominently in Jewish life, and were, as well, distinguished public servants, included: Joseph L. Kun, of Philadelphia, judge of the court of common pleas (1927-); Louis E. Levinthal, special counsel to the Public Service Commission of the state (1935), president of the Zionist Organization of America, and judge of the court of common pleas of Philadelphia (1937-); William M. Lewis, of Philadelphia, judge of the municipal court (1922-39); Isador Sobel, of Erie, president of the city council, postmaster (1898-1910) and president of the National Association of Postmasters of the United States; Josiah M. Cohen, of Pittsburgh, judge of the court of common pleas (1907-30).

Mayors in several communities were Abraham Sass, of Carbondale (1908); Jonas Fischer, of Williamsport (1916); Lewis Levine, of Farrell (1935-38). Joseph A. Simon, of Lock Haven, was in the city council (1927-29). Morris Einstein, of Allegheny, was in the city council (1898-1918).

Prominent Jewish names in the cultural life of the Pennsylvania community are those of A. S. W. Rosenbach; the Mordell family of Philadelphia; Joseph Fels and Samuel Fels; Edwin A. Fleischer and Samuel Stuart Fleischer; Jules Mastbaum; the Falk and Rauh families of Pittsburgh.

See also: ALLENTOWN; EASTON; ERIE; HARRISBURG; LANCASTER; PHILADELPHIA; PITTSBURGH; READING; SCRANTON; WILKES-BARRE.

SHERRY ABEL.

Lit.: *Publications of the American Jewish Historical Society;* Lebeson, Anita Libman, *Jewish Pioneers in America 1492-1848* (1931) 130-60; Markens, Isaac, *The Hebrews in America* (1888); *American Jewish Year Book*, vol. 3 (1901-2); vol. 9 (1907-8); vol. 42 (1940-41); Popkin, Zelda F., "The Synagogue in the Wilderness," *American Hebrew*, Sept. 10, 1926, p. 577 et seq.

PENSO, JOSEPH, Marrano poet, (called after his mother's family de la Vega), place of birth unknown, b. 1650, d. after 1703, place of death unknown. He was a man of versatile talent. After his escape from Spain, he lived openly as a Jew in Amsterdam, where with his father he conducted a banking business. At the age of seventeen he composed the Hebrew drama *Asire Hatikvah* (Prisoners of Hope; Amsterdam, 1673), one of the first examples of Hebrew writing of this kind, applying Spanish forms in modern Hebrew. The drama is intended to teach young Marranos, who had been accustomed to Spanish immoral life, the high value of a virtuous conduct.

Penso wrote a series of Spanish poems and moral and philosophical observations. His three novels, *Los Rumbos Peligrosos* (Dangerous Journeys), were widely read and praised.

Lit.: Delitzsch, Franz, *Zur Geschichte der Jüdischen Poesien,* p. 77; Kayserling, Mayer, *Biblioteca Espanola-Portugueza-Judaica,* p. 85a et seq., Karpeles, Gustav, *Geschichte der Jüdischen Literatur,* vol. 2, p. 304.

PENTAPOLIS (Greek for "five cities"), term used to designate: 1. The five most important cities of the Philistines: Gaza, Ashkelon, Ashdod, Gath and Ekron (*Josh.* 13:3; *I Sam.* 6:17); 2. The five cities of the plain mentioned in *Gen.* 14:2: Sodom, Gomorrah, Admah, Zeboiim and Bela (equal to Zoar). These are called Pentapolis in *Wisdom of Solomon* 10:6.

PENTATEUCH (from the Greek *penta,* "five," and *teuchos,* "tool" or "book"), a common designation of the Torah, or Five Books of Moses. The term apparently arose among the Hellenistic Jews as a translation of the Hebrew term *humesh,* also used for the Torah.

For details as to the Pentateuch itself, see Torah.

PENTECOST, *see* SHABUOTH.

PEOPLE OF THE BOOK, a term used by Mohammed, and possibly coined by him, to designate Jews and Christians, each of whom possessed a book (Bible) from which they quoted the teachings of their religion, in contrast to the Arabs who depended on oral tradition. The term has been taken up by some authors and applied especially to the Jews because of the fact that the authority in Judaism rests not upon a hierarchy, but upon a literature.

PEOPLE'S INSTITUTE OF CHICAGO, JEWISH, *see* CHICAGO.

PEOR, name of a mountain situated east of the Jordan in the territory of Moab (*Num.* 23:28). It received its name from the immoral cult of Baal-peor (*Num.* 25). Moses was buried in the valley opposite Beth-peor (*Deut.* 34:6).

PEORIA, a city in north central Illinois, with a population (in 1940) of 105,087, of whom about 1,570 were Jews. The first Jewish settlers seem to have come to Peoria in about 1847. Although ground for a Jewish cemetery was purchased in 1852, and religious services were probably held at that time, or earlier, the first congregation, Anshai Emeth, was not organized until 1859, and not incorporated until 1867. The first rabbi was Marx Moses, who served from 1863, when the first synagogue building was purchased, to 1873.

With the 1870's, Jews from Eastern Europe began to come to Peoria, and divergent preferences about the degree of Orthodoxy to be adopted in the synagogue provoked the formation of a second, more Orthodox, congregation: Beth Israel (1874). A year earlier, the Orthodox Jews had purchased their own burial ground. Beth Israel dedicated its own temple in 1875. Edward N. Calisch, who came as rabbi around 1890, effected a union of the two synagogues; the name Anshai Emeth was retained. Anshai Emeth dedicated a new temple in 1898; its rabbi, in 1942, was Harry B. Pastor, who began his service in 1935.

The first Jewish welfare group in the city was the Ladies' Hebrew Benevolent Society, founded in 1852; the first branch of a national fraternal organization was the Peoria group of B'nai B'rith, established in 1868. Subsequently numerous other welfare and fraternal societies were established. An Orthodox synagogue, Agudas Achim, was founded in 1897 and moved into its own building in 1912. In 1942 there were in Peoria branches of many national Jewish fraternal organizations and of the various divisions of the Zionist movement.

Peoria Jews were active in civic affairs and held many offices. Henry Schwabacher was a member of the city council in 1875 and 1876; Henry Ullman was director of the Peoria Public Library until 1898; Rabbi Charles S. Levi was member of the Board of Education from 1898 to 1909; Samuel Woolner was a member of the city council for four terms and (around 1909) served for a time as acting mayor. Among others who held civic posts were Joseph Szold and Harry Frankel, aldermen; Milton G. Newman, park commissioner, A. Weil, city health officer; and Sandor Horwitz, health commissioner of Peoria and later district health superintendent for Illinois. The Bradley Polytechnic Institute, located in Peoria, had among its faculty members Florence B. Gumbiner, Marvin E. Mundel, Richard M. Steiner and (in 1942) Harold Tarkow, of the chemistry department.

PEOTH, *see* SIDE-LOCKS.

PEREFERKOWITCH, NAHUM ABRAMOWITCH, Talmudist and writer, b. Stavropol, Caucasus, 1871. He studied oriental languages at the University of St. Petersburg, from which he was graduated (1894) with honors. He then taught Jewish religion in several Gymnasiums of the city. He soon became a frequent contributor to various literary periodicals, Jewish and Russian, and to the Brockhaus Russian-Jewish Encyclopedia. He wrote voluminously in Russian on modern Hebrew literature; but his most noteworthy work was done in translating and interpreting for Russian scholars the Talmud and Mishnah. In 1897 he published *Talmud, Yevo Istoriya i Soderzhaniye,* an exposition of the history and contents of the Talmud. He followed this with the translation, *Talmud, Mishnah i Tosefta* (8 vols., 1899-1904). These volumes constitute a complete translation of the Mishnah into Russian, and the first translation of the Tosefta into a European language. They had a large sale and were a source of new and valuable information to Russian non-Jews interested in Jewish religious history.

In 1899 Pereferkowitch published, in Russian, *What is the Shulhan Aruch?* After the Russian Revolution he went to Riga, Latvia, where he became a teacher and continued to write for publications. There he published (1929), in Yiddish, *Hebrew Words in the Yiddish Language.*

Lit.: Yevreiskaya Entziklopedia, vol. 12.

PEREIRA, JONATHAN, physician and writer, b. London, 1804; d. London, 1853. Graduated as an apothecary (1823), he was appointed resident medical officer of the Aldersgate General Dispensary, and three years later became lecturer in chemistry at the Royal



Isaac Péreire

College of Surgeons. Then followed a series of successively higher appointments. In 1832, established as a London physician, he was nominated professor of materia medica in the Aldersgate Medical School; in 1839 he became professor at the London Hospital, and assistant physician in 1841, a year after he had been granted his medical degree from Erlangen University. Two years later he was elected to the post of Professor of medicine at the Pharmaceutical Society, which instituted in his honor the Pereira Medal. On the establishment of the London University he was appointed examiner in materia medica and pharmacy. In 1851 he became head physician at the London Hospital. His courses on polarized light attracted much attention and were published. His reputation was based both on his work as practitioner and on his research in physiology and physics.

Most important of his medical literary contributions was his *Elements of Materia Medica and Therapeutics* (1839-40), which established his reputation as a scientist and a man of practical medical knowledge. Other writings include: *A General Table of Atomic Numbers with an Introduction to the Atomic Theory* (1824); *A Treatise on Food and Diet* (1843). A marble bust was erected, in his honor, in the London Hospital.

Lit.: *Pharmaceutical Journal* (London), March, 1853.

PEREIRA, MOSES LOPEZ, *see* AGUILAR, DIEGO D'.

PÉREIRE, EUGÈNE, financier and educator, b. Paris, 1831; d. Paris, 1907. He was the son of Isaac Péreire. A graduate civil engineer, Eugène turned his talents to the enterprises founded by his father and uncle. He was an administrator in their Midi railroad, helped organize a railway in Northern Spain, and was one of the organizers of the Spanish Crédit Mobilier. In addition, he was a factor in several public utilities, banks and insurance companies at home and abroad. Like his father and his uncle, he was a member of the Corps Législatif (1863). He also served as consul general to Persia.

Emulating his grandfather, Jacob Rodriguez Pereira, he made one of his chief interests the education of deaf-mutes, was an officer of the national institute for deaf-mutes and member of the central Jewish consistory.

Péreire published *Tables numériques de l'intérêt composé des annuités and des rentes viagères* (1860) and *Tables graphiques de l'intérêt composé* (1865). He was created commander of the Legion of Honor.

Lit.: Vapereau, *Dictionnaire universelle des contemporains.*

PÉREIRE, ISAAC, financier and economist, b. Bordeaux, France, 1806; d. Armanvilliers, France, 1880. With his younger brother Émile, he joined the circle of St. Simonists in Paris and together they promoted industrial and financial enterprises which brought them fame and fortune. Isaac helped found the Société Générale du Crédit Mobilier, an association which existed until its crash in 1867, and effected basic changes in the French money market.

Like Émile, Isaac was elected to the Corps Législatif (1863). From 1876 to 1880 he owned *La Liberté,* Paris daily, which he made the organ of his political and industrial ideas. Péreire established a prize of 100,000 francs for outstanding works in social economics. He was made a knight of the Legion of Honor.

Péreire was the author of a number of pamphlets and books on the relation of politics to industry and finance. Among them were *Leçons sur l'industrie et les finances* (1832); *Le rôle de la banque de France* (1864); *Principes de la constitution des banques* (1865). At various times he collaborated on the *Globe, Temps, Journal des Débats.*

Lit.: Castille, Charles H., *Les frères Péreire* (1861); Larousse, *Grand dictionnaire universelle du xixième siècle,* vol. 12, p. 598.

PÉREIRE, (JACOB) ÉMILE, financier and economist, b. Bordeaux, France, 1800; d. Paris, 1875. In Paris, where he settled (1822) and worked as a bank clerk, he became an adherent of the economic and political theories of St. Simon, but eventually broke away from the group. In close collaboration with his brother Isaac, Émile rose to be France's outstanding railroad entrepreneur, and one of its most successful bankers. From 1835 to 1851 he promoted half a dozen railway lines throughout France: the first, and the first in the country, was the suburban Paris-St. Germain, which became a model for the others. He was also interested in the omnibus lines of Paris, and in the city's lighting and heating systems. His foreign enterprises included railroads and similar public ventures in Spain, Austria and Russia. One of the leading partisans of Napoleon III, Péreire served in the Corps Législatif (1863-69) and in the general council of the Gironde for about two decades.

In 1852 he founded the vast and ill-fated Crédit Mobilier, which involved thousands of small speculators in the loss of millions; its failure in 1867 discredited both brothers Péreire.

He began to edit the St. Simonist *Globe* in 1832 and simultaneously collaborated on several other liberal economic journals. From 1832 to 1835 Péreire edited the Republican *National.* In addition to numerous pamphlets on St. Simonism, he published one on Austro-Italian politics entitled *L'Empereur Franz Joseph.* A boulevard, as well as a steamship, was named for Péreire; and he was made an officer of the Legion of Honor.

Lit.: Castille, Charles H., *Les frères Péreire* (1861); Larousse, *Grand dictionnaire universelle du xixième siècle,* vol. 12, pp. 597-98.

PEREIRE, JACOB RODRIGUEZ, first teacher of deaf-mutes in France, b. Berlanga, Spain, 1715; d. Paris, France, 1780. He was the son of a Marrano, Abraham Rodriguez Pereire. His mother fled with him after his father's death to Bordeaux, where he returned to Judaism. It is said that he fell in love with a girl there who had been mute from birth, and this inspired him to seek a means of imparting speech to deaf-mutes. He spent ten years in the study of anatomy and physiology and experimentation on congenital deaf-mutes. He invented a new system of communication and was the first to teach deaf-mutes with any degree of success. He devised a means of training deaf-mutes to utter articulate sounds and so prevent their depending on signs. He considered lip reading more important than gestures, a belief also held by modern authorities. In addition to his work of teaching, Pereire did much to obtain for deaf-mutes the treatment that is accorded to other human beings.

Pereire's fame spread far and wide and he received

invitations to teach from all over Europe. In 1749 he presented his system in a memoir before the Royal Academy of Sciences at Paris, and in the following year Louis XV granted him eight hundred pounds for an arithmetical machine which he had invented. He was made a member of the Royal Society of London in 1760 and was appointed royal interpreter for Spanish and Portuguese in 1765. His activity in behalf of the Jews was no less distinguished. In 1749 he became voluntary agent for the Portuguese Jews at Paris, although this title was not officially conferred upon him until 1761. It was due to his efforts that the right to settle in France was first bestowed upon the Jews of Portugal (1777).

He was buried in the cemetery of La Villette, for which Pereire had obtained the ordinance as the first legal Jewish cemetery in France. In 1929 a monument was erected to his memory in Peniche, Portugal. His name is also found in the Spanish form, Jacob Rodriguez Pereira.

Lit.: *The New York Times,* Oct. 13, 1929; *La grande encyclopédie,* vol. 26, p. 354; Sachar, A. L., *A History of the Jews* (1930) 306.

PEREK HASHALOM, *see* DERECH ERETZ ZUTA.

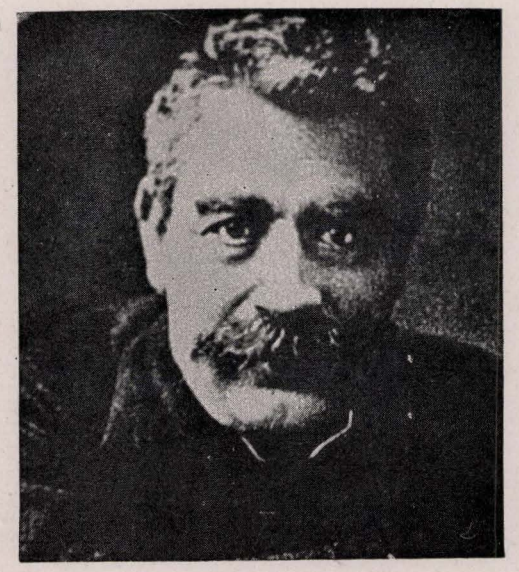
PEREK KINYAN TORAH, PEREK RABBI MEIR, *see* ABOTH; BARAITHA.

PERELMAN, JOSEPH, *see* DYMOW, OSSIP.

PERELMANN, YERUHAM JUDAH LEIB, Talmudist, b. 1835; d. 1896. From 1883 until his death he was rabbi in Minsk, whence his sobriquet "Der Minsker Godel." Of his numerous writings, only *Or Gadol* (1909), new reflections on the Talmud, and *Yithron Haor,* notes to the Mishnah (printed in the Romm edition of the Mishnah, Vilna, 1910) were published.

PERETZ, ISAAC LOEB, Yiddish and Hebrew writer, b. Zamosc, Poland, 1851; d. Warsaw, Poland, 1915. Early Hasidic influences were counteracted by the progressive atmosphere in the city of Zamosc, so that Peretz was by environment as well as by endowment equipped for the great role he was to play in the presentation of knowledge, including self-knowledge, to the Jewish masses. His first linguistic affiliation was with Hebrew (he was literary editor of the *Hatzefirah* in 1886), and although he was later the leader of the Yiddishist movement, his devotion to Hebrew did not change, and much of his correspondence with Sholom Alechem was carried on in this language. Yet Peretz did not foresee the use of Hebrew in speech; it remained for him, like the spiritual essence of religion and of Hasidism, the motivation of life; Yiddish, like the economic and social surroundings he described, was the form of life.

Peretz' first published volume was a collection of poems in Hebrew, which appeared in 1877 together with some poems by Gabriel Judah Lichtenfeld, the father of his first wife. Peretz' first marriage was unhappy, however, and even after his second marriage and his return from a year's stay in Warsaw (1876-77) to practise law in Zamosc for almost a decade, he did not immediately find the full tempo of his creative force. He did contribute, during this period, to the various Hebrew periodicals throughout Russia. In the 1880's he returned to Warsaw; here he obtained a post as secretary with the Jewish community, and remained an employee of the community, in increasingly important capacities, until his death. In 1887 the poem



Isaac Loeb Peretz

that marked Peretz' future importance to Yiddish literature, "Monish," appeared in Sholom Alechem's *Die Yiddishe Folksbibliothek.* "Monish" is a long narrative poem, drawn from the vivid, economically impoverished and spiritually rich sources of Eastern European life that were to provide Peretz with most of his future material.

Now Peretz' role, not only as a writer, but as a man of action, opened up before him, though his action, too, was accomplished with literary tools. Long before scorn of the "ivory tower" became popular in the 1930's, Peretz chose the path of action. He realized that the Jews about whom he would write in their daily language could see their weakness, their misery and their glory only if they saw also the rest of the world. Education was the way to this knowledge, and consequently, in the *Yiddishe Bibliothek,* an annual which he himself edited for several years, Peretz wrote and published articles on chemistry, physics, economics and other secular subjects. A tour he undertook through certain parts of Russia and Poland to gather statistics for an economic survey planned by Jan Bloch, a convert who nevertheless wanted it proved that the Jews were economically productive citizens, gave Peretz still further material and insight for his stories and poems.

In his stories, written in dynamic prose that is not swift because it is laden with sententiousness, Peretz railed at, pitied and blessed the Jewish life around him. In fiction, he wrote only short stories, never formulating the larger panorama of a novel, and it is impossible to imagine his style sustained to novel length. It did not need to be, for the profundity and the simplicity of what he had to say were consummate in the shorter form, aided here and there by asterisks leading into the void. *Bontzye Schveig* tells of the death of a silent, misused man, the typically meek Jew. Heaven, however, knows his greatness, and greets him with fanfare. But all that he can think of asking for in this new existence, where he may have what his heart desires, is the privilege of eating a fresh roll and butter every morning, in contrast to the dry crusts that had maintained him during his lifetime. *The Meshullah*

(the messenger) tells of an old man, past seventy, with a life of tribulations and losses behind him, who freezes to death in the forest happy that he was still being entrusted with money to transport from one village to another. What is Jewish in such stories is the attitude of the individuals described, an attitude which accepts spiritual wealth as compensation for actual deprivation. Peretz never wanted to minimize the meaning of the spiritual tradition; in his drama *Die Goldene Kaite* (The Golden Chain) and in other Hasidic treatments he made this clear. On the contrary, he wanted the Jews to continue to depend on spiritual grandeur. But he wanted at the same time a fulfilment of temporal needs, and here he became a militant socialist, a forthright spokesman for equality and fairness, scoffing at meekness and humility.

Peretz had still another task—and that was to serve as guide to the younger Yiddish writers who appeared at the turn of the 19th cent. and soon thereafter, when Yiddish reached its maturity, and turned toward decrescence. His home in Warsaw was a gathering place for all the poets and writers who came out of Poland to make Yiddish literature the monument to an era. To them, as to his readers, he taught the significance of the Jewish spiritual tradition, but fought for the worldly affirmation of life. When he died, suddenly, during the early days of the first World War, in the midst of writing a poem, he left a sense of loss so great that more than 100,000 men and women came to his funeral.

BARUCH MEYERSON.

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941); Roback, A. A., *Story of Yiddish Literature* (1940); Madison, Charles A., in *Poet Lore,* vol. 37, pp. 73-106; Rogoff, Hillel, *Nine Yiddish Writers* (1931); *The Reflex,* vol. 3, July, 1928, pp. 22-29; *The Bookman,* vol. 43 (1916) 524-30; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930), cols. 974-1043; Rosenzweig, A., *Der radikaler Period fun Perez's Shaffen* (1934); Levin, Gershon, *Perez* (1919); Maisil, Nachman, *Perez* (1931); Finkelstein, Z. F., *Stürmer des Ghetto* (1924); Roback, A. A., *I. L. Peretz, Psychologist of Literature* (1935).

PEREYRA (PEREIRA), ABRAHAM ISRAEL (Marrano name, Thomas Rodrigues Pereyra), philanthropist and writer, b. Madrid; d. Amsterdam, 1699. He fled the Spanish Inquisition, first going to Venice and then to Amsterdam, where as a man of great wealth and culture he became a leading factor in the Sephardic community. For several years he was its president. In 1656, together with Ephraim Bueno, he established a Talmud Torah, donating to it 46,000 gulden.

Pereyra also founded the Talmudic seminary at Hebron, in which the physician Meir, adherent of the pseudo-Messiah Sabbatai Zevi, lived for a time. Pereyra himself, accompanied by Isaac Naar, journeyed to Italy to pay his respects to Sabbatai Zevi.

Pereyra wrote several philosophic works in Spanish. Most elaborate was *La Certeza del Camino* (1666), a book of twelve sections expounding his general notions on Providence, man and the world's vanity. In 1671 he published *Espejo de la Vanidad del Mundo* (Amsterdam).

Lit.: Amzalak, Moses Bensabat, *Abraham Israel Pereyra: noticia biobibliografica* (1927); Barrios, *Relación de los poetas,* p. 60.

PERICOPE, *see* PARASHAH.

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1. Europe. Introduction. Seventy-five years after the first European newspaper was published in Strasbourg, the first Jewish periodical in Europe—besides being the first Jewish paper in the whole world—was discontinued in Amsterdam on November 14, 1678, after an appearance of exactly eleven months. From this early date until 260 years later, when the Nazis, on November 10, 1938, suppressed the Jewish press in Germany and thus brought to an end a bright chapter of Jewish life, more than 2,000 Jewish periodicals appeared and disappeared in Europe. However, only two of them survived one hundred years of existence: The *Allgemeine Zeitung des Judentums* in Germany celebrated this anniversary in 1938, and the *Jewish Chronicle* in England in 1941.

A complete survey of this period of Jewish journalism has to consider the history of the Jewish press in Europe as a whole and in each of the European countries in particular; duration of publication, importance, purpose, and languages of these periodicals; the men and women who edited and published these papers; the work of Jewish writers, publishers and editors within the general European press.

The creation of a Jewish press originated and coincided with the contact of the Jewish with the surrounding European world after the walls of the ghettos were loosened or broken down during the period of Emancipation. What the development of radio accomplished in the 20th cent. was fulfilled by the influence of the printing press 300 years ago. It was to be expected that the broadening horizon of Jewish life and the new religious impulses which resulted from these facts would use the press to spread the new theories. This was not surprising, especially since America and Russia as well as France and England, after a long period of oppression and expulsion, accepted Jews anew within their boundaries or admitted and acquired Jews in the course of history. The Jews were not merely an object any more, but they became again a part—if even a particular one—of their respective homelands. Jews as well as non-Jews were looking for a solution. However, it was not only these circumstances which were responsible for the sudden blossoming of a Jewish press. The religious life—for a long time in stagnation—was stirred up during the period of Hasidism, Haskalah, Reform, Science of Judaism, Zionism and its counterparts of emancipation, assimilation, and, last but not least, by the reaction of the non-Jewish world, whether it be expressed through humanism (John Toland), emancipa-

tion (Gotthold Ephraim Lessing), tolerance (Christian Wilhelm Dohm) or anti-Semitism and racism (Houston Stewart Chamberlain and Joseph Arthur Gobineau).

The period of the merely "existing" Jew had come to an end, and the hope of developing a real life in an atmosphere of liberty and equality glimmered before the eyes of many a Jew. The imminent danger of a dissolution of Judaism was prevented by the will to survive which the Jewish people in Eastern Europe expressed quite differently from those in Western Europe. The first-mentioned group developed new religious impulses based on Jewish tradition, being conservative in a certain sense; the second group searched for a solution by developing new ideas based on the study of Jewish history. The creation of the "Science of Judaism," the renaissance of Hebrew and the transforming of Yiddish into a living language are milestones of this evolution which are unthinkable without the existence of a Jewish press. Each of the aforementioned ideas produced a printed mouthpiece, and the success or failure of these organs is in many cases certain evidence for the popularity but never for the importance of the respective publications.

Four periods are clearly visible in the history of the Jewish press in Europe: The 17th cent. gives the prelude in the Netherlands; the 18th cent. shows the first serious endeavors to create and maintain a Jewish press, and leads to the golden age of the Jewish press in Germany and in Western Europe during the first half of the 19th cent.; the second half starts the renaissance of Hebrew, and brings the creation of the Yiddish and Spaniolish press in Eastern and Southern Europe. The 20th cent., eventually, is characterized by the consolidation of the now firmly established field until the flame is extinguished by the victory of anti-Semitism and Nazism in Europe. What has remained until today (1942)—with a few exceptions in Sweden, Switzerland and Turkey—is a sad remnant under Nazi supervision. However, it still conserves a spark of the once proud flame.

The following are the chief divisions of the Jewish press presented chronologically by countries and by languages.

a. The Netherlands. In the 17th cent. The Netherlands became the cradle of the Jewish press, and the city of Amsterdam, with its large Jewish population, deserves honor for producing the first Jewish periodical. The *Gazeta de Amsterdam,* published by David Tartas at irregular intervals from January 24 to November 14, 1678, in Judeo-Spanish, dealt with economic questions. Its successor, ten years later, was the *Dienstagische und Freitagische Kurant,* from April, 1686, to December, 1687, printed in Judeo-German and containing mainly economic news. The same may be said of the *Zeitung aus Indien* (for the first time the word *Zeitung* is now used in connection with a Jewish paper), which printed, in Judeo-German, translations of Moses Pereyra's *Notizias dos Judâos de Cochim.* Finally, the first periodical which was Jewish in every respect, *Peri Ez Hajim,* represents a monthly bulletin containing rabbinical decisions of the Sephardic community. This paper survived for a period of more than thirty years (it was published from 1728 to 1761).

Throughout all these centuries the Jewish press in The Netherlands maintained a high standard, and produced such well-known periodicals as: *Weekblad for Israelieten* (1855-84); the organ of the Agudah, *Nieuw Israelietisch Weekblad* (from 1863); *Weekblad for Israelietische Huisgezinnen* (from 1869); M. Roest's scientific quarterly *Israelietische Letterbode* (1875-89); *Israelietische Nieuwsbode* (1875-93); *Nieuwsblad for Israelieten* (1884-93); *Centralblad voor Israelieten in Nederland,* the mouthpiece of the community from 1885 on; the Orthodox *Achawah* (from 1894); and the Zionist *De Joodsche Wachter* (from 1905). All those papers were printed in Dutch and published in Amsterdam, with the exception of *De Joodsche Wachter,* which appeared in Rotterdam. Finally, it may be mentioned that Jacob Landau's Jewish Telegraphic Agency established its first office in The Hague in 1917. When the Nazis invaded The Netherlands, in 1940, about fifteen Jewish papers were still in existence: five weeklies, eight monthlies, and two irregulars, all printed in Dutch. From 1940 on, the *Joodsche Weekblad* was published under Nazi supervision at Amsterdam.

b. Germany. After the early Amsterdam publications ceased to appear, the center shifted from The Netherlands to Germany. Moses Mendelssohn, together with Tobias Back, created his *Koheleth Musar,* a philosophical Hebrew weekly of which only two issues were printed (Berlin, 1750). Even less successful—and mentioned only in order to show the beginning of a Jewish press in Germany—was Benjamin Zachmann Croneburg of Neuwied, with his general newspaper *Der grosse Schauplatz,* printed in German with Hebrew characters and known only by fragments of one number of 1751. Its successors were the *Dyhernfurther privilegierte Zeitung* (1771-72) and *Die Zeitung* in Metz (1789-90), both for Jewish readers, printed and edited like *Der grosse Schauplatz.* The last link in this chain of early Jewish papers in Western Europe is the famous Hebrew monthly *Hameassef,* inaugurated by Moses Mendelssohn, and founded by his disciples. Seven volumes were printed in Berlin from 1784 to 1811. It was discontinued because knowledge of Hebrew dwindled rapidly among its subscribers.

The 19th cent. started with a lull, a breathing space. New ideas were being shaped, new personalities were entering upon the stage. The year 1823 had its importance because the first Jewish papers were edited in Austria, England, Poland and the United States. We can now distinguish between four sections of periodicals: scientific, religious, political, and communal and fraternal papers. Many of these papers had only a short life. However, very often they were succeeded by similar publications which kept the spirit and tradition of their predecessors. Only a few papers appeared around 1800, and from 1825 to 1831 the Austrian paper *Bikkure Haittim* (1820-31) and the German paper of the Reform Movement, *Sulamith* (Dessau, 1806-33), were the only known Jewish papers throughout the world.

The first group, scientific papers, had its forerunner in the *Jüdische Monatschrift,* first published in Hebrew characters in Prague, later in Brünn (1802), and in Ignaz Jeitteles' *Siona* (Vienna, 1819). It was followed by Leopold Zunz' famous *Zeitschrift für die Wissenschaft des Judentums* (Berlin, 1822-23), which was renewed in Breslau from 1851 to 1940 as *Monatsschrift für Geschichte und Wissenschaft des Judentums,* founded by Zacharias Frankel and last edited by Isaak Heinemann. Gabriel Riesser's *Der Jude* appeared in Altona (1832-35), and was renewed by Martin Buber in Berlin (1916-24). Then Julius Goldstein's *Der Morgen* started publication (1925) in Darmstadt, moving after his death (1929) to Berlin, where it was edited by Hans Bach and Eva Jungmann until 1938. Abraham Geiger's *Wissenschaftliche Zeitschrift für jüdische Theologie* followed in Frankfort (1834-48). Ludwig Philippson founded his *Allgemeine Zeitung des Judentums* at Leipzig in 1837. Gustav Karpeles was its second editor, after Philippson's death in 1889, until 1909 in Berlin, when Abraham Geiger's son, Ludwig Geiger, became editor. He died in 1919, and was succeeded by Albert Katz. In 1922 this famous liberal paper became the mouthpiece of the Central-Verein deutscher Staatsbürger jüdischen Glaubens, and its title was changed to *C.-V.-Zeitung, Allgemeine Zeitung des Judentums* (until 1938). Moritz Steinschneider's *Ha-maskir,* for Hebrew bibliography, appeared in Berlin from 1858 to 1882; Abraham Geiger's *Jüdische Zeitschrift für Wissenschaft und Leben* in Berlin from 1862 to 1875; Nehemiah Brüll founded at Frankfort, in 1874, the quarterly *Jahrbuch für Geschichte und Literatur der Juden,* edited until 1890 by Abraham Berliner and David Hoffmann. Ludwig Geiger, later editor of the *Allgemeine Zeitung des Judentums,* published in Braunschweig (1887-92) the *Zeitschrift für die Geschichte der Juden in Deutschland,* which was revived at Berlin in 1929 by Ismar Elbogen, Aron Freimann and Max Freudenthal. A magazine for literature, art and theatre was Leo Winz' *Ost und West* (Berlin, 1901-22). The last important publication in this field was the aforementioned *Der Morgen.* This phase ends with the publication of the *Monatsblätter des Jüdischen Kulturbunds* in Berlin, Frankfort, Cologne and Hamburg (1934-38).

The second group, that of the religious papers, is comparatively small. Again we have a forerunner in the paper of the Reform Movement, *Sulamith* (Dessau, 1806-33). (The same name was given to a Dutch paper in Amsterdam, 1806-8.) *Sulamith* was followed by Mendel Hess' and Samuel Holdheim's *Der Israelit des Neunzehnten Jahrhunderts* (Hersfeld and Meiningen, 1839-48), Julius Fürth's *Zion*


1. 100 JAHRE No. 1.
Allgemeine
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in Bezieff von
Politik, Religion, Literatur, Geschichte, Sprachkunde und Belletristik.
(Mit königl. Sächsischer allergnädigster Concession.)
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Baumgärtners Buchhandlung
zu Leipzig.
Leipzig, den 2. Mai 1837.

Reproduction from the front page of the hundredth anniversary issue of the "C.-V.-Zeitung" (published in May, 1937), showing the masthead of the first issue of the "Allgemeine Zeitung des Judenthums" (May 2, 1837) which was predecessor of the "C.-V.-Zeitung" of Berlin. The latter ceased publication in 1938

(Frankfort, 1840-42), Ludwig Philippson's *Jüdisches Volksblatt* (Leipzig, 1854-66), *Allgemeine israelitische Wochenschrift* (Berlin, 1891-1906), *Jüdisch liberale Zeitung* (Berlin, 1921-34), continued as *Jüdische Allgemeine Zeitung* (Berlin, 1934-38); all these papers were Liberal. The Conservative and Orthodox papers were: *Der Orient* (Leipzig, 1840-51), Samson Raphael Hirsch's *Jeschurun* (Frankfort, 1854-70; renewed in Berlin, 1914), *Die Jüdische Presse* of Azriel (Israel) Hildesheimer and his son Meier Hildesheimer (Berlin 1869-1923), the paper of the Mizrachi in Frankfort (1900-20), *Israelitisches Familienblatt,* Marcus Lehmann's *Der Israelit* (Frankfort, from 1860), *Die Laubhütte* (Hamburg, 1866-67, and again from 1884), the publication of the Agudah, *Deutsch-israelitische Zeitung* (Hamburg, from 1884).

The group of the political newspapers is very short; however, their influence was very extensive, and so was their circulation. From the middle of the 19th cent. until after the first World War interest in Jewish papers decreased from year to year. Only when anti-Semitism swept through Europe did a sudden renaissance take place. The first periodical of the Central-Verein, the monthly *Im Deutschen Reich* (Berlin, 1895-1921, editor, Alphonse Levy), as well as the Zionist *Jüdische Rundschau* (Berlin, from 1896) were created during the convulsions of the Dreyfus Affair. The *C.-V.-Zeitung,* which followed *Im Deutschen Reich,* and its editors, Ludwig Holländer, Alfred Wiener, Margaret T. Edelheim and Alfred Hirschberg, believed in a solution of the Jewish question through emancipation. Fighting against assimilation on the part of the Jews and against anti-Semitism and Nazism on the part of the non-Jews, it kept its spirit until the last moment. It even published a monthly issue for distribution only among the non-Jewish world. Its circulation rose to more than 40,000. The *Jüdische Rundschau* and its editors, R. Wohlberg, Heinrich Löwe, Robert Weltsch and Karl Löwenstein, believed in Zionism and fought violent battles for this idea. Its circulation was 37,000, and it was the only Jewish paper in Germany which was printed twice weekly. There was never a Jewish daily in Germany. Other Zionistic papers were: the monthly *Palästina,* published in Berlin, Munich and Vienna (1902-38, with some interruptions); the magazine *Zion* (Berlin, 1895-99); the monthly *Altneuland* (Berlin, 1904-6). On the extreme right Max Naumann's *Der Nationaldeutsche Jude* fought for complete assimilation (Berlin, 1921-35), and on the left *Der Staatszionist* (Berlin, 1933-35) not for a Jewish homeland but for a Jewish state in Palestine. Leo Lessmann's *Hamburger Israelitisches Familienblatt* (founded 1898, from 1934 on in Berlin, circulation in 1936 more than 30,000) tried to be neutral; Alfred Kupferberg and Joachim Prinz were its editors. The organ of the war veterans, *Der Schild,* was founded in Berlin in 1921, and had a circulation of 15,000; it stood for emancipation.

The last group comprises the papers of the Jewish communities and Jewish cultural organizations. Most of them were founded at the beginning of the 20th cent. In 1936 twenty-five community papers appeared throughout Germany. Only the *Mitteilungsblatt des Oberrats der badischen Israeliten* (Karlsruhe) and the *Berliner Jüdisches Gemeindeblatt* were published over a period of more than twenty years. The former was founded in 1884, and the latter in 1911; its last editor was Leo Kreindler, and its circulation in 1936 more than 50,000. Besides, about twenty papers of small organizations were printed at that time. The following table shows what the Nazis destroyed in 1938:

CIRCULATION OF JEWISH PRESS IN GERMANY

	1934	1938
6 political papers	150,000	130,000
25 community papers	120,000	130,000
5 religious papers	18,000	15,000
14 fraternal papers	40,000	55,000
8 cultural papers	22,000	30,000
58	350,000	360,000

One of these papers was published twice a week, ten once a week, seventeen monthly and eight irregularly. They appeared in thirty different cities (twenty-eight in Berlin), all printed in German.

After the Nazis' rise to power, these papers were the only source of information about Jewish questions, since the general press was not allowed to touch this matter unless in an anti-Semitic sense. The Jewish papers were generally not censored before their appearance. However, they had to obey strict orders and regulations furnished by a special branch of Paul Josef Goebbels' ill-famed ministry of propaganda under the supervision of Hans Hinkel. If, in the opinion of the authority, the scores of ordinances had been violated, the papers could be suppressed for a certain time or forever. It will always be an astonishing fact that those papers kept a fighting spirit and were eager to contribute to the development of the Jewish future. After Ernst von Rath's assassination in Paris in November, 1938, all Jewish papers in Germany were suspended, their offices sealed, their property confiscated, and their editors imprisoned. (After several weeks they were released.) The same applies to Jewish publications in other parts of Europe after they were conquered by the Nazis.

Thus starts the last sad and strange chapter: There was still (1942) a "Jewish" press in Europe. The Nazi authorities were in need of a mouthpiece to announce their threats and regulations, their "New Order." This fact created the following periodicals, printed under Nazi supervision in Nazi Europe: The *Gazeta Zydowska,* published in Polish in Cracow; the *Informations juives,* published in French in Paris; the *Jüdisches Nachrichtenblatt-Zidowska Listy,* published in German and Czech in Prague; the *Jüdisches Nachrichtenblatt* in Berlin and the *Jüdisches Nachrichtenblatt* in Vienna, both printed in German; the *Joodsche Weekblad,* printed in Dutch at Amsterdam. All these are weeklies.

c. Austria. The already mentioned *Bikkure Haittim,* a Hebrew year book, published in Vienna in the printing office of Anton Schmid under the editorship of Shalom Kohen, was the first Jewish periodical to be printed in Austria (1820-31). It was an imitation of Moses Mendelssohn's *Hameassef,* and did not even dare to reprint essays which had been published in this paper more than thirty-five years previously. Its successor, the *Kerem Hemed* (1833-36), and M. E. Stern's *Kochebe Yitzhak* (1845-73) were also printed in Hebrew by Anton Schmid. They stood for the "Berliner Aufklärung" (enlightenment) and against Hasidism, and were religious and patriotic. The same may



100TH BIRTHDAY NUMBER

The Jewish Chronicle

THE ORGAN OF BRITISH JEWRY — INCORPORATING THE "JEWISH WORLD"

One Hundred and First Year — Established November 1841

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CENTENARY OF THE JEWISH CHRONICLE

Messages from State and Religious Leaders

From THE PRIME MINISTER

(*The Right Hon. Winston S. Churchill*)

Masthead and part of the front page of the centenary issue of the "Jewish Chronicle" of London

be said about Isidor Busch's *Jahrbuch für Israeliten* (1842) and Meir Letteris' *Österreichisches Zentralorgan für Glaubensfreiheit, Kultur, Geschichte und Literatur der Juden,* a quarterly which appeared from 1853 to 1863; both were printed in German. Ignaz Blumenfeld's Hebrew monthly *Otzar Nehmad* (1857-63), Naphtali Keller's *Bikkurim* (1864) and the Hebrew monthly *Beth Hamidrash,* published by B. Pollak and W. Guttmann (1865-66), followed the way of the German Science of Judaism. Adolf Jellinek fought his fights for liberalism in the famous German weekly *Die Neuzeit* (1861-1904), founded by Leopold Kompert and Simon Szanto. The struggle between the ideas of emancipation and "Autoemanzipation" created Joseph Samuel Bloch's *Österreichische Wochenschrift* (1884-1920) and Nathan Birnbaum's *Autoemanzipation* (1885-93); both were forerunners of S. Werner's *Die Welt* (1897-1914), which was the central organ of the Zionist Movement, first published in Vienna, later in Cologne and finally in Berlin. Competitors of the very successful *Österreichische Wochenschrift* were *Die Neuzeit* and the weekly *Die Wahrheit* (1885-1938; editors M. Löwy and Oscar Hirschfeld), the apologetic publication of the Union Österreichischer Juden. Aron Liebermann (pseudonym, Artur Freeman) believed in a third solution, socialism. He published (1878) three numbers of a socialistic Hebrew weekly, *Haemeth.* He had to flee to the United States, where he committed suicide. Many Zionist papers followed *Die Welt.* Among them were the daily *Wiener Morgenzeitung* (1919-27), the monthly *Palästina* (1927-38), the weeklies *Jüdische Presse* (1915-34) and *Die Stimme* (1928-38), Robert Stricker's *Die neue Welt* (1927-38), and the *Zionistische Rundschau* (1938). *Die jüdische Front* (1931-38) was the Jewish war veterans' organ.

During one hundred years of the history of the Jewish press in Austria about sixty papers were published. One of them was a daily, one appeared twice a week, eighteen were weeklies, six fortnightlies, twenty-four monthlies, seven were published irregularly; twenty-one were Zionistic, thirteen religious, ten scientific, three German Jewish, one socialistic, one communistic, and ten fraternal. All were printed in Vienna. The Nazi invasion in 1938 doomed four Zionistic, three German Jewish and one scientific paper, all printed in German. Under the supervision of the Nazi authorities the *Jüdisches Nachrichtenblatt* was published in Vienna from 1939.

d. England. England's history in this field is only one hundred years old. However, it can claim to have the Jewish periodical with the longest uninterrupted appearance: the London weekly *Jewish Chronicle,* which was founded in 1841, and later became Zionistic. During its long history such men as Moses Angel, David Meldola, Marcus H. Bresslau, Abraham Benisch, Michael Henry, Asher Myers, Morris Duparc, L. J. Greenberg and his son Ivan M. Greenberg, and J. M. Rich became its editors. During the famous air-raid on London, on December 12, 1940, its London offices were completely destroyed. Forerunners of the *Jewish Chronicle* were the conservative monthlies *Hebrew Intelligencer* (London, 1823), Marcus H. Bresslau's *The Hebrew Review* (London, 1834-60), Jacob Franklin's Orthodox half-monthly *Voice of Jacob* (London 1841-48), all printed in English. Most of the papers until about 1910 were printed in Yiddish. Among them were the socialist dailies *Der Yiddisher Journal* (London, 1905-13) and *The Jewish Times* (London, from 1913). The *Zionist Review* appeared in English (London, from 1911), and the *Hadegel Hayehudi* was a Zionist Hebrew periodical (London, 1898-1920). The weekly *Jewish Echo* was published in Glasgow as a neutral paper in English from 1928. Altogether, in 1940, twenty Jewish papers were in existence in England; all except four were published in London; fourteen were in English, four in Yiddish and two in Hebrew.

e. France. The history of the Jewish press in France began even later than that in England. Napoleon's policy, which aimed at the complete assimilation of the Jews, as well as the slogan of liberty, equality and fraternity, overshadowed Jewish problems. Jews lived at that time mainly in the border region of Alsace-Lorraine, although a steady stream of Jews came from the Iberian peninsula; these were Marranos who tried to reach the free shores of France in order to regain a real Jewish life.

La famille de Jacob, a Conservative monthly in Avignon, is the first-known Jewish publication in France (1859-91; editor, Benjamin Mossé). Fourteen more papers had appeared or had ceased publication up to 1920; six of them were printed in French, seven in Yiddish, one in Spanish. All were published in Paris; seven were weeklies, five monthlies, one a daily, and the rest appeared irregularly. Seven were Zionist, two literary, one liberal, one socialistic.

Fairly well-known were the Liberal weekly *La vérité israélite* (1860-65), the weekly *L'écho sioniste* (1900-21), and the weekly *Le peuple juif* (1907-22), also Zionist. The short-lived daily was the Parisian *Allgemeine Yiddishe Folkstzeitung,* containing general news and edited by Moses Zuckermann (1892).

In addition, more than twenty papers were still in existence when the Nazis entered Paris in June, 1940. Among them were: the weekly *Les archives israélites* (from 1840;

editors, Samuel and Isidor Cohen); the famous scientific quarterly, *Revue des études juives* (from 1880; editors, Isidore Loeb and Israel Lévi); S. Bloch's Conservative weekly, *L'univers israélite* (from 1846); the Orthodox *La tribune juive* (Strasbourg, from 1919); the publication of the Alliance Israélite Universelle, *Paix et droit* (from 1921); the Zionist monthlies *La terre retrouvée* and *Palestine* (both from 1928); the youth magazine *Chalom* (from 1921); the publication of the OSE, *Revue OSE* (from 1925); and, finally, the Zionist Yiddish daily, *Der Pariser Haint* (from 1926). The Nazis suppressed five papers in Yiddish, one in Hebrew, one in Russian, and fourteen in French, of which six were published monthly, five weekly, two daily and the rest irregularly; all except two were printed at Paris. From 1940 on the Nazi authorities made compulsory the publication of *Informations juives* in Paris.

f. Hungary. Nationalism was always an outspoken symptom of Hungarian life. This fact is reflected also in the history of its Jewish press. Out of one hundred newspapers published during one century, about half were printed in Hungarian, one-third in German, one-sixth in Hebrew, and only three in Yiddish. Most of them stressed patriotism; they were Hungarian Jewish. Fourteen were scholarly, sixteen Orthodox, eight Zionist and four Reform. One was a daily, most of them were weeklies, ten monthlies, several quarterlies, and many were published irregularly. Furthermore, it is interesting that these periodicals were published in twenty different cities. Only the German, Polish and Russian Jewish press shows a similar distribution. The most important papers were or are: Lipót Löw's national Hungarian quarterly, *Magyar Zsinagóga* (Pápa, 1846-47); the *Ben Chananja,* which was edited in Szeged from 1858 to 1867 by Lipót (Leopold) Löw, and of which ten volumes appeared. They contain much material on the history of Hungarian Jewry and on the Reform Movement. Nehemiah Brüll, Eliakim Carmoly, Isaak Markus Jost, Alexander Kohut, Salomon Munk and Adolf Neubauer were among its most eminent collaborators; Ignatz Einhorn's *Der Ungarische Israelit* (German; Pest, 1848) stood for "Reform." Henrik Deutsch's *Izraelita Közlöny* was a Hungarian weekly (Budapest, 1866-70). The *Pester Jüdische Zeitung* was printed by I. Reiss five times a week in Budapest (1869-87); the Hungarian monthly, *Hitközségi Hivatalnok,* was published in Budapest by M. Friedmann and R. Goldberg for more than fifteen years (1882-97) and the German Conservative weekly *Allgemeine Jüdische Zeitung* for more than thirty years (Budapest, 1887-1919). Miksa Szabolcsi's *Egyenlőség* was a famous Hungarian weekly (Budapest, from 1882 on); it was continued by Lajos Szabolcsi until 1939, when it appeared as the official organ of the Hungarian Jewish community, authorized by the government, as *Magyar Zsidók Lapja.* Well-known was the Hungarian scientific monthly, *Magyar Zsidó Szemle* (Budapest, from 1884 on), founded by Wilhelm Bacher and József Bánóczi. From 1927 on it was published bimensually. The *Pressburger Jüdische Zeitung,* founded and edited by Samuel Bettelheim (Pressburg, from 1908 on; later at Budapest as *Ungarländische Jüdische Zeitung,* until 1915), was the first Zionist paper in Hungary; the fortnightly *Zsidó Szemle* was the Zionist mouthpiece from 1909. *Hatzofeh Lehochmath Yisrael* was a scientific Hebrew paper (1911-31) edited by Lajos Blau. Later, *Hasoker,* a Hebrew periodical for Jewish studies, was published by Michael Guttmann, Samuel Löwinger and Ferenc Hevesi. *Tel Talpiyoth,* a journal of Halachah, was founded by Isaiah Silberstein; *Shebil Haet,* a Hebrew periodical edited by Arthur Friedmann from 1937 on, was short-lived. Orthodox newspapers were: *Magyar Zsidó* (1867-70), published three times a month, later weekly, by Albert Farkas, subsequently by Zsigmond Krausz (revived in 1908, it appeared for several years with Jakab Gabel and Lajos Hartstein as editors); *Zsidó Ujság,* organ of Hungarian Orthodoxy from 1925 on; *Országos Egyetértés,* a weekly (from 1925 on), editor Miksa Pintér, and *Szombat,* a weekly (from 1928 on), editor Ede Kenéz-Kurländer, both of which had to cease publication in 1939 when the government authorized only one weekly newspaper for the progressive Jewish community of Hungary, *Magyar Zsidók Lapja* (successor to *Egyenlőség*), and one for the Orthodox Jewish community, *Zsidó Ujság.* Later, the government authorized also the weekly *Képes Családi Lapok.* The monthly *Mult és Jövő* also continued to be published.

g. Roumania. The Jewish press in Roumania sprang up about the middle of the 19th cent. and had to struggle against the indifference of the Jewish public and, beginning with 1885, also against the hostility of the government which expelled Jewish journalists and authors fighting for rights for the Jews. The Jewish press was altogether suppressed by the government in 1941.

From 1855 to 1875. The first Jewish weekly newspapers in Roumania were published at Jassy. Most of them appeared for several months only. They include *Koroth Haittim,* which appeared under a Hebrew title in the Yiddish language in the years 1855, 1859, 1860 and 1867; *Gazeta Romana-Evreiasca,* partly in Roumanian, partly in Yiddish (in 1859), which advocated a modern education; *Timpul* (The Times), in Roumanian and Hebrew (1872); *Vocea Aparatorului* (The Defender's Voice, 1872; it became a biweekly in 1873). At Bucharest appeared: *Israelitul Roman,* edited by the eminent scholar and historian Dr. Iuliu (Julius) Barasch in 1857, partly in Roumanian, partly in French; another *Israelitul Roman* was edited in 1868 by Armand Lévy, a French Jew who had come to Roumania to use his influence with Roumanian ministers in behalf of the Jews of that country; he soon left Roumania, disappointed; *Viitorul* (The Future) and *L'Espérance,* in Roumanian and French, founded by Antoine Lévy in 1866. All these newspapers are valuable sources of history. The *Rumänische Post* (1871-73), edited by Benjamin Franklin Peixotto, consul general of the United States in Roumania, partly in Roumanian, partly in German, fought against anti-Semitism and also advocated emigration to the United States. In Galatz appeared *L'Écho Danubien,* edited by the Austrian Jew Sigismund Carmellin (1865) in Roumanian and French. In addition to the Roumanian-Yiddish weekly newspaper *Timpul—Die Zeit* (The Times), edited by the educator Naphtali C. Popper, and *Eth Ledaber* (Yiddish), both published at Bucharest in 1859, there were many small, short-lived publications in Yiddish of restricted local interest.

From 1875 to 1941. Of great importance were the Bucharest periodicals *Fraternitatea* (Fraternity), founded in 1879 by Isaac Auerbach and A. S. Gold, and at the zenith of its importance under Dr. Elias Schwarzfeld, who was expelled in 1885, and revived by Auerbach in 1890 until his death in the same year; *Egalitatea,* founded by Moses Schwarzfeld, a brother of Elias Schwarzfeld (1890-1940), the most important Jewish newspaper in Roumania—the period it covers and its high standards make it a valuable source of history; *Curierul Israelit* (1910-41), founded by Moses Schweig, which became the official organ of the Union of Roumanian Jews after 1918; *Infratirea* (Fraternization), another weekly newspaper, founded by the Union of Roumanian Jews. Other publications of general Jewish tendencies were *Drepturile* (The Rights), founded in 1897 at Focshani by Botoseneanu, continued at Galatz as *Pamanteanul* (The Native), an organ of Jewish reservists; Botoseneanu was expelled in the following year; *Emanciparea* (Emancipation; 1897); and *Cronica Israelita* (Bucharest, 1901-11). Of assimilationist tendencies were *Inainte* (Forward, 1889-90), a biweekly, and *Asimilarea* (1890), which secured the collaboration of non-Jews. *Lumina* (Light), a socialist weekly (founded 1887, republished 1895-97), and its Yiddish edition, *Wecker,* wielded great influence among Jewish workers. Chovevei Zionist publications were: in Hebrew, *Yezreel* (Jassy); in Yiddish, *Die Hoffnung* (Piatra-Neamtz, 1881) and *Der Emigrant* (Focshani and Bucharest, 1882); in Roumanian, *Aparatorul* (The Defender; edited by A. S. Gold, 1881-84) and *Stindardul* (The Flag; Focshani, 1882). Zionist newspapers were; in Yiddish and Roumanian, *Ahavath Zion* (Galatz, 1898); in Roumanian, *Vocea Sionului* (The Voice of Zion; Ploesti, 1898); *Rasaritul* (The East), founded by Heinrich Rosenbaum, a friend of Theodor Herzl and edited by the poet and author Steuerman (Jassy, 1899-1901), one of the best Jewish newspapers in Roumania; *Mevasereth Zion* (1906-9), edited by Horia Carp; *Tribuna Israelita* (edited by Saniel Grosman, Bucharest, 1900); *Mantuirea* (Salvation; 1922-27); *Renasterea Noastra* (Our Rebirth), revisionist; and *Stiri* (The News). As already stated, all the Jewish papers were suppressed in 1941. Among the journals in Yiddish, *Hayoetz* (from 1875 until

about 1918) was subsidized, at its beginnings, by Peixotto and edited by Max Asiel; *Der wahre Hayoetz* (after 1918), edited by a son of Max Asiel; *Hatoḳea* and *Der National* (both Botoshani, 1884), which Edward Herbert found to be "exceptionally rich in style and in contents."

To historical studies and general instructive contents were devoted: reviews and yearbooks, *Anuarul pentru Israeliti* (The Yearbook for Jews; edit. Moses Schwarzfeld, Bucharest, 1879-98); *Analele Societatii Istorice Dr. Iuliu Barasch* (Bucharest, 1889-1893); *Sinai,* a historical and literary quarterly (edit. M. H. Halevy, Bucharest, 1935-41). Magazines were: *Revista Israelita* (edit. by M. Beck, chief rabbi of the Coral Temple, 1886-1909); *Lumea Israelita* (The Jewish World), an illustrated review (1909-13; edit. Saniel Grosman); *Adam,* founded by I. Ludo (Bucharest, 1930-40); *Cultura,* a monthly (Bucharest, 1937-41); *Almanachul Cronicei Israelite* (Bucharest, 1908-9).

In Transylvania, the Zionist *Uj Kelet* was published in the Hungarian language, from 1918 on as a weekly, and from 1920 on as a daily (editor, Ernő Marton) until 1940. *Uj Kelet* also published *Föld* (The Soil), a literary review, at first a monthly, but subsequently a weekly.

Jews in the Roumanian Press. Most of the important Roumanian daily newspapers employed in certain periods the services of Jewish journalists; Jews were the chief editors of many Roumanian newspapers, among others of *Opinia,* an influential daily newspaper of Jassy. At Bucharest Jews collaborated chiefly on the democratic newspapers, and after the first World War, the two big democratic daily newspapers, *Dimineatza* (The Morning) and *Adeverul* (The Truth), were taken over by three Jewish journalists. Jews founded also the Bucharest daily newspaper *Lupta* (The Struggle) in 1925. All these publications were suppressed by the government of Octavian Goga in 1940.

Lit.: Schwarzfeld, Moses, in *Anuarul pentru Israeliti* (1886); Herbert, Edward, *The Jewish Press in Roumania;* Podoleanu, S., *Istoria presei evreesti din Romania.*

h. Other European Countries. BELGIUM. Fifteen Jewish papers appeared in Belgium from 1841 to 1940; five weeklies and five monthly newspapers printed in Brussels and Antwerp were still in existence when the Nazis invaded that country.

BULGARIA. Ten papers were published in Bulgaria from 1882 on in Bulgarian, French and Spaniolish. In 1940 six monthlies and four weeklies existed; four were Zionistic, three scientific, and three fraternal.

CZECHOSLOVAKIA. From 1802 on Czechoslovakia had about forty-five papers. Their history is similar to that of the Jewish press in Germany and Austria, and the languages in which they were published were as manifold as was that state itself. At least fifteen cities had Jewish periodicals. The Zionist *Selbstwehr* (at Prague, from 1907 on), the Zionist *Jüdische Volksstimme* (at Prague, from 1901 on), Daniel Ehrmann's *Das Abendland* (Prague and Brünn, 1864-69), and *Rozvoj* (Prague, from 1894 on) may be mentioned. After the Nazis invaded the country in 1939, only one paper remained, and this under the supervision of the authorities: *Jüdisches Nachrichtenblatt-Zidowska Listy,* a bi-language weekly, published in Prague.

In Slovakia (Pressburg) the non-partisan *Jüdisches Familienblatt* (editor, Moses Müller) and the Jewish nationalist *Jüdisches Volksblatt* (editor, David Gross), both weeklies, were published in German between 1919 and 1939. In Ruthenia there appeared the Zionist periodicals *Dos Yiddishe Folksblatt* (Yiddish; Munkács; editor, Simon Sauer) and *Zsidó Néplap* (Hungarian; Ungvár; editor from 1919 on, Bela Szerény), and the Hasidic-Orthodox *Yiddishe Tzeitung* (Yiddish; Munkács). *Otzar Hahayyim,* a Hebrew monthly on traditional Jewish literature and history, was edited by Hayim L. Ehrenreich at Humenne.

DENMARK. Six papers were printed in Denmark in Danish and Yiddish from 1865 on.

ESTONIA had four Yiddish papers in 1940.

FINLAND at the same time published two papers in Finnish.

GREECE produced fifteen papers from 1861 on in Spaniolish, Greek, Turkish and French. One monthly, one weekly, and two dailies existed in 1940.

ITALY. The Italian Jews published seven papers in Italian from 1845 on. In 1938 four Jewish papers were published in Milan.

LATVIA. Twenty-two papers appeared in Latvia from 1881 on, most of them in Yiddish, and some in Hebrew or Russian and German. Two dailies, three weeklies and some scientific magazines were published in Latvia in 1940.

LITHUANIA. Twenty Jewish papers were published in Lithuania in Yiddish and Hebrew. More than ten were still being published in 1940, including three dailies, all printed in Kaunas.

NORWAY. There was in Norway, in 1940, one Zionist monthly.

POLAND. From 1823 on, Poland produced more than 250 papers in every field of journalism. Until 1918 nearly all of them were printed in Yiddish. After the creation of the new Polish state, however (1919), about ten Polish papers were published; the Hebrew press shows about twenty-five publications. The *Gazeta Zydowska,* printed under the supervision of the German authorities in Cracow, may be the only Jewish paper printed in Poland from 1939 up to 1942.

PORTUGAL. Three Portuguese papers were published in Portugal in 1940.

SWEDEN. Three papers were published in Sweden from 1916 on in Yiddish and Swedish.

SWITZERLAND. The small Swiss state showed fifteen papers from 1834 on, when Samuel Preiswert's *Altes und Neues Morgenland* appeared at Basel (1834-40). The *Jüdische Presszentrale* was published in Zurich from 1921 on and M. Littmann's and David Strauss' *Israelitisches Wochenblatt für die Schweiz* from 1901 on. Most of the papers were printed in German, one in French, one in Hebrew, and three in Yiddish.

TURKEY. Twelve papers were published in Turkey from 1841 on, in Spaniolish, French, Turkish and Hebrew. Many of them were printed in two of these languages.

YUGOSLAVIA. From 1881 on there were fourteen papers in Yugoslavia, printed in the different languages of that polyglot country.

i. The Hebrew Press. The Hebrew press and its development are not outspokenly connected with one country. Wherever Jewish life flourished, Hebrew periodicals were printed. A far-reaching influence is not noticeable until the second part of the 19th cent., in Russia, as far as Europe is concerned. However, also in the case of the Hebrew press one may observe that a decline at one point means a decrease at another. Palestine is keeping alive what Europe created. The character of the Hebrew press in Europe was mostly scientific, and its standard was high. The Jewish intelligentsia, even during the high-water mark of emancipation, did not abandon the knowledge of Hebrew outside of the religious world. The Hebrew press served less outspoken special purposes, ideas or movements. It served the cause of Judaism generally.

From Holland, where the above-mentioned *Peri Etz Hayim* (1728-61) appeared as the first-known Hebrew periodical, by way of Germany with its *Koheleth Musar* (1750) and its *Hameassef* (1784-1811), and by way of Austria with its *Bikḳure Haittim* (1820-31), S. L. Goldenberg's *Kerem Hemed* (1833-36), *Kochebe Yitzhaḳ* (1845-73), *Otzar Nehmad* (1857-63) and *Hashahar* (1869-84) led the way to Poland and Roumania.

Galicia, in the middle of the 19th cent., became the center of the Hebrew press. The *Yerushalayim* was published in Zólkiew (from 1844; later in Lemberg and Prague). Josef Kobak's *Yeshurun* started publication in Lemberg in 1856, and later moved to Breslau, Fürth and Bamberg. The *Haḳarmel* of Samuel Joseph Fünn and H. L. Markon (1860-81) was a noteworthy weekly published in Vilna, and the *Hatzefirah* (Warsaw, 1862-1928) of Hayim Slonimski and Nahum Sokolow became the first Hebrew daily. In Galicia the weeklies *Hamebasser* (1860-70; editor, A. Minkes) and *Hanesher* (1864-72; editor, Joseph Kohen-Zedek), both published in Lemberg, became well-known, as did the monthly *Haboḳer* (1876-86), of which Abraham Bär Gottlober was editor. Perez Smolenskin's *Hashahar* (1856-64) and Baruch Weber's *Haibri* (Brody, 1865-78) were also very successful, as was Alexander Zederbaum's *Hamelitz* (Odessa, 1860-1904), which became a daily about 1885. Other Hebrew periodicals were: *Hamaggid,* in East


THE ISRAELITE.

A weekly Periodical, devoted to the Religion, History and Literature of the Israelites.

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יהי אור LET THERE BE LIGHT

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Masthead of the first number of "The Israelite," published at Cincinnati, July 15, 1854, which continued to appear in 1942

Prussia (Lyck, 1857-92; editors, Eliezer Lipman Silberman, David Gordon and Dob Bär Gordon); *Tebunah,* edited by Israel Lipkin in Memel (1861-62); the above-mentioned *Haemeth* in Vienna (1877); the Leningrad daily *Hayom* (1886-87), under the editorship of Judah Löb Cantor; Isaac Moses Bader's *Mahazike Hadath* (Lemberg, 1879-1914); the Warsaw dailies *Hatzofeh* (1902-4) and *Haboker* (1909); J. Rein's *Hamitzpeh* (Cracow, 1904-22); *Haibri* (Berlin, 1910-22); *Hacham* (London, 1913).

j. The Yiddish Press. The Yiddish press is barely sixty years old, and was centered in Russia (Lithuania), Poland and Roumania (Galicia), and later on in the United States (New York city), England (London), Canada and South Africa. When the Russian Jews, in connection with the new liberal spirit which knocked even at the doors of the Russia of the czars, demanded a vernacular press instead of Hebrew, the Odessa Hebrew *Hamelitz* furnished its readers a weekly supplement in Yiddish, the *Kol Mevasser* (1853-72). This supplement became the first Yiddish paper in the modern sense of this word. In contrast with the Hebrew periodicals, the Yiddish newspapers were the papers of daily life. Most of them were political papers. Certainly they had an outspoken tendency with reference to Jewish questions as well. They were democratic, nationalistic or socialistic as regards general matters, and Orthodox, Zionist, Liberal or in favor of emancipation as regards specifically Jewish problems.



A page from the German weekly (in Hebrew characters) "Dyhernfurther Privilegirte Zeitung," dated December 13, 1771, which was discontinued in 1772

The most famous Yiddish newspapers published in Europe were: Hayim Rohatin's *Lemberger Yiddishe Tzeitung* (1848-49), a weekly; *Londoner Yiddish-Deitche Tzeitung* (1867); the Zionist weekly *Hadegel Hayehudi* (London, 1898-1920; editor, Isaac Suwalki); *Hayoetz,* a weekly at Bucharest (1876-1920); *Pester Yiddishe Tzeitung* (Budapest, 1869-87; editor, L. Reiss); the daily *Moment* (from 1900); *Unzer Leben* (1907-20), organ of the Poale Zion; the Zionist *Haint* (from 1900; the last three published in Warsaw). In Lodz the daily *Lodzer Tagblatt* appeared (from 1908); in Leningrad *Der Fraind* (1902-13), in Moscow the Communist daily *Emes* (from 1919) and *Der Tog* (from 1904); and in Kaunas the daily *Yiddishe Shtimme* (from 1919). In Germany unsuccessful attempts were made to establish a Yiddish press.

k. The Judeo-Spanish Press. Generally less important but interesting as one chapter in the history of Jewish journalism is the Judeo-Spanish (Spaniolish, or Ladino) press, whose cradle was in the Balkans. What Yiddish means to the Ashkenazim, Spaniolish is for the Sephardim. This dialect is more important for the religious literature than for the development of modern Jewish literature and periodicals. However, in Bulgaria, Turkey, Greece and some of the islands of the Mediterranean the Spaniolish press flourished, especially between 1850 and 1900.

The *Puerta del Oriente er Shaare Mizrah* (1846) was the first Jewish paper published in Turkey. The number of this kind of papers, which were often printed in several languages, increased steadily until 1870. Few survived. But at one time more than twenty-five were printed. The most famous were: *Chronica Israelitica* (Gibraltar, 1842); Ezekiel Gabbai's *Journal Israelith* (1860-71) and *El Tresoro* (1867); David Fresco's *El Telegrapho* (1872); Mercado Fresco's *El Tiempo* (1872; the latter four all published in Istanbul). In Salonika appeared the first Jewish comic paper, *Biri-Biri* (1867), as well as Saadi Halevi's *La Epoca* (1874). The following also may be mentioned: Adolf Zemlinski's *La Politica* (Vienna, 1878); *El Sol* (Istanbul, 1879); *La Verdad* (Smyrna, 1884); *El Tresoro* (Ruschuk, 1894-98); A. Pipano's *La Verdad* (Sofia, 1898); *La Alborado* (Sarajevo, 1898-1902).

The will to survive is one of the most significant symptoms in the history of the Jewish press in Europe. Threats which endangered certain parts of the press from within and without could not interrupt steady developments. The Hebrew press moved from Western to Eastern Europe, and finally to Palestine. The Yiddish press was conserved (1942) by the Jews in the United States, the Spaniolish press still existed (1942) in Turkey. The spirit of the Jewish press in Western Europe was still alive in that year in England, and even the most endangered German press existed in Switzerland, Palestine, North America and South America. There can be no doubt that the Jewish problem all over the world will be changed as a result of the second World War. New ideas are in the making, new Jewish centers are developing, new Jewish papers will be a most necessary element in voicing the Jewish right to live when the new world is shaped. Whether the Jewish press in Europe will be reborn or whether the voice of the European Jews will survive in other Jewish centers all over the world could not be foreseen when these lines were printed.

(*Continued on next page*)

George Wolf

List of Jewish Periodicals in Europe Which Appeared for at Least Twenty Years

EXPLANATIONS AND ABBREVIATIONS

The first paper to appear in each country is listed independently of the duration of its publication.
Language: When nothing else is stated the papers are printed in the language of the country where they are published; papers printed in more than one language are listed in the language of the country where printed.
Frequency of publication: Periodicals printed each second month, three times a year, twice a year, etc. are listed as irregular; papers printed more than three times a week are listed as daily.

Cz. — Czechoslovakian
E — English
F — French
G — German
H — Hebrew
Hung. — Hungarian
Russ. — Russian
S — Spaniolish
Y — Yiddish
d — daily
f — fortnightly
i — irregular
m — monthly
q — quarterly
w — weekly
y — year book

Title	*City and Duration of Publication*		*Language*	*Frequency*	*Editor*	*Character*
			Austria			
Bikkure Haittim	Vienna	1820–1831	H	y	Shalom Kohen	Reform, scholarly
Kerem Hemed	Vienna	1833–1856	H	i	S. M. Goldenberg	Reform, scholarly
Kochebe Yitzhak	Vienna	1845–1873	H	i	M. E. Stern and M. Weismann	Reform, scholarly
Die Neuzeit (continued as Die Wahrheit)	Vienna	1861–1904	G	w	Simon Szantó Adolf Jellinek	Reform, scholarly
Der Wiener Israelit	Vienna	1863–1880	Y	w	Wilhelm Weiss	
Österreichisch-Ungarische Kantorenzeitung	Vienna	1881–1902	G	three times a week	Jacob Bauer	Professional
Dr. Blochs Österreichische Wochenschrift	Vienna	1884–1920	G	w	Joseph Bloch	In favor of emancipation, Conservative
Die Wahrheit	Vienna	1885–1938	G	w	M. Löwy O. Hirschfeld	In favor of emancipation, religious neutral
Mitteilungen der österreichischen israelitischen Union	Vienna	1888–1908	G	m		In favor of emancipation, religious neutral
Die Welt	Vienna	1897–1914	G	w	S. Werner	Zionist
Mitteilungen der Loge Bnai Brith	Vienna	1901–1938	G	m		In favor of emancipation fraternal, liberal
Die jüdische Presse	Vienna	1915–1934	G	w		Organ of the Agudah
Palästina	Vienna	1917–1938	G	m		Zionist, economics
			Belgium			
Revue orientale	Brussels	1841–1846	F	m	Eliakim Carmoly	Scholarly
Hatikvah	Antwerp	1908–1940	F	f		Zionist
Maccabi	Antwerp	1921–1940	Flemish	f		Zionist, sports
			Bulgaria			
Karmi Scheli	Adrianople	1882–1896	H, S	w	Baruch Mitrani	Scholarly
Eco Judaico	Sofia	1901–	S	w	A. Piperno	Zionist
El Judio	Varna	1909–	S	w		Zionist
Haschofar	Sofia	1910–		w		Zionist
Bulletin na Zentralnata Konsistoria	Sofia	1921–		w		Official
			Czechoslovakia			
Jüdische Monatsschrift	Prague	1802–	G	m		Scholarly
Israelitische Gemeindezeitung	Prague	1873–1898	G	f	J. B. Brandeis	Pedagogic
Rozvoj	Prague	1894–1932	Cz.	w		Czech-Jewish
Jung Juda	Prague	1900–1930	G	i	Siegmund Springer	Youth
Jüdische Volksstimme	Brünn	1901–	G	f, w	Salomon Rubinstein	Zionist
Selbstwehr	Prague	1907–1939	G	w	Felix Weltsch	Zionist
Zidovske Zpravy	Prague	1918–1939	Cz.	w		Zionist
Jüdische Volkszeitung	Bratislava	1919–1939	G	w	David Gross	Zionist
Jüdisches Familienblatt	Bratislava	1919–1939	G	w	Moses Müller	Non-partisan
Zsido Népláp	Uzhorod	1920	Hung.	w	Belay Szereny	Zionist
Mitteilungen der Loge Bnai Brith	Prague	1921–1939	G	m		Fraternal
			Denmark			
Israelitisk Tidende	Copenhagen	1865–1866		m		Scholarly
Jodisk Ugeblad	Copenhagen	1906–		m		Neutral
Israeliten	Copenhagen	1912		m		Non-partisan
			England			
Hebrew Intelligencer	London	1823–1823	E	m		Conservative
The Hebrew Review	London	1834–1860	E	m	Marcus H. Bresslau	
The Jewish Chronicle	London	1841–	E	w	Morris Raphall	Zionist
Jewish Quarterly Review	London	1888–1908	E	q	Israel Abrahams C. G. Montefiore	Scholarly
Jewish Express	London	1896-1935	Y	d		Zionist
Hadegel Hayehudi	London	1898–1920	H	w	Isaac Suwalki	Zionist, historical
The Jewish Times	London	1913–	Y	d		Zionist
Haolam	London	1913-1939	H	m		Zionist
New Judaea	London	1924–	E	m		Zionist
Palestine	London	1925	E	f		Zionist
			France			
Les archives israélites de France	Paris	1840-1940	F	m, w	Samuel and Isidor Cohen	Historical, literary, Reform
L'univers israélite	Paris	1846–1940	F	w	S. Bloch	Conservative
La famille de Jacob	Avignon	1859–1891	F	m	Benjamin Mossé	Orthodox
Bulletin mensuel de l'Alliance Israélite Universelle	Paris	1861–1940	F	m	Isidore Loeb	Organ of the Alliance Israélite
Revue des études juives	Paris	1880-1940	F	q	Isidore Loeb Israel Lévi	Scientific
L'Echo Sioniste	Paris	1900–1921	F	m	A. Marmorek	Zionist
Rassviet	Paris	1905–1932	Russ.	w		Zionist
La tribune juive	Strasbourg	1919–1940	F	w		Orthodox
Chalom	Paris	1921–1940	F	m		Juvenile
Paix et droit	Paris	1921–1940	F	m		Alliance Israélite
Menorah	Paris	1922–1940	F	f		Zionist

Title	City and Duration of Publication	Language	Frequency	Editor	Character
Germany					
Koheleth Musar	Berlin 1750–1750	H	w	Moses Mendelssohn	Enlightenment
Hameassef	Berlin 1784–1811	H	m	initiated by Moses Mendelssohn	Enlightenment
Sulamith	Dessau 1806–1833	G	m	David Frankel	Reform
Jedidja	Berlin 1817–1833	G	i		Religious
Allgemeine Zeitung des Judentums (continued as C.-V.-Zeitung from 1922)	Berlin 1837–1938	G	w	Ludwig Philippson Gustav Karpeles	Liberal, scholarly, emancipation
Liturgische Zeitschrift	Meiningen 1848–1862	G	i	Herman Ehrlich	Musical
Monatsschrift für Geschichte und Wissenschaft des Judentums	Breslau 1851–1938	G	m	Zacharias Frankel Isaak Heinemann Marcus Brann	Scholarly
Jeschurun	Frankfort 1854–1870	G	m	Samson R. Hirsch	Orthodox
	Hannover 1883–1886	G	m	Isaac Hirsch	Orthodox
	Berlin 1914–1930	GH	m	A. Lewin	Orthodox
	Breslau 1856–1878	GH	i	Josef Kobak	Scientific
Jeschurun	Fürth Bamberg				
Hamaggid Maggid Hehadash	Lyck, Berlin Cracow 1856–1892	H	w	Eliezer Lipman Silberman, David Gordon	Orthodox
Ha-Mazkir, Zeitschrift für hebräische Bibliographie	Berlin 1858–1882 revived 1896–1920	G	m bimonthly	Moritz Steinschneider Hayim Brody Aron Freimann	Scholarly
Der Israelit	Frankfort 1860–1938	G	w	S. Schachnowitz	Agudah
Israelitische Wochenschrift für die religiösen und sozialen Interessen des Judentums	Magdeburg-Breslau 1868–1894	G	w	A. Treuenfels M. Rahmer	Conservative
Die jüdische Presse	Berlin 1869–1923	G	w	E. and M. Hildesheimer	Orthodox
Mitteilungen vom deutsch-israelitischen Gemeindebund	Berlin 1872–1921	G	i		Orthodox, neutral
Magazin für Geschichte, Literatur und Wissenschaft des Judentums	Berlin 1874–1893	G	q	Abraham Berliner David Hoffman	Scholarly
Monatsblätter zur Belehrung über das Judentum	Frankfort 1881–1908	G	m		Scholarly
Blätter des Oberrats der badischen Israeliten	Karlsruhe 1884–1938	G	m		Official
Zeitschrift für die Geschichte der Juden in Deutschland	Braunschweig 1887–1892	G	m	Ludwig Geiger	Scholarly
	Berlin 1929–1938	G	q	Ismar Elbogen Aron Freimann	
Israelitisches Gemeindeblatt	Cologne 1888–1921	G	w		Orthodox
	1931–1938		w	F. Neuländer	Official
Mitteilungen der Loge Bnai Brith	Berlin 1891–1938	G	m	D. Bernstein	Fraternal
Allgemeine Israelitische Wochenschrift	Berlin 1892–1906	G	w	M. Klausner A. Lewin	Liberal
Im Deutschen Reich (continued as C.-V.-Zeitung)	Berlin 1895–1921	G	m	Alfred Levy	in favor of emancipation, Organ of the Central Verein
Israelitische Rundschau (continued as Jüdische Rundschau)	Berlin 1895–1938	G	twice a week	R. Wohlberg H. Löwe Robert Weltsch	Zionist
Hashiloah	Berlin 1896–1914	H	m	Asher Ginzberg (Ahad Haam)	Zionist, scholarly
Jüdisches Volksblatt (continued as Jüdische Zeitung)	Breslau 1897–1938	G	w	Erich Bildhauer	Zionist
Israelitisches Familienblatt	Hamburg Berlin 1900–1938	G	w	M. Deutschländer A. Kupferberg A. Jacoby	neutral, family
Jüdische Turnzeitung	Berlin 1900–1922	G	m	H. Jolowitz	Zionist, Sports
Der Makkabi	Berlin 1900–1938	G	m		Zionist, Sports
Ost und West	Berlin 1901–1922	G	m	Leo Winz	Literary, Art
Zeitschrift für Demographie und Statistik der Juden	Berlin 1904–1922	G	m		Scientific
Korrespondenzblatt für jüdische Auswanderung	Berlin 1905–1938	G	i	Mark Wischnitzer	Scientific
Der jüdische Handwerker	Berlin 1909–1938	G	m	Erich Salinger	Fraternal
Gemeindeblatt der jüdischen Gemeinde Berlin	Berlin 1911–1938	G	m, w	Leo Kreindler	Neutral
K.-C.-Blätter	Berlin 1912–1938	G	m	Ludwig Holländer	Students
Mitteilungen der jüdischen Reformgemeinde	Berlin 1918–1938	G	m	Joseph Lehmann	Reform
Der Schild	Berlin 1921–1938	G	w	Reichsbund jüdischer Frontsoldaten	
C.-V.-Zeitung (combined after 1922 with Allgemeine Zeitung des Judentums and Im Deutschen Reich)	Berlin 1922–1938	G	w	Ludwig Holländer Alfred Wiener A. Hirschberg M. Edelheim	Neutral, in favor of emancipation, against anti-Semitism
Der Morgen	Darmstadt Berlin 1925–1938	G	m	J. Goldstein Hans Bach	Scholarly
Greece					
Chronica Israelitica	Corfu 1861–1863	Greek	m	M. D. Levi, Z. Naramalli	Scholarly
El Tiempo	Salonika 1873–	S	d		
La Epoca	Salonika 1874–	S	w	Saadi Halevi	
Hungary					
Magyar Zsinagóga	Pápa 1846–1847	Hung.	q	Lipót Löw	Hungarian-Jewish
Pester Jüdische Zeitung (continued as Allgemeine Jüdische Zeitung)	Budapest 1869–1887	G (at first printed in Hebrew characters)	d	I. Reiss, M. Ehrentheil,	Conservative
	1887–1919	G	w	Lipót Grossberg	Conservative
Der Ungarische Israelit	Budapest 1874–	G	w	Ignatz Wilhelm Back	Non-partisan
Magyar Izraelita Országos Tanitó-Egylet Ertesitője	Budapest 1875–	Hung.	m		Teachers
Egyenlőség (from 1939 on, Magyar Zsidók Lapja)	Budapest 1882–	Hung.	w	Miksa Szabolcsi, Lajos Szabolcsi	Hungarian-Jewish

Title	City and Duration of Publication		Language	Frequency	Editor	Character
Hungary—Continued						
Magyar Zsidó Szemle	Budapest	1884–	Hung.	f	József Bánóczi Wilhelm Bacher Ludwig Blau	Scholarly, historical
Mult és Jövő	Budapest	1911–	Hung.	m	József Patai	Art
Hatzofeh Lehochmath Yisrael	Budapest	1911-1931	H	m	Lajos Blau	Scholarly
Remény	Budapest	1917–	Hung.	m		Youth
Zsidó Szemle	Budapest	1909-39	Hung.	twice a month (at first a monthly)	Zsigmond Alt (later edited by József Schönfeld)	Zionist
Italy						
Rivista Israelitica	Parma	1845–1848		i	S. H. Margulies	Scholarly
Educatore Israelita (continued as Il Vessillo Israelitico)	Vercelli	1853–1874		m	G. Levi, E. Pontremoli, Flaminio Servi	Scholarly
	Turin	1874–1922		m		
L'Idea Sionistica	Rome, Milano	1901–		m	Carlo A. Conigliano	Zionist
Israel	Florence	1916		w		Zionist
Latvia						
Yevreskaya Sapiski	Riga	1881–1882	Russ.	m		Scholarly
Lithuania						
Nasze Utro	Grodno	1915–1919	Russ.	d		General
Die Yiddishes Shtimme	Kaunas	1919–	Y	d		Zionist
Yiddishes Leben	Kaunas	1921–	Y	w		Agudah
Nayes	Kaunas	1921	Y	w		
The Netherlands						
Gazette de Amsterdam	Amsterdam	1678–1678	S	i	David Tartas	Economics
Peri Etz Hayim	Amsterdam	1728–1761	H	m		Orthodox
Nieuws en Advertenticblad, continued as Nieuwsblad for Israelieten and Israelietische Nieuws and Avertenticblad	Amsterdam	1849–1883		w		General Information
		1883–1893		w		
		1901–		w		
Weekblad for Israelieten	Amsterdam	1855–1884		w	M. L. van Ploeg	
Weekblad voor Israelietische Huisgezinnen	Amsterdam	1870–		w	Haagens Brothers	Popular, Scholarly
Israelietische Letterbode, continued as Israelietische Nieuwsbode	Amsterdam	1875–1893		m w	M. Roest	Historical, Literature
Centraal Blad voor Israelieten in Nederland	Amsterdam	1885–1940		w		Non-partisan
Achawah	Amsterdam	1894–		m		Pedagogic
De Joodsche Wachter	Rotterdam	1905		w		Zionist
Hatikwah	Amsterdam	1917		m		Zionist
Mizrachie	Haarlem	1917		m		Mizrachi
Norway						
Hatikvoh	Oslo	1929–1940		m		Zionist
Poland						
Beobachter an der Weichsel	Warsaw	1823–1824	Y	w	A. Eisenbaum	Non-partisan
Yeshurun	Lemberg	1856–1878	H	i	Josef Kobak	Orthodox
Hakarmel	Vilna	1860–1880	H	m	Samuel Joseph Fünn H. L. Markon	Scholarly Literary
Hatzefirah	Warsaw	1862–1928	H	d	H. Slonimski	Zionist
Haibri	Brody	1865–1890	H	w	Baruch Weber	Orthodox
Israelita	Warsaw	1865–1899		w	S. H. Peltyr Nahum Sokolow	Polish-Jewish
Der Israelit	Lemberg	1869–1908	G	f	J. Klein	Orthodox
Jüdisches Literaturblatt	Cracow Lemberg	1873–	G	q, w	M. Rahmer Ezekiel Caro	Literary Literary
Mahzike Hadath	Lemberg	1879–1914	H	w	Isaac Moses Bader	Orthodox
Drohobyczer Zeitung	Drohobycz	1883–1914	G	w	A. H. Zupnik	Conservative
Haeshkol	Cracow	1898–	H	q	J. S. Fuchs	Scholarly
Hamitzpah	Cracow	1903–1922	H	m	J. Rein	Zionist
Lodzer Tagblatt	Lodz	1908–1939	Y	d		Zionist
Haint	Warsaw	1908–1939	Y	d		Zionist
Der Moment	Warsaw	1910–1939	Y	d		Non-partisan
Nowy Dziennik	Cracow	1918–1939	Polish	d		Zionist
Lubliner Tagblatt	Lublin	1918–1939	Y	d		Neutral
Befreiung Arbeiterstimme	Warsaw	1919–	Y	w		Poale Zion
Das Naie Leben	Bialystok	1919–	Y	d		Neutral
Chwila	Lemberg	1919–1939	Polish	d		Zionist
Vilnaer Tog	Vilna	1920–1939	Y	d		Neutral
Lomzaer Shtimme	Lomza	1920–1939	Y	w		General
Shul und Leben	Warsaw	1921–1939	Y	m		Pedagogic
Die Naje Shul	Warsaw	1920–1939	Y	q		Pedagogic
Der jüdische Kantor	Bromberg	1879–1898	G	w	A. Blaustein	Fraternal
Portugal						
Halapid	Porto	1926–		i		Community
Roumania						
Eth Ledabber	Bucharest	1854–1856	H, Y	i	N. C. Popper	Scholarly
Hayoetz	Bucharest	1876–1920	Y	w	M. Asiel	Chovevei Zion
Revista Israelita		1886–1909	H	m	M. Beck	Scholarly
Egalitatea	Bucharest	1890–1940		w	M. Schwarzfeld	Zionist
Curierul Israelit	Bucharest	1906–1941		w	M. Schweig	Non-partisan
Die Volkswehr	Cernauti	1910–1941	G	w		Zionist
Hasmonea	Bucharest	1915–1941		m		Zionist
Die Yiddishe Tzukunft	Galatz	1917–1941	Y	f		Zionist
Yiddishe Vissenshaft	Jassy	1918–1940	Y	f		Scientific
Uj Kelet	Cluj	1918–1941	Hung.	w	Ernő Marton	Zionist
Uj Kor	Timisoara	1919–1941	Hung. G	f		Zionist
Ostjüdische Zeitung	Cernauti	1919–1941	G	three times a week		Zionist
Copilul Evreu	Bucharest	1922–1941		f		Youth

Title	City and Duration of Publication		Language	Frequency	Editor	Character
Russia						
Hamelitz	Odessa	1860–1904	H	w, d	A. Zederbaum	Haskalic
Voskhod	Leningrad	1881–1906		m	A. Landau, G. Syrkin	Scientific
Der Emes	Moscow	1919–	Y	d		Communistic
Der proletarische Gedank	Moscow	1921–	Y	m		Communistic
Sweden						
Israeliten	Stockholm	1914–		m		Non-partisan
Switzerland						
Altes und Neues Morgenland	Basel	1834–1840	G	m	S. Preiswerk	Scholarly
Israelitisches Wochenblatt für die Schweiz	Zurich	1901–	G	w	M. Littmann	Neutral
Jüdische Presszentrale	Zurich	1918–	G	w	Oskar Grün	Neutral
Turkey						
Journal Israélite	Istanbul	1841–1860	S	w	Ezekiel Gabbai	General
El Telegrafo	Istanbul	1872–	S	three times a week	David Fresco	Neutral
El Tiempo	Istanbul	1872–	S	twice a week	Mercado Fresco	General
Yugoslavia						
Das jüdische Zentralblatt	Bielovar	1881–1882	G	f		Scholarly
El Amigo del Puevlo	Belgrade	1888–1902	S	m	S. Bekor Elias	General
Zidov	Zagreb	1917–	Croatian	w		Zionist

1. Jewish Journalists in the General European Press. The influence and importance of Jewish writers, editors and publishers within the general press of Europe has increased during the past one hundred years. However, this is a Jewish question only insofar as the men and women were of the Jewish faith or Jewish blood. All over Europe they did not work as Jews but as representatives of their respective countries and political convictions.

Only in Austria, Czechoslovakia, Germany, Hungary, and, to a certain degree, in England, France and Roumania, were Jewish journalists active in large numbers. Only a few of them worked with the general press in Scandinavia, the Baltic states, Italy, Belgium, Russia, The Netherlands, the Iberian Peninsula, the Balkans and Switzerland, most of them as correspondents abroad or in the economic field for which they were well fitted, due to the structure of the Jewish population. The time is too short and the subject too extended to judge accurately at this moment the importance of these writers in all branches of journalism. Very often it is even not known whether a writer was a Jew or not. Only in Germany has this question been clarified by force. The following list contains only the most important personages; it is by no means complete, and gives only some idea of what has been achieved in the field of journalism in the general press of the various countries of Europe during the past one hundred years.

List of Jewish Journalists Active in the General European Press

Name	Paper	Active in	City	Approximate Time of Activity
Austria				
Adler, Viktor	Arbeiterzeitung	Politics	Vienna	1880–1918
Austerlitz, Friedrich	Arbeiterzeitung	Politics	Vienna	1890–1930
Bacher, Eduard	Neue Freie Presse	Politics	Vienna	1870–1905
Benedikt, Moritz	Neue Freie Presse	Politics	Vienna	1875–1920
Bermann, Richard A.	Berliner Tageblatt	Theatre	Vienna, Berlin	1910–1939
Bettauer, Hugo	Der Morgen	Politics	Vienna	1900–1925
Decsey, Ernst	Neues Wiener Tagblatt	Music	Vienna	1895–1938
Fried, Alfred H.	Friedenswarte	Politics	Vienna	1890–1921
Friedlaender, Max	Neue Freie Press	Politics	Vienna	1864–1870
Frydmann, M. Ritter von	Fremdenblatt	Politics	Vienna	1880–1900
Gelber, Adolf	Neues Wiener Tagblatt	Politics	Vienna	1875–1920
Goldmann, Paul	Neue Freie Presse	Politics	Vienna	1890–1935
Hartmann, Moritz	Neue Freie Presse	Politics	Vienna	
Heine, Gustav	Wiener Fremdenblatt	Politics	Vienna	1850–1875
Hertzka, Theodor	Neue Freie Presse Wiener Allgemeine Zeitung	Politics	Vienna	1870–1927
Herzl, Theodor	Neue Freie Presse	Literature	Vienna	1890–1904
Kompert, Leopold	Österreichische Lloyd	Literature	Vienna	1850–1880
Korngold, Julius	Neue Freie Presse	Music	Vienna	1902–1930
Kraus, Karl	Die Fackel	Politics	Vienna	1899–1933
Kuh, Anton	Various papers	Literature	Vienna, New York	1920–1941
Kuh, Emil	Various papers	Literature	Vienna	1860–1875
Kuranda, Ignaz	Ostdeutsche Morgenpost	Politics	Vienna	1848–1866
Lippowitz, Jakob	Neues Wiener Journal	Politics	Vienna	1890–1934
Lipschuetz, Leopold	Kronenzeitung	Politics	Vienna	1900–1915
Lothar, Ernst	Neue Freie Presse	Literature	Vienna	1920–1934
Nordau, Max	Neue Freie Presse	Politics	Vienna	1870–1920
Polgar, Alfred	Weltbühne	Literature	Berlin	1900–1933
Salten, Felix	Various papers	Literature	Vienna	1900–1934
Saphir, Moritz G.	Der Humorist	Literature	Vienna	1834–1895
Schalek, Alice	Neue Freie Presse	Travel	Vienna	1910–1925
Singer, Wilhelm	Neues Wiener Tagblatt	Politics	Vienna	1875–1917
Specht, Richard	Various papers	Music	Vienna	1905–1930
Spitzer, Daniel	Neue Freie Presse	Literature	Vienna	1870–1890
Stefan, Paul	Anbruch	Music	Vienna	1910–1934
Stricker, Robert	Wiener Morgenzeitung Die Neue Welt	Politics	Vienna	1919–1938
Szeps, Julius	Fremdenblatt	Politics	Vienna	1905–1928
Szeps, Moritz	Neues Wiener Tagblatt	Politics	Vienna	1870–1902
Wertheimer, Paul	Neue Freie Presse	Politics	Vienna	1910–1934

Name	*Paper*	*Active in*	*City*	*Approximate Time of Activity*
		Czechoslovakia		
Baum, Oscar	Prager Presse	Music, Literature	Prague	1910–1938
Blau, Sigmund	Prager Tagblatt	Politics	Prague	1905–1938
Breier, Eduard	Prager Zeitung	Politics	Prague	1850–1880
Brod, Max	Prager Tagblatt	Literature	Prague	1910–1935
Budschislawski, H.	Neue Weltbühne	Politics	Prague	1933–1938
Fuchs, Rudolf	Prager Tagblatt	Literature	Prague	1915–1938
Haas, Willy	Literarische Welt	Literature	Berlin, Prague	1925–1938
Heller, Seligmann	Bohemia	Politics	Prague	1920–1938
Hollosch, Julius	Prager Mittag	Politics	Prague	1920–1938
Keller, Rudolf	Prager Tagblatt	Politics	Prague	1910–1938
Kuh, David	Tagesbote aus Böhmen	Politics	Prague	1852–1879
Laurin, Arne	Prager Presse	Politics	Prague	1920–1938
Munzer, Jean	Czeske Slovo	Politics	Prague	1920–1938
Saudek, Robert	Various papers	Science	Prague	1915–1935
Strauss, Emil	Der Sozialdemokrat	Politics	Prague	1918–1938
Teweles, Heinrich	Prager Tagblatt	Politics	Prague	1890–1927
Winder, Ludwig	Bohemia	Literature	Prague	1920–1938
		Denmark		
Brandes, Carl Edvard	Politiken	Politics	Copenhagen	1880–1930
Brandes, Ernst	Kjøbenhavns Borstidende	Politics	Copenhagen	1870–1890
Brandes, George	Politiken	Literature	Copenhagen	1870–1920
Davidson, Jacob	Flyveposten	Politics	Copenhagen	1850–1890
Goldschmidt, M. A.	Corsaren and Nord og Syd	Literature	Copenhagen	about 1870
Koppel, Valdemar	Politiken	Politics	Copenhagen	from 1900
Meyer, Edvard	Flyveposten	Politics	Copenhagen	1890–1902
Nathansen, Moritz	Berlingske Tidende	Politics	Copenhagen	1870–1900
Nathanson, Mendel L.	Berlingske Tidende	Politics	Copenhagen	1840–1868
Siesby, Gottlieb	Flyveposten and Morgenblad	Politics	Copenhagen	1850–1880
		England		
Beer, Arthur	Observer	Publisher	London	about 1900
Beer, Rahel	Sunday Times	Publisher	London	1890–1920
Benjamin, Lewis S.	Various papers	Literature	London	from 1910
Bensusan, Samuel L.	Various papers	Editorials	London	from 1900
Blumberg, Philipp	Associated Press	Editor	London	from 1925
Blumenfeld, Ralph D.	Daily Express	Publisher	London	from 1890
Burnham, Lord	Daily Telegraph	Publisher	London	1870–1916
Disraeli, Benjamin	Various papers	Politics	London	1840–1880
Easterman, A. L.	Daily Herald	Politics	London	from 1915
Emanuel, D.	Punch	Satirics	London	about 1900
Gilbert, Simon	Daily Press	Editor	London	from 1900
Godar, Philipp	Times	Politics, Literature	London	from 1920
Gollancz, Israel	Various papers	Literature	London	1900–1930
Gordon, Samuel	Various papers	Literature	London	about 1900
Kalisch, Alfred	Various papers	Music	London	1900–1930
Landa, Jaques M.	Daily News, News Chronicle	Politics	London	1910–1940
Laski, Harold J.	Various papers	Politics	London	from 1914
Lee, Sidney	Various papers	Literature	London	1885–1926
Levy, Joseph M.	Daily Telegraph	Publisher	London	1855–1888
Low, Sidney	St. James Gazette	Publisher	London	1880–1900
Magnus, Laurie	Morning Post	Publisher	London	about 1900
Mangrove, Lord	Various papers	Scientist	London	1900–1940
Myers, Maurice	Various papers	Editor	London	1910–1940
Montague, Ivor	Observer	Theatre	London	from 1925
Palgrave, Francis	Various papers	Literature	London	1810–1861
Pulvermacher, Max	Daily Herald	Publisher	London	from 1920
Reuter, Paul J.	Reuter's Telegraphic Bureau	Founder	London	1850–1900
Rothstein, Andrew	TASS	Editor	London	from 1921
Sacher, Harry	Manchester Guardian	Politics	Manchester	about 1900
Shinwell, Emanuel	Forward	Politics	Glasgow	from 1920
Spielman, M. H.	Various papers	Art	London	1900–1930
Wilenski, Reginald H.	Various papers	Art	London	from 1910
Wolf, Lucien	Daily Graphic	Publisher	London	1890–1930
Zangwill, Israel	Various papers	Literature	London	1880–1926
Zangwill, Louis	Various papers	Literature	London	from 1890
		France		
Astruc, Gabriel	Figaro and Liberté	Politics	Paris	1890–1925
Berle, Emanuel	L'Homme Libre		Paris	1938–1939
Blum, Léon	Populaire	Politics	Paris	1920–1939
Bernard, Tristan	Marianne		Paris	1935–1939
Boris, Georges	La Lumière		Paris	1930–1940
Brombach, Salomon	La Lumière		Paris	1930–1940
Cahen, Isidore	Temps	Politics	Paris	
Crémieux, Albert	Europe	Politics	Paris	
Crémieux, Benjamin		Literature	Paris	
Dreyfus, Camille	Lanterne	Politics	Paris	
Finot, Jean	Revue des Revues	Politics	Paris	
Forest, Louis	Matin	Politics	Paris	
Gombault, Charles	Paris Soir		Paris	1933–1939
Gombault, Georges	France and La Lumière		Paris	1932–1940
Hertz, Henri				
Hutin, Marcel	L'Écho de Paris and L'Époque	Politics	Paris	1900–1930
Kahn, Gustave	Various papers	Literature	Paris	1890–1935
Kayser, Jaques	Le Dépêche de Toulouse	Politics	Toulouse	1937–1939
Keissel, Joseph	Paris Soir	Politics	Paris	1935–1940
Knittel, Jean	Dernière Nouvelle de Strasbourg	Politics	Strasbourg	1920–1939
Lange, Robert	La République	Politics	Paris	1932–1935
Lazareff, Pierre	Paris Soir	Politics	Paris	
Levy, Louis	Populaire and Information	Politics	Paris	1924–1939
	France	Politics	London	1940–
London, Géo	Le Journal	Politics	Paris	1920–1939
Lussy, Charles	Le Soir	Politics	Paris	1938–1940
Meyer, Arthur	Gaulois, Paris Journal	Politics	Paris	1880–1920
Mortier, Pierre	Le Mond Illustré		Paris	1920–1939
Nozières, F.	Matin, Gil Blas	Literature	Paris	1900–1935
Ratisbonne, L. G. F.	Journal des Débats	Politics	Paris	1870–1900
Run, Carlo	Vu and Intransigeant	Politics	Paris	1922–1935
Weill, Alexandre	Figaro	Politics	Paris	
Weiss, Louise	L'Europe Nouvelle		Paris	1920–1938

Germany

Name	*Paper*	*Active in*	*City*	*Approximate Time of Activity*
Bab, Julius	Volkszeitung	Literature	Berlin	1910–1933
Bekker, Paul	Frankfurter Zeitung	Music	Frankfort	1916–1933
Bernhard, Georg	Vossische Zeitung	Politics	Berlin	1915–1933
Bernstein, Aron	Volkszeitung	Politics	Berlin	1870–1884
Bernstein, Arthur	Morgenpost	Politics	Berlin	1890–1933
Bernstein, Eduard	Neue Zeit	Politics	Berlin	1880–1932
Bie, Oskar	Neue Rundschau	Music	Berlin	1890–1933
Bloch, Joseph	Sozialistische Monatshefte	Politics	Berlin	1890–1933
Blumenthal, Oskar	Various papers	Literature	Berlin	1880–1915
Börne, Ludwig	Die Wage	Literature, Politics	Frankfort	1818–1837
Breslauer, Siegfried	Berliner Lokalanzeiger	Politics	Berlin	1900–1933
Buchwald, Bruno	Börsenberichte	Economics	Berlin	1900–1933
Cohnstaedt, Ludwig	Frankfurter Zeitung	Economics	Frankfort	1900–1934
Cossmann, Paul N.	Süddeutsche Monatshefte	Politics	Stuttgart	1903–1930
Davidsohn, Georg	Berliner Börsen-Courier	Politics	Berlin	1868–1897
Deri, Max	Berliner Tagblatt	Art	Berlin	1900–1933
Dernburg, Friedrich	Berliner Nationalzeitung	Politics	Berlin	1875–1890
Donath, Adolf	Der Kunstwanderer	Art	Berlin	1900–1933
Einstein, Alfred	Berliner Tagblatt	Music	Berlin	1927–1933
	Zeitschrift für Musikwissenschaft			
Elbau, Julius	Vossische Zeitung	Politics	Berlin	1930–1932
Elias, Julius	Various papers	Art	Berlin	1890–1927
Eloesser, Arthur	Vossische Zeitung	Literature	Berlin	1905–1933
Engel, Fritz	Berliner Tagblatt	Literature	Berlin	1900–1935
Ettlinger, Josef	Nationalzeitung	Literature	Berlin	1890–1910
Faktor, Emil	Berliner Börsen-Courier	Politics	Berlin	1910–1933
Fechenbach, Felix	Weltbühne	Politics	Berlin	1920–1933
Feder, Ernst	Berliner Tageblatt	Politics	Berlin	1920–1933
Feiler, Arthur	Frankfurter Zeitung	Economics	Berlin	1920–1933
Goldschmidt, Salli	Frankfurter Zeitung	Politics	Frankfort	1910–1930
Goldstein, Moritz	Vossische Zeitung	Law	Berlin	1920–1933
Georg, Manfred	Tempo, Jüdische Revue	Politics, Literature	Berlin, Prague	1920–1933
Grabowsky, Adolf	Zeitschrift für Politik	Politics	Berlin	1918–1933
Grossmann, Kurt	Weltbühne	Politics	Berlin	1925–1933
Grossmann, Stefan	Das Tagebuch	Politics	Berlin	1920–1933
Guttmann, Bernhard	Frankfurter Zeitung	Politics	Frankfort	1899–1933
Hahn, Victor	8 Uhr Abendblatt	Politics	Berlin	1910–1933
Handl, Willi	Various papers	Literature	Berlin	1900–1920
Harden, Maximilian	Die Zukunft	Politics	Berlin	1892–1923
Heilborn, Ernst	Die Literatur	Literature	Berlin	1900–1933
Heine, Heinrich	Rheinische Zeitung and others	Politics	Cologne	1825–1850
Hess, Moses	Rheinische Zeitung	Politics	Cologne	1840–1875
Hirschstein, Hans	Hamburger Fremdenblatt	Economics	Hamburg	1920–1933
Holländer, Felix	Berliner Tagblatt	Literature	Berlin	1890–1931
Jacobs, Monty	Vossiche Zeitung	Literature	Berlin	1900–1933
Jacobsohn, Siegfried	Die Weltbühne	Politics	Berlin	1905–1926
	Die Schaubühne	Literature		
Jonge, Moritz	Kreuzzeitung	Politics	Berlin	1890–1920
Kalisch, David	Kladderadatsch	Literature	Berlin	1848–1872
Karpath, Ludwig		Music	Berlin	1890–1936
Kastan, Isidor	Berliner Tageblatt	Politics	Berlin	1890–1931
Katz, Richard	Berliner Morgenpost	Travel	Berlin	1925–1933
	Grüne Post			
Kauder, Gustav	Tempo	Politics	Berlin	1925–1933
Kayser, Rudolf	Neue Rundschau	Literature	Berlin	1915–1933
Kerr, Alfred	Berliner Tagblatt	Literature	Berlin	1919–1933
Kisch, Egon Erwin	Various papers	Reporting	Berlin	1915–1933
Klausner, Max Albert	Berliner Börsen-Courier	Politics	Berlin	1890–1920
Klötzel, C. Z.	Various papers	Travel	Berlin	1915–1933
Kohut, Adolph	Various papers	Travel	Berlin	1880–1917
Korff, Kurt	Berliner Illustrirte Zeitung	Special Features	Berlin	1900–1933
Landau, Isidor	Berliner Börsen-Courier	Politics	Berlin	1880–1925
Lassalle, Ferdinand	Various papers	Politics		1850–1864
Leipziger, Leo	Roland von Berlin	Politics	Berlin	1894–1910
Levy, Isidor	Vossische Zeitung	Politics	Berlin	1910–1929
Levysohn, Arthur	Kölnische Zeitung	Politics	Cologne	1865–1908
Lewald, August	Europa	Special Features	Stuttgart	1830–1870
Lewinsohn, Richard	Vossische Zeitung	Economics	Berlin	1920–1933
Lubliner, Hugo	Der Abend	Politics	Berlin	1880–1910
Marx, Karl	Rheinische Zeitung	Politics	Cologne	1842–1843
Meisel, Hans	Vossische Zeitung	Literature	Berlin	1922–1934
Misch, Carl	Vossische Zeitung	Politics	Berlin	1920–1933
Mosse, Rudolf	Berliner Tagblatt	Publishing	Berlin	1870–1820
	Berliner Volksszeitung			
Moszkowski, Alexander	Lustige Blätter		Berlin	1890–1934
Naphtali, Fritz	Frankfurter Zeitung	Economics	Frankfort	1920–1930
Nathan, Paul	Die Nation	Politics	Berlin	1890–1927
Oppenheim, Bernhard	Jahrbücher für Politik	Politics	Berlin	1862–1880
Osborn, Max	Vossische Zeitung	Art	Berlin	1910–1933
Pinner, Felix	Berliner Tagblatt	Economics	Berlin	1915–1933
Pinthus, Kurt	8 Uhr Abendblatt	Literature	Berlin	1920–1933
Reiner, Max	Vossische Zeitung	Politics	Berlin	1923–1933
Rodenberg, Julius	Deutsche Rundschau	Politics	Berlin	1874–1914
Rundt, Arthur	Berliner Börsen-Courier	Travel	Berlin	1918–1933
Schloss, Justus	Deutsche Getreidezeitung	Economics	Berlin	1927–1933
Schwarzschild, Leopold	Tagebuch, Montag Morgen	Politics	Berlin	1918–1933
Sittenfeld, Konrad	Berliner Morgenpost	Politics	Berlin	1910–1925
Sonnemann, Leopold	Frankfurter Zeitung	Publishing	Frankfort	1856–1909
Stahl, Fritz	Berliner Tageblatt	Art	Berlin	1900–1928
Stampfer, Friedrich	Vorwärts	Politics	Berlin	1917–1933
Stern, Joachim	Metallbörse	Economics	Berlin	1920–1933
Stern, Louis	Frankfurter Zeitung	Economics	Frankfort	1871–1930
Stettenheim, Julius	Die Wespen	Literature	Berlin	1862–1894
Stolper, Gustav	Der Deutsche Volkswirt	Economics	Berlin	1920–1933
Strich, Fritz	Various papers	Literature	Bern	1920–1933
Tucholsky, Kurt	Weltbühne	Politics	Berlin	1918–1933
Ullstein, Leopold, and his five sons	Vossische Zeitung	Publishing	Berlin	1877–1935
	Berliner Morgenpost			
	B.Z. am Mittag, and others			

Name	*Paper*	*Active in*	*City*	*Approximate time of Activity*
		Germany—Continued		
Wallenberg, Ernst	B.Z. am Mittag	Politics	Berlin	1903–1933
Weissmann, Adolf	Various papers	Music	Berlin	1910–1933
Wengraf, Richard	Westermanns Monatshefte	Special Features	Braunschweig	1910–1933
Wolff, Bernhard	W.T.B. (D.N.B.)	Politics	Berlin	1848–1879
Wolff, Max	B.Z. am Mittag	Politics	Berlin	1909–1925
Wolff, Theodor	Berliner Tageblatt	Politics	Berlin	1906–1933
		Hungary		
Ágai, Adolf	Borsszem Jankó	Politics, Literature	Budapest	1870–1916
Biró, Lajos	Világ	Politics	Budapest	1910–1930
Boros, László	Esti Kurir	Politics	Budapest	1925–1940
Bródy, Zsigmond	Neues Pester Journal	Politics	Budapest	1870–1910
Deutsch, Antal	Pester Lloyd	Politics	Budapest	1870–1918
Einhorn, Ignatz	Die Thesis, Neuer Freier Lloyd		Budapest	1849, 1870
Falk, Miksa	Pester Lloyd	Politics	Budapest	1849–1905
Feleky, Géza	Világ	Literature, Politics	Budapest	1910–1926
Fényes, Samu	Uttörő and Diogenes	Literature	Budapest	1908–1918
Hatvany, Baron Lajos	Pesti Napló	Politics, Literature	Budapest	1900–1930
Hevesi, Lajos	Pester Lloyd	Literature	Budapest	1866–1885
Ignotus (Hugó Veigelsberg)	Nyugat, Világ	Literature	Budapest	1907–1938
Kecskeméti, György	Pester Lloyd	Politics	Budapest	1929–1942
Kóbor, Tamás	Ujság	Politics	Budapest	1890–1940
Kunfi, Zsigmond	Népszava	Politics	Budapest	1907–1919
Ludassy, Mór	Esti Lapok and Magyar Világ	Politics	Budapest	1849 and about 1869
Márkus, Miksa	Pesti Hirlap	Politics	Budapest	1891–1938
Miklós, Andor	Az Est	Politics	Budapest	1901–1933
Molnár, Ferenc	Various papers	Literature	Budapest	1910–1940
Neményi, Ambrus	Pesti Napló	Politics	Budapest	1880–1904
Purjesz, Lajos	Világ	Politics	Budapest	1910–1925
Silberstein-Ötvös, Adolf	Pester Lloyd	Politics	Budapest	1875–1899
Singer, Artur	Neues Budapester Abendblatt	Politics	Budapest	1900–1920
Singer, Sigmund	Pester Lloyd		Budapest	1906–1913
Szatmári, Mór	Egyetértés		Budapest	1881–1925
Veigelsberg, Leo	Pester Lloyd		Budapest	1872–1907
Vészi, József	Pester Lloyd	Politics	Budapest	1890–1940
Zsolt, Béla	Ujság	Politics	Budapest	1921–1940
		Italy		
d'Ancona, Alessandro	Various papers	Literature	Pisa	1870–1914
Barzilai, Salvatore	Tribuna	Politics	Rome	1883–1893
Benedetti, Salvatore	La Vedetta	Politics	Novarra	1850–1890
		Latvia		
Aronstam, Arved	Jaunakas Zinas	Politics	Riga	1925–1940
Ganfman, Michael	Sevoduja	Politics	Riga	1925–1940
		Lithuania		
Valsonok, Rudolf	Various papers	Politics	Kaunas	1925–1940
Poljeski, Raphael	Various papers	Politics	Kaunas	1925–1940
Simon, Jakob	Memeler Beobachter	Politics	Memel	1925–1940
		The Netherlands		
Blankenstein, Marcus van	Nieuwe Rotterdamsche Courant, Haagsche Post	Politics	Rotterdam	1906–1937
De Jong, Louis	Groene Amsterdamer	Politics	Amsterdam	?–1940
Elias, Eduard	Various papers	Politics, Columnist		1927–1939
Godschalk, Jacob	Telegraaf	Politics	Amsterdam	1919–1940
Mechanicus, Philip	Algemeen Handelsblad	Politics	Amsterdam	
Oss, Salomon F. van	Haagsche Post	Director	The Hague	1914–1940
Person, Bernard	Haagsche Post	Politics	The Hague	1929–1938
Polak, Daniels Gerard	Vaderland	Politics	The Hague	1905–?
Spier, Jo	Telegraaf	Cartoons	Amsterdam	?–1940
Stoppelman, Joseph W. F.	Dutch Syndicate De Locomotief, Semarang Dutch East Indies	Correspondence	London and Paris	1924–1931
Vas Dias, Arnold	Telegraaf	Correspondence	Amsterdam	1926–1940
Vaz Dias, M. S.	Netherlands Press Agency	Director	Amsterdam	1926–1940
		Poland		
Berkelhammer, Wilhelm	Nowy Dziennik	Politics	Cracow	
Besterman, Wladislaw	Gazeta Polska	Politics	Warsaw	
Feldmann, Wilhelm	Krytyka	Literature	Warsaw	
Grydzewski, Mieczyslaw	Various papers	Literature	Warsaw	
Kempner, Stanislaw	Nowa Gazeta	Politics	Warsaw	
Perl, Joseph	Robotnik	Politics	Warsaw	
Posner, Stanislaw	Robotnik	Politics	Warsaw	
Rosner, Edward	Kurjer Polski	Politics	Warsaw	
Schwarzbart, Ignatz	Nowy Dziennik	Politics	Cracow	
Sokolow, Florjan	Gazeta Polksa	Politics	Warsaw	
		Roumania		
Branisteanu, B.	Adeverul and Diminiata	Politics	Bucharest	
Brociner, Marco	Bukarester Tagblatt	Politics	Bucharest	1890–1935
Fagure, Emil D.	Lupta			
Graur, Constantin	Adeverul and Dimineata	Politics	Bucharest	1920–1935
Hefter, Alfred	Arena and Lumea	Politics	Bucharest	1920–1935
Streitmann, H.	Politica	Politics	Bucharest	

Name	*Paper*	*Active in*	*City*	*Approximate Time of Activity*
		Russia		
Aichenwald	Russkiya Mysl, Rul	Literature	Moscow, Berlin	1905–1940
Dioneo (Shklovsky), Isaac	Russkiya Viedomosti	For. Correspondence	Moscow	1900–1935
Ganfman, Maxim	Ryetch and Sovremennoye Slovo	Politics	Leningrad	1906–1920
Hessen, Joseph	Pravo, Ryetch, Rul	Politics	Leningrad, Berlin	1900–1940
Hoffstetter	Nove Vrenya	Politics	Warsaw	1900–1917
Iollos	Russkiya Viedomosti	For. Correspondence	Moscow	1900–1907
Izgoeff, Alexandre	Ryetch	Politics	Leningrad	1900–1920
Jabotinsky, Vladimir	Odeskiya Novesti	Politics	Odessa	1897–1919
Kamenev, Leo	Various papers	Politics	Moscow	1910–1936
Kougel, Alexandre		Literature		1900–1920
Koulisher, Alexandre	Posliednia Novosti	Politics	Paris	1917–1941
Landau, Grigory	Rul	Politics	Berlin	1910–1933
Levinson, Andre	Ryetch, Posliednia Novosti	Literature	Leningrad, Paris	1900–1930
Nemanoff, Lev	Kievskaiya Mysl Ryetch Posledna Novosti	Politics	Kiev, Leningrad Paris	1905–
Notovitsh, Constantin	Novosti	Politics	Leningrad	1890–1905
Poliakoff-Litovtzeff, Salomon	Ryetch Rouuskoye Slovo	Politics	Leningrad Moscow	1902–1939
Portugeis, Semen	Posliedniya Novosti and Sovremennya Zapiski	Politics	Paris	1910–
Radek, Karl	Pravda and Izvestia	Politics	Moscow	1915–1930
Shklovsky, Victor	Various papers	Literature	Moscow	1918–19
Soloveitchik, Samson	Sovremennya Zapiski	Politics	Paris	1918–1940
Spoliansky, Aminad	Posledna Novosti	Literature	Paris	1918–1932
Stekloff (Nachamkes)	Izvestia and others	Politics	Odessa, Moscow	1900–
Trotsky, Leon	Kievskaiya Mysl Iskra	Politics	Kiev underground	1910–1940
Wengeroff, Semyon	Various papers	Literature	Moscow	1880–1920
Zasslavsky, David	Kievskajs Mysl, Izvestia	Politics	Kiev, Moscow	1905 on
		Sweden		
Bonnier, Karl			Stockholm	1870–1900
Bonnier, Karl Otto			Stockholm	1914–1940
Lamm, Martin	Various papers	Literature	Stockholm	1910–1930
Levertin, Oscar	Various papers	Literature	Stockholm	1880–1906
Schück, J. H. E.	Various papers	Literature	Stockholm	1880–1930
Warburg, K. J.	Various papers	Literature	Stockholm	1890–1918

JOHN F. OPPENHEIMER.

Lit.: Graetz, Heinrich, *Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart* (11 vols., 1853-75); Dubnow, Simon, *Weltgeschichte des jüdischen Volkes* (10 vols., 1925-29); Lin, J., *Die hebräische Presse* (1928); Tietze, Hans, *Die Juden Wiens* (1933); Kastein, Josef, *Eine Geschichte der Juden* (1934); Elbogen, Ismar, *Geschichte der Juden in Deutschland* (1935); Gottheil, Richard, and Popper, William, in *Jewish Encyclopedia,* vol. 9, pp. 602-40; Bin Gorion, Emanuel, Loewenberg, Alfred, Neuburger, Otto, and Oppenheimer, John F., *Philo-Lexikon* (1937); Pan, E., *General List of Jewish periodicals 1933-40* (1940); Jubilee issues of the *C.-V.-Zeitung, Allgemeine Zeitung des Judentums,* Aug. 5, 1927 ("Unsere Mitarbeit an der deutschen Kultur"); May 2, 1937 ("Hundert Jahre Allgemeine Zeitung des Judentums"); "One Hundred Years of Anglo-Jewish Journalism," *American Hebrew,* Sept. 12, 1941; "One Hundred Years of the Jewish Chronicle," *Jewish Chronicle,* Nov. 14, 1941; *La colectividad israelita en la Argentina,* a volume issued on the occasion of the twenty-fifth anniversary of *El diario israelita* (Buenos Aires), Nov. 15, 1940; *Jüdisches Lexikon,* vol. 4 (1930), cols. 1102-10.

2. The United States.

a. Scholarly Periodicals. When the first periodicals of Jewish interest in the United States appeared, in the 19th cent., the state of journalistic development throughout the world was such as to give almost all the publications a scholarly appearance. The diluted form of news and the preponderance of personal gossip was still far away. In 19th cent. American Jewish homes, as in 19th cent. homes everywhere, the kind of reading matter demanded was marked by solidity. Consequently, even *The Occident and Jewish Advocate,* a weekly which was founded in Philadelphia in 1843 by Isaac Leeser, and which published news of Jewish communities throughout the United States, could be classed as a scholarly periodical despite its reportorial accent. Mayer Sulzberger was the editor of the last volume of *The Occident,* which ceased publication in 1868. A journal calling itself by the same name appeared in Chicago for a short time in 1874, but did not have the literary quality of the original.

In the decades that followed the less scholarly type of publication made its appearance, and it was not until 1880 that a second journal of major literary intent was published: *The Jewish Review* (1880-82), a quarterly published in Cincinnati as the organ of the Rabbinical Literary Association of America. It was first under the editorship of Max Lilienthal, and then, when Lilienthal left to found *The Rabbinical Review* (Cincinnati, 1881-82), *The Jewish Review* was edited by Kaufmann Kohler. The *New Era,* a literary monthly published in New York in 1874 to 1875 by Raphael d'C. Lewin, was followed by several other periodicals using the same name in other cities, but which did not have the quality of the first. The *Menorah,* a monthly which appeared under the auspices of the B'nai B'rith from 1886 to 1902, bridged the centuries chronologically. It was first under the editorship of Benjamin Franklin Peixotto, and then of Moritz Ellinger. The *Journal of Jewish Lore and Philosophy,* founded at Cincinnati in 1919 by David Neumark, ceased publication later.

Well into the 20th cent., S. M. Melamed, from 1927 to 1930, published *The Reflex,* a monthly modeled after the secular semi-scholarly journals that divide their pages between analyses and exposés. Another short-lived periodical of this period was the *Current Jewish Record,* edited in 1931 to 1932 by Sidney Wallach. It was the forerunner of the *Contemporary Jewish Record.*

Among the periodicals still existing in 1942 it is hard to draw the line between the scholarly and the non-scholarly type. Reportorial journalism has made its inroads into almost all of them, but at the same time the journalism itself has assumed a somewhat dignified and authentic air in these publications. One of the newest was the *Congress Weekly* (1940-), published by the American Jewish Congress and edited by Samuel Caplan, with Menachem Boraisha as its editorial writer. It is a journal of reportage and analysis. The *Contemporary Jewish Record,* a monthly started by the American Jewish Committee in 1938, is a review of current events, well ramified statistically, and was in 1942 under the editorship of Allan Lesser. *The Jewish Forum,* founded in 1918 by Solomon T. H. Hurwitz, is a monthly publishing reviews and articles. In 1942 Isaac Rosengarten was its editor.

A journal of the specific scholarly type is *Jewish Education,* published three times a year in Philadelphia by the National Council for Jewish Education. It was founded in 1929, and in 1942 was edited by an editorial board headed by Leo Rosen. The *Jewish Quarterly Review,* originally published in England, began to appear in Philadelphia with

its second series (1910). It was at first edited by Cyrus Adler and Solomon Schechter; its editors in 1942 were Abraham A. Neuman and Solomon Zeitlin. The *Jewish Social Service Quarterly,* founded in 1924, was edited by an editorial board. *Jewish Social Studies,* a quarterly published by the Conference on Jewish Relations, was founded in 1939 and edited by Salo W. Baron. The *Journal of Jewish Bibliography,* founded in 1938, was edited by Joshua Bloch. *Historia Judaica,* founded in 1939 by Guido Kisch, appears semi-annually, and is devoted especially to the legal and economic history of the Jews.

Of individual quality and superior standing, both in Jewish and secular circles in the United States and other countries, is the *Menorah Journal,* established in 1915 under the editorship of Henry Hurwitz. Published in conjunction with the activities of the Intercollegiate Menorah Association, the *Menorah Journal* is the outstanding periodical of Jewish literature and art in English. It was for a time a monthly magazine, but in 1942 was appearing as a quarterly.

Opinion, a monthly, was established in 1931 under the editorship of Stephen S. Wise. Wise was still its editor in 1942. It is a literary and publicistic magazine. The *ORT Economic Review,* a bi-monthly published by the ORT Economic Research Committee, was edited by Margaret T. Edelheim in 1942. *The Reconstructionist,* a bi-weekly established in 1930 by the Society for the Advancement of Judaism, was edited by Mordecai M. Kaplan. The newest addition to the list was the *Jewish Mirror* (1942), a monthly edited by M. J. Nuremberger.

LIBBY BENEDICT.

b. Other Periodicals. The early American periodicals of Jewish interest which stressed news rather than a scholarly viewpoint were largely short-lived attempts at meeting the complicated needs of the community. Some of them were published in German and English; later Yiddish and English were combined. This was exclusive of the periodicals that appeared entirely in German or, later, in Yiddish.

The Jew, a monthly which was issued in New York city in 1823 by Solomon H. Jackson, combatted missionary activity, during a span of existence that covered about two years. *The Asmonean,* founded by Robert Lyon in New York in 1849, was a weekly "family journal of commerce, politics, religion and literature." Before its disappearance in 1858 it had added occasional German supplements. *The Israelite* was founded in Cincinnati in 1854 by Isaac M. Wise. Less literary than Isaac Leeser's *The Occident and Jewish Advocate,* which had preceded it in Philadelphia by little more than a decade, *The Israelite* (which became *The American Israelite* in 1874) was in 1942 the oldest Jewish periodical in the United States. In San Francisco, a periodical appeared as early as 1855, with the founding of the *Jewish Times and Observer,* a weekly, edited by M. S. Levy and William Saalburg. It lasted into the 20th cent. *The Jewish Messenger,* a weekly established in New York city in 1857 by Samuel M. Isaacs, was absorbed by *The American Hebrew* in 1903. Another publication of the period which contained a German supplement was the *Hebrew Leader,* a weekly founded in New York in 1850, emphasizing Masonic news. In 1865 it took over the *Jewish Record,* published in New York from 1862 on by Abraham Cohen.

In the Middle West, St. Louis was the first city to have a Jewish periodical—*The Jewish Sentinel,* which appeared in 1868 and lasted but a short time. *Young Israel,* a monthly for Jewish children, first appeared in New York in 1871. *The Jewish Advocate,* founded in New York in 1879 by Raphael d'C Lewin, who had earlier edited the more literary *New Era* (1871-75), was a monthly which survived until 1886. During this period (1878-82) *The Jewish Advance* (in German and English) appeared as a weekly in Chicago. *The American Hebrew* made its first appearance in New York in 1879. A successor to the *Hebrew Leader,* the *Hebrew Standard,* was founded in New York in 1883, and lasted into the 20th cent. Outside of New York, the *American Hebrew News,* a weekly, was published in Portland, Ore., from 1892 to 1901, and the *Jewish Home Journal* in Ligonier, Ind., from 1896 to 1900. A woman's paper, *The American Jewess,* a quarterly edited by Rosa Sonnenschein, appeared in New York from 1895 to 1899; *Helpful Thoughts,* a monthly under the editorship of Julia Richman and Rebekah Kohut, was published between 1897 and 1903.

The 20th cent., when the first generation of immigrants from Russia began to show the results of Americanization, introduced a bevy of periodicals in the various cities of the country. Some were short-lived; others survive even in the 1940's. They developed a technique of spacious treatment for the social and communal life of the particular Jewish community which they served, with some handling of problems of a wider nature. At the same time, trade and occupational journals began to appear, many of them written in both English and Yiddish. Factional periodicals, representing political movements, also made their entry, such as *The Maccabean,* a Zionist monthly, which started publication in 1901. To aid the local periodicals in obtaining general news, a system of news syndicates sprang up. The first of these, the Jewish Telegraphic Agency, was organized in 1918, providing a daily service. In 1924 it undertook also the publication of a daily small news sheet, the *Jewish Daily Bulletin.* In 1934 this became a full-size daily newspaper, but it lasted only throughout the year; thereafter the Agency continued its service to newspapers without trying to reach the lay public directly. Palcor News Agency, specializing in news centering around activity in Palestine, inaugurated its service in 1934. There were, in 1942, two syndicates furnishing special feature material to the Jewish periodicals throughout the country: the Independent Jewish Press Service and the Seven Arts Feature Syndicate.

A list of periodicals (arranged by states) published in the United States in English in 1942, and which had been in existence for at least twenty years, follows:

Name	*City*	*Frequency*	*Year Founded*
California			
B'nai B'rith Messenger	Los Angeles	weekly	1897
California Jewish Voice	Los Angeles	weekly	1922
Emanu-El and the Jewish Journal	San Francisco	weekly	1895
Southwestern Jewish Review	San Diego	weekly	1914
Colorado			
Intermountain Jewish News	Denver	weekly	1914
District of Columbia			
National Jewish Monthly (formerly B'nai B'rith Magazine)	Washington	monthly	1886
New Palestine	Washington	weekly	1921
Illinois			
Advocate Magazine	Chicago	weekly	1891
Chicago Israelite	Chicago	weekly	1886
Chicago Jewish Chronicle	Chicago	weekly	1918
The Sentinel	Chicago	weekly	1911
Indiana			
Indiana Jewish Chronicle	Indianapolis	weekly	1921
Kentucky			
Kentucky Jewish Chronicle	Louisville	monthly	1913
Louisiana			
Jewish Ledger	New Orleans	weekly	1895
Maryland			
Jewish Times	Baltimore	weekly	1919
Massachusetts			
Jewish Advocate	Boston	weekly	1900
Michigan			
Detroit Jewish Chronicle	Detroit	weekly	1915
Minnesota			
American Jewish World	Minneapolis	weekly	1912
Missouri			
Jewish Record (Yiddish and English)	St. Louis	weekly	1913
Kansas City Jewish Chronicle	Kansas City	weekly	1920
The Modern View	St. Louis	weekly	1900
Nebraska			
Jewish Press	Omaha	weekly	1919
New Jersey			
Jewish Chronicle	Newark	weekly	1921
New York			
Buffalo Jewish Review	Buffalo	weekly	1917
Alliance Voice Monthly	New York	monthly	1913
American Hebrew and Jewish Tribune	New York	weekly	1879
Hadassah Newsletter	New York	monthly	1914
Jewish Center	New York	quarterly	1922
Jewish Farmer (Yiddish and English)	New York	monthly	1908
Jewish Forum	New York	monthly	1918
The Leader	New York	monthly	1911
Menorah Journal	New York	quarterly	1915
Young Judean	New York	monthly	1911
Ohio			
American Israelite	Cincinnati	weekly	1854
Hebrew Union College Monthly	Cincinnati	monthly	1913
Jewish Daily World (Yiddish and English)	Cleveland	daily	1907
Jewish Review and Observer	Cleveland	weekly	1888
Ohio Jewish Chronicle	Columbus	weekly	1921
Toledo Jewish Times	Toledo	bi-monthly	1920
Oregon			
The Scribe	Portland	weekly	1903

Name	City	Frequency	Year Founded
Pennsylvania			
Jewish Criterion	Pittsburgh	weekly	1899
Jewish Exponent	Philadelphia	weekly	1887
Jewish Quarterly Review	Philadelphia	quarterly	1910
Jewish Voice	Reading	monthly	1922
Jewish World (Yiddish and English)	Philadelphia	weekly	1914
Texas			
Jewish Herald-Voice	Houston	weekly	1906
Wisconsin			
Milwaukee Jewish Press (Yiddish and English)	Milwaukee	weekly	1906
Wisconsin Jewish Chronicle	Milwaukee	weekly	1921

c. The Yiddish Press. The history of the beginning, the expansion and the contraction of the Yiddish press in the United States between 1880 and the 1940's is the history of an epoch in Jewish life. Attempts to publish periodicals in the vernaculars used by the immigrants from the Eastern European countries were made even before 1880. Henry Gersoni founded *Die Jüdische Post* in New York city in 1872, and Kasriel H. Sarasohn founded *Die New Yorker Yiddishe Tzeitung* the same year. Both were weeklies, and both suspended publication within a few months. The *Israelitische Presse* (Chicago, 1879) was also short-lived. Sarasohn, however, who was to become a successful pioneer in the Yiddish press in America, started to publish *Die Yiddishe Gazetten* in 1874. The reception for this new venture was better, and as the Yiddish-speaking population of the country was augmented by new arrivals, Sarasohn undertook the publication of a Yiddish daily. Established in New York in 1885, the *Yiddishes Tageblatt* seems to have been the first daily published in Yiddish anywhere in the world. Serving the Yiddish-speaking populations at a time when an Eastern European origin was synonymous with Orthodoxy, the *Tageblatt* represented an ultra-Conservative and Orthodox attitude. *Die Yiddishe Gazetten* continued to be a weekly supplement of the *Tageblatt* for several years. The second daily in Yiddish was the *Vorwaerts,* or *Jewish Daily Forward.* Established in 1897, it became, under the editorship of Abraham Cahan, the most stabilized Yiddish newspaper in the country. *The Forward* represented organized labor, and therefore espoused the Socialist point of view. When, after the Bolshevik Revolution in Russia, there was a cleavage in the Socialist Party, the *Forward* identified itself with the right-wing, anti-Communist faction. Eventually it adopted a Zionist point of view as well, and thus renounced affiliations with the Socialist Bund, which remained truculently anti-Zionist. A morning newspaper in Yiddish, the *Yiddisher Morgen Journal,* or *Jewish Morning Journal,* was established in 1901 by Jacob Saphirstein. It represented Orthodox, Conservative elements. Until almost the end of the third decade of the 20th cent. the Yiddish-speaking population of the country was able to support both a morning and afternoon Yiddish paper which fostered the Orthodox point of view. Then, however, the shrinkage in immigration made itself sufficiently felt to require the consolidation of the *Tageblatt* and the *Morning Journal.* They combined in 1928, and appeared as a morning newspaper, the *Morning Journal.*

Although the *Forward,* and for short periods one or more of the other papers, published editions in Chicago and Philadelphia, the New York editions of the papers largely satisfied the needs of the Yiddish-speaking population throughout the whole country. This resulted, from the very beginning, in a distinctive type of publication. The Yiddish newspapers were eventually to be supplemented by various literary and other specialized journals, but the basic need for reading matter outside of simple news nevertheless had to be included in the daily press. Yiddish daily papers all had much of the quality exhibited by only the Sunday supplements to English newspapers, and went even beyond that. Articles on literature, economics, sociology and history were included on the inside pages of the newspapers every day, and these features remained part of the daily Yiddish press even when the circulation began to dwindle as the result of curtailed immigration.

Der Teglicher Herold, which had been founded in New York in 1891 by Michael Mintz, was incorporated into the newly established *Wahrheit* in 1905; the *Wahrheit,* in turn, was absorbed into the *Tog* (*The Day*), founded by Herman Bernstein in 1914, in 1917. The *Wahrheit* had been edited by Louis E. Miller, who had broken with Abraham Cahan of the *Forward.* In 1915 Miller established the *Fihrer,* which lived but a short time. Other temporary undertakings resulted in the publication of the *Haint* (1919) and *Die Zeit* (1920-22). Surviving Yiddish dailies in 1942 were the *Morning Journal,* the *Day,* the *Forward,* and the *Freiheit,* a morning newspaper, established in 1922 under the editorship of Moissaye Olgin. The four newspapers may be said to represent four factions in Jewish life, and to be connected with the same factions in general political life. The *Morning Journal* remains Orthodox-Zionist and usually Republican in political affiliation, the *Day* is nationalist-Zionist and usually Democratic, the *Forward* is Socialist-Zionist and Socialist, the *Freiheit* Communist. Several Yiddish dailies or weeklies were published in other cities.

Specialized publications in Yiddish, dealing with literature and politics, made their appearance almost as soon as newspapers. In 1880 there was an attempt at a humorous weekly, *Der Grosse Baitch. Die Neie Tzeit* was a literary weekly established in New York in 1886; Abraham Cahan was one of its editors. From 1889 to 1891 a literary weekly called *Der Menshenfreund* was published in New York. Political movements of the period were reflected in *Die Freie Gesellshaft,* an anarchist monthly edited in New York from 1895 to 1902 by M. Leontiev and M. Katz; another anarchist publication, the *Freie Arbeiter Shtimme,* appeared in 1899. It was still being published in 1942, but had passed over from its original anarchist alignment to a generally socialist point of view. *Die Tzukunft,* a literary monthly, made its first appearance in 1892, and although its career was subsequently interrupted by several breaks, it was again appearing in 1942. Another journal of literary and political content was *Der Yiddisher Kempfer,* a labor Zionist weekly (founded 1905). *Der Groisser Kundes,* a humorous weekly, was edited by Jacob Marinoff (1909-27).

Yiddish periodicals in the United States which had been in existence for more than twenty years in 1942 were:

Name	City	Frequency	Year Founded
Daily Jewish Courier	Chicago	daily	1887
Jewish Leader (Vegveiser)	Pittsburgh	weekly	1887
Tzukunft	New York	monthly	1892
Jewish Daily Forward	New York and Chicago	daily	1897
Freie Arbeiter Shtimme	New York	weekly	1899
Jewish American Family Magazine	New York	weekly	1901
Jewish Morning Journal	New York	daily	1901
Der Yiddisher Kempfer	New York	weekly	1905
Friend	New York	monthly	1910
Dos Yiddishe Folk	New York	bi-weekly	1910
The Day	New York	daily	1914
Kinder Journal	New York	monthly	1920
Der Veker	New York	monthly	1921
Morning Freiheit	New York	daily	1922

d. Hebrew Periodicals. Hebrew culture preceded the Yiddish vernacular into the new world, and in 1870 a Hebrew weekly, *Hatzofeh Baaretz Hahadashah,* made its appearance in New York under the editorship of Mordecai ben David Jalomstein. It survived until 1876. An organ of the Chovevei Zion movement, *Haleumi,* appeared for a short time as a weekly in 1888 to 1889. From 1892 to 1902 the weekly *Haibri* appeared in New York. Hayim Enowitz made several attempts to publish a Hebrew periodical:

Name	City	Frequency	Year Founded
Bitzaron	New York	monthly	1939
Hadoar	New York	weekly	1921
(Hadoar Lanoar, children's supplement)		bi-weekly	1935
Hapardes	Chicago	monthly	1927
Hamigdal (Hebrew and English)	Brooklyn	monthly	1940
Hamesillah (Hebrew and Yiddish)	New York	monthly	1936
Harofe Haibri	New York	semi-annual	1927
Niv	New York	monthly	1936
Ramah	New York	monthly	1937
Shebile Hahinnuch	New York	quarterly	1936

Haemeth (1894-95), *Hazeman* (1895-96) and *Hadaath* (1896). The *Hatoren,* a literary monthly, appeared from

1913 to 1925. A Hebrew daily, *Hayom,* was founded in 1909, but survived only a few months. *Hadoar,* a Zionist and literary weekly, established in 1921, was the oldest Hebrew periodical appearing in the United States in 1942.

e. Periodicals Published in Other Languages. In addition to the various early periodicals which had to combine German and English in order to attract the immigrants of the middle 19th cent., most of whom had come from German countries, there were a few attempts to publish journals exclusively in German. The most successful of these was *Die Deborah,* founded by Isaac M. Wise as a weekly in Cincinnati in 1855. Subsequently it became a monthly. It survived until 1903. *Sinai,* a monthly in German and English, appeared in Baltimore from 1856 to 1862. From 1880 to 1882 *Die Zeitgeist,* a monthly representing the Reform Movement, was published in Milwaukee. A weekly, *Der Jude,* appeared for a short time in New York in 1887, and another, of the same name, in 1895.

The resumption of immigration from Germany after 1933 resulted in the founding of the *Aufbau,* a weekly, in New York in 1934. It also incorporated several English pages. *The Way in America* (*Neues jüdisches Gemeindeblatt*), a bi-weekly, made its appearance in New York in 1938. Both periodicals were appearing in 1942.

La Vara, a weekly in Ladino, was founded in New York in 1922, and still appeared in 1942. LIBBY BENEDICT.

Lit.: Soltes, Mordecai, *The Yiddish Press, An Americanizing Agency* (1925; previously printed in the *American Jewish Year Book,* vol. 26, 1924-25, pp. 165-372); *Jewish Encyclopedia,* vol. 9, pp. 616-39; Zitron, *Geschichte der jüdischen Presse; American Jewish Year Book,* 5660 to 5703 (lists of Jewish periodicals appearing in the United States); Lin, J., *Die hebräische Presse, Werdegang und Entwicklungstendenzen* (1928).

f. Jews in Journalism. The participation of Jews in American journalism began simultaneously with the inception of American journalism. From New York to the South, and finally to the Far West, there were Jews who aided in establishing and editing the first newspapers, though some of the papers were published in German, to fill the needs of the immigrant population. Among the most important early American journalists was Mordecai M. Noah.

Later, as the Jewish population of the country increased, and as the Fourth Estate moved into its 20th cent. prominence, Jews were active in all branches of journalism: reporting, foreign correspondence, feature writing, editing and publishing. Herman Bernstein achieved renown as a war correspondent during the first World War, as did also Isaac Don Levine and Elias Tobenkin. Isaac F. Marcosson passed from newspaper and magazine editing to special foreign correspondence. Later Eugene Lyons wrote for the United Press from Russia, and Joseph M. Levy was the New York *Times* correspondent in the Near East. Among those who were especially active as national reporters were Arthur Krock, David Lawrence, Charles Michelson (who became publicity director of the National Democratic Party) and Frederick W. Wile. A local reporter whose work brought unusual commendation was Meyer Levin, who covered the oddities of New York city for the New York *Times.*

The list of special feature writers contains many Jewish names. Benjamin DeCasseres was a regular column contributor to the Hearst press for many years. The brothers Gilbert and George Seldes shared critical writing and political reporting. Walter Winchell as a gossip columnist became a national figure, and Louis Sobel was well-known. Alan Dale (Alfred J. Cohn) was a dramatic critic, as was Gilbert Gabriel. Simeon Strunsky, once editor of the New York *Post,* later joined the staff of the New York *Times,* where he wrote a daily column, "Topics of the Times." Editor of a column called "The Conning Tower," which was of a peripatetic nature and moved from newspaper to newspaper, Franklin P. Adams, known as F. P. A., is one of the wittiest columnists of the country. H. I. Phillips, who remained affiliated with the New York *Sun* after the demise of the *Globe,* was another daily columnist. Samuel Grafton, author of a regular political commentary for the New York *Post,* was one of those to become prominent just before the outbreak of the second World War. Walter Lippmann, of the New York *Herald Tribune,* is a nationally known writer.

In supervisory and editorial work, there have been many Jews. Louis Weitzenkorn was Sunday editor of the New York *World* while Herbert Bayard Swope was its editor. Lester Markel was for many years Sunday editor of the New York *Times.* Fabian Franklin was editor of the Baltimore *News* until 1908; then, until 1914, he was connected with the New York *Evening Post.* Aaron J. Benesch was managing editor of the St. Louis *Times.*

Among newspaper executives were Louis Wiley, long the business manager of the New York *Times,* and Edwin S. Friendly, who held the same position with the New York *Sun.* Joseph Pulitzer, who published the St. Louis *Post-Dispatch* and the New York *World,* and Adolph S. Ochs, who became the publisher of the New York *Times,* were two of the most important figures in the development of modern American journalism. Cyrus L. Sulzberger, who later took over the *Times,* continued the standards which Ochs had set, and was succeeded by his son, Arthur Hays Sulzberger, who was still its publisher in 1942. Eugene Meyer was, in 1942, publisher of the Washington *Post.* Arthur D. Marks was for a time publisher of the Baltimore *American.* A newer addition to the list of publishers was George Backer, who issued the New York *Post;* he was followed by his wife, Dorothy Schiff Backer. Paul Block was the publisher of several newspapers in Pennsylvania, New Jersey and Ohio. J. David Stern was publisher of the New York *Post* (1933-39), Philadelphia *Record* and other Eastern newspapers. Samuel I. Newhouse, of Newark, N. J., was publisher of the Newark *Star Ledger,* the *Long Island Press* and the *Staten Island Advance.* From 1898 to 1938, with a brief interruption, Victor Henry Polachek was associated with the Hearst newspapers as reporter, editor, publisher and major executive.

In newspaper syndicates there have been numerous Jews, both as writers and owners. Emanuel P. Adler was the president of the Lee Newspaper Syndicate, and Moses Koenigsberg was the head of the International News Service and affiliated services. NATHAN RICARDO.

3. Canada. Canada in 1942 had two Yiddish dailies; the *Jewish Daily Eagle,* founded in Montreal in 1907, and the *Jewish Journal,* founded in Toronto in 1938. The Winnipeg *Israelite Press* (1910) was founded as a daily, but later became a semi-weekly.

The first Jewish periodical in Canada to last any length of time was the *Montreal Jewish Times,* established in 1897, and lasting until 1914. In 1915 the *Canadian Jewish Chronicle,* which was virtually a continuation of the earlier paper, was established, and in 1942 it was appearing as a weekly. The *Canadian Jewish Review,* also published in Montreal, was established in 1921. Other periodicals in the country were the *Western Jewish News,* founded in 1926 in Winnipeg; the *Jewish Post* (Winnipeg); the *Jewish Western Bulletin* (Vancouver); and the *Standard* (Toronto).

4. Central and South America, and the West Indies. During the hundred year-old history of the Jewish press in these areas (the last fifty years are of the greater importance), approximately 300 publications were published. The Jewish press is of the greatest importance in the ABC countries (Argentina, Brazil and Chile, especially Argentina), and, after an interval, in Mexico and Uruguay.

In spite of the short period in question, there have been four periods of development. The first began about 1845 in the West Indies, the second brought about the establishment of the Yiddish press in Argentina about 1895, the third was responsible for the appearance of Jewish publications in the Spanish and Portuguese languages after the first World War (about 1920), and the fourth period was caused by the publication of newspapers and periodicals in German and the national language of the country of publication after the exodus of refugees from Nazi Europe.

WEST INDIES. The immigration of Jews from Eastern Europe and the Levantine countries in the middle of the 19th cent. brought about the first known establishment of Jewish publications. M. N. Nathan and Levi Aschenheim published a scientific monthly, *First Fruits of the West,* in the English language in Kingston, Jamaica, in 1844. Twenty years later Raphael d'C. Lewin established at the same place another English-language monthly of Jewish literary leanings, *The Guide.* About the same time, E. Beneveniste's *Schema Jisrael* appeared in Curaçao (1864-65). These three publications as well as several others enjoyed

but a short life. During the 20th cent. a few Jewish publications appeared in Cuba. *Oifgang* was a Yiddish literary weekly about 1927; *El Mundo Hebreo,* a Yiddish bi-weekly, appeared in 1934; *La Vida Habanera* was published thrice weekly from 1931 on; *Jüdische Rundschau* was a German-language weekly for German immigrants from 1938 on. All these publications are in Havana. In 1942 the newly established community of Sosua, Dominican Republic, began publishing a regular information sheet.

ARGENTINA. The Yiddish press in Argentina, and thus in South America, began in 1898; during the forty-five years of its existence this press produced more than 130 publications (100 in Yiddish). Among them there were about forty monthlies, fifteen bi-weeklies, fifty weeklies, six dailies and twenty irregular publications. The overwhelming majority were in the past (and still in 1942) published in Buenos Aires. But in Avellaneda, Cordoba, Parana, Rosario, Salta and Santa Fe, also, appeared Jewish publications. Every branch of the press was represented: political dailies; periodicals serving the various religious and political directions of Jewry; publications serving the colonists (*Yiddishe Colonizatzion,* 1909-12; *Kolonist Kooperator,* 1917-19); humorous publications (*Humor und Ernst,* 1926; *Der Mazik,* 1919; *Poenimer un Poenimlach,* 1923); professional publications (*Mein Doktor,* 1933; *Mein Shul Jawer,* 1931); trade publications (*Yiddishe Handelsvoch,* 1924; *La Semana Comercial,* 1925, edited by B. Schekhter and B. Olschansky); literary publications (S. Rollansky's *Zeglen,* 1924; the monthly *Die Penn,* 1925; the monthlies *Dorem Amerika,* edited by S. Blostein, 1926, and *Oifgang,* 1927); theatrical publications (*Der Aktior; Die Voch,* a weekly, 1926; *Teatro,* 1929 [still published in 1942]); youth publications (*Pioner,* a monthly, 1927; *Renacimiento,* 1928; *Kindervelt,* 1935).

The first Jewish newspaper in Argentina was Michael A. Sinai's *Der Viderhall* (Echo), of which, however, only three issues appeared in 1898. The weekly *Der Yiddishe Phonograph* (edited by S. Halevi) appeared for about a year. Really successful was Abraham Vermont, whose *Folksstimme* was published weekly between 1898 and 1914. About 1900 the first Spanish-language Jewish newspapers appeared in Buenos Aires, also a larger number of Yiddish publications throughout the country. They did not survive.

On December 4, 1906, Fué M. Polak published the first issue of a Yiddish daily in Argentina, entitled *Dos Yiddishe Leben.* But at the end of that year Polak was forced to stop publication. Five other dailies followed, of which three still existed in 1942. J. S. Liachovitzki—later editor of *El Diario Israelita*—started the *Argentiner Tog* in 1913 (it was discontinued in 1916). M. Stolier established (1914) the liberal *Yiddishe Tzeitung* (furthering the reconstruction of Palestine), and beginning with that same year *El Diario Israelita* was published (under the editorship of Liachovitzki, Leon Maas and Jose Mendelson). P. Katz, J. Botoschansky, S. Freilaj, R. Wald and N. Frujter published the leftist *Die Presse* from 1918 on. B. Vainstock, W. Bresler, N. Zucker and N. Safoschnikoff founded the short-lived *Morgentzeitung* (1936).

The following publications also appear worthy of mention: Pedro Springberg's and E. Edelsohn's *Leben un Freihait* (1908); *Die Yiddishe Hoffnung* appeared first as a monthly, then bi-weekly, finally as a weekly from 1908 through 1917. S. Kaplansky and P. Wald issued a workers' publication, *Der Avantgard,* from 1918 to 1920. The monthly *Die Naie Tzeit* (1919) and the weekly *Dos Arbeitervort* (1924) were organs of the Poale Zion, while *Der Rote Shtern* (1926) and *Rote Fahne* (1926) were communist publications. *Unzer Gedank* (a monthly, 1925) was the organ of the Histadruth. A socialist paper, *Naiwelt,* appeared in 1927, and I. Z. Gruzman's weekly *Der Spiegel* was successful (1929).

The most important Spanish-language newspaper in 1942 was *Mundo Israelita,* published from 1906 on. *Israel* was a Spanish-Zionist magazine (1911-17). Another Spanish-language publication in 1942 was *Semenario Hebreo,* a weekly appearing from 1925 on. The *Jüdische Wochenschau* (*La Semana Israelita*), published in German and Spanish from 1939 on, was edited by Hardi Swarsenski and Günther Friedländer, who came from Germany.

BRAZIL. Brazil's Jewish press is about twenty years old. During this time about twenty publications made their appearance, about evenly divided between Yiddish and Portuguese, and some bilingual. The new press law which, from 1940, made it mandatory for all publications in Brazil to appear in Portuguese exclusively, put an end to the Yiddish press for the time being. *Dos Naie Vort* was a literary monthly, published bi-weekly in Rio de Janeiro. The *Brazilianer Yiddishe Press* appeared semi-weekly in Rio from 1923, as did the *Yiddishe Volkstzeitung* (1927-37). The weekly *Unzer Leben* appeared weekly from 1927 on, and the *Folks Tribuna* from 1933 on. In São Paulo *Imprensa Israelita* appeared in Yiddish from 1929, and *A Noticia* was published as a Portuguese-language paper and the organ of the Sociedad Israelita Paulista, *Cronica Israelita* (first in German and Portuguese, and from 1940 only in Portuguese). Its editor was Alfred Hirschberg, formerly of Berlin. These two were São Paulo's greatest publications (1942).

CHILE has had a Jewish press since 1920. All publications appeared (1942) in Santiago. *La Patria Israelita* was a Zionist bi-weekly from 1920, as was *Israel,* which began publication in 1925. Spanish-language papers were the monthlies *El Mundo Israelita* (1936), *Nosotros* (1926), and the weekly *Mundo Judaica* (1934). Of the Yiddish press, *Unzer Leben* was a short-lived publication (1926); the monthly *Pacifik* (1929) lasted ten years; the magazine *Sid-Amerika* (1934), a monthly, lasted a few months; and *Nuestra Vida,* a weekly, was also short-lived. *Die Yiddishe Press* appeared from 1931 as a weekly, in 1942 as a daily.

MEXICO produced about ten publications from 1926 on, most of them in Yiddish: *Mexikaner Yiddish Leben* (1927); *Der Veg* thrice weekly (about 1926); *El Camino,* Mexico's most important Jewish paper, semi-weekly from 1929; *Mexikaner Shriften* (from 1935); *Die Zeit* (from 1936). Among the Jewish Spanish-language papers were or are: *Union Progresso; Tribuna Israelita* (bi-weekly from 1935); *Tribuna Sionista* (from 1930).

PERU. There were, in 1942, three papers in Peru worthy of mention: *Repertorio Hebreo,* a monthly (1929); *Nosotros* (from 1930); and the Yiddish *Peruaner Yiddishe Tzeitung* (from 1935). All these were published in Lima.

URUGUAY. There were about ten Jewish papers in Uruguay in 1942, all of which appeared in Montevideo. The following were Yiddish-language publications: the dailies *Die Yiddishe Tzeitung* (from 1919); *Folksblat* (1930); *Unzer Freint* (1935); the weekly *Unzer Leben* (1926); the monthly *Voz Nacional Israelita* (from 1928). In the Spanish language appeared *Decimos* (1934) and *Tribuna* (1934). *El Tiempo* was bilingual (German and Spanish). It was established by German Jewish emigrants in 1936, and appeared regularly thereafter.

Lit.: La colectividad israelita en la Argentina, a volume published on the occasion of the twenty-fifth anniversary of *El diario israelita* (Buenos Aires), November 15, 1940.

5. Africa. The Jewish press in the Mediterranean area is closely related to the development of the Jewish press in Europe. Asia Minor and the coast of North Africa have a century-old tradition. Different, however, is the tradition of the Jewish press in South Africa, India and Australia. In the entire territory, with the exception of Palestine, there appeared about 200 newspapers and periodicals during the course of about a hundred years. Of these about fifty still existed in 1942 (thirty in Africa, ten in Asia, and ten in Australia and New Zealand).

Refugees from the Spanish Inquisition found a haven on the north coast of Africa. But not from there, but from Egypt, came the news of the first Jewish newspaper in the Black Continent. Israel Back published the monthly *Al Chakik* in the Arabic language from 1863 to 1864 in Alexandria. Fraj Mizrahi renewed publication of this paper twenty-six years later (1890-1902). This was a national Jewish and scientific paper. *Al Frach* was another Arabic monthly following a national Jewish tendency about 1900; the place of publication was also Alexandria.

The publications mentioned below were, or still are, published in Cairo. Isaac Karmone published the bilingual (Spanish-Arabic) weekly *Al Mizraim* about 1903. *Die Tzeit* (1907-8) was Africa's first Yiddish paper; it served Zionist tendencies. Growing French influence led to the appearance of the Zionist weekly *L'Aurore* about 1910, and another Zionist monthly, *La renaissance juive,* about 1912. The following Cairo publications were also published: the

monthlies *Le réveil* and *Kadima;* the scientific quarterly *L'illustration juive,* still in existence in 1942 (published in Alexandria from 1929). The most important paper in 1942 was the weekly *La tribune juive,* which from 1919 to 1938 was published under the masthead of *Israel;* it was a bilingual (Spanish and Arabic) organ. The Hebrew weekly *Hadashoth Mehaaretz* (1918-19) and the Arabic weekly *Ash Shams* (from 1933 on) may also be mentioned.

R. Farchi published the Arabic-language *Mubashir* in Tunisia in 1884; it was followed five years later by Uzam's and Castro's *Al Bustan.* A weekly in the French language, *La justice,* made its appearance in 1914; *L'avenir sioniste* was a semi-monthly, and there was a weekly, *Le réveil juif,* in Sfax. In Tripoli appeared the Arabic-language *Degel Tziyyon* and *Lunario ebraico.* The Jewish press is better developed in Algiers: the Arabic-language weekly *Kol Yisrael* (about 1882); a Reform journal, *Vigio israélite,* appeared weekly in French and Arabic (1885-93); the semi-monthly *L'israélite algérien* in French. All these Algiers papers were published in Oran. *La vérité* was published for a time in Constantine. In Algiers itself there appeared in 1942 (from 1933 on) the monthly *Bulletin de la Fédération des Sociétés Juives.* Morocco added three papers to the above list of North African Jewish publications: *Renacimiento* was a Spanish-language weekly in Tangier; *L'union maroccaine* (from 1931 on) appeared semi-monthly in Casablanca (French-language paper); the monthly *L'avenir illustré* (from 1925 on), also published in Casablanca.

The Jewish press in the Union of South Africa, which is barely fifty years old, is concentrated in Johannesburg. Of about twenty-five Jewish papers in South Africa, about twenty were or are published there. Three are published in Cape Town, two in Durban and one in Pretoria. *Der Afrikaner Israelit* was a Yiddish weekly about 1890, when the English-language *Jewish Star* also appeared. The semi-weekly English-language *The Light* (Cape Town) made its appearance five years later, and *The South African Jewish Chronicle* (still in existence in 1942) was added to the list in 1902. *The Jewish Advocate* was a weekly in 1904; *The Zionist Record* is a Zionist monthly appearing in Durban from 1908 on; *Ha-Sholom* is a monthly in Durban from 1923; the Yiddish *Jewish Opinion* from 1924; the monthly *The South African Menorah* from 1926; *Dorem Afrika* is a Yiddish literary publication from 1928; *The Jew* is a scientific English-language quarterly in Pretoria. Among the Yiddish weeklies the following are worthy of mention: *The African Jewish Newspaper* (from 1930); *The Jewish Express* (from 1934); *The Jewish Herald* (formerly *11th Hour*), the organ of the New Zionist Organization from 1936; also the monthlies *Barkai* (from 1933) and *Jeshurun* (from 1937); finally, *The South African Jewish Standard* in Durban and *The South African Jewish Times,* a weekly, from 1935.

Altogether about a hundred Jewish newspapers and periodicals appeared in Africa during the past hundred years. In 1942 there were about 25 papers in Alexandria, Cairo, Algiers, Casablanca, Johannesburg and Cape Town.

6. Asia. Smyrna, with its large Jewish population, is the cradle of Asia's Jewish press, a special branch of which is that of Palestine. Uzziel Pincherle published the Spanish-language *Puerto del oriente* in 1846 in Ladino; here, too, almost forty years later, appeared *La verdad* (1884), published by Bachor Ghaiyat, David ibn Esra and Raphael Cosi. Moses Fresco published the Turkish-language *Ustadh* from 1889 to 1891, while Leon Tedeschi and Gad Franco published the French and Spanish scientific weekly *El novelista* about 1890. Alexander ibn Ghaiyat founded the Spanish-Turkish monthly *El Messaret* in 1897; *Al-Alam al Israili* was a Zionist organ appearing twice monthly in Arabic in Beirut; *L'univers israélite,* a French monthly, appeared in Beirut.

In China appeared the Zionist monthly *Israel's Messenger* (Shanghai, 1904) and the Zionist weekly *The Jewish Call,* also in Shanghai. German refugees published a German-language weekly from 1935 to 1941. Tientsin was the place of publication of *L'Ureiskaya Starina* (1933-40).

In Japan appeared (about 1905) the Russian-language Zionist weekly *Yevreiskaya Shisn.* In Harbin, Manchuria, two papers were published in 1942: *Hadegel,* a semi-monthly from 1931, and the Yiddish *Evreiskaya Lhivn,* a literary weekly from 1921. In Iran: *Shalom* (Teheran, 1915). In Lawang, Dutch East Indies, the monthly *Eretz Israel.*

About fifteen papers are known to appear or to have appeared in India (Calcutta and Bombay). *Tulb at Kir,* an Arabic-language paper, appeared as early as 1855 in Bombay. *Lamp of Judaism* and the organ of the Beni Israel, *Light of Truth* (1877-82), appeared in the Indian dialect Mahrati; the latter's successor in 1894 was *Bene Israelite;* A. Reuben published a monthly, *Friend of Israel,* about 1898, and the B'nai B'rith published the monthly *The Bene Israel Review* from 1926; the Zionist Organization published the *Jewish Advocate,* a monthly, from 1929. In Calcutta, *Perah* and *The Jewish Gazette* came out about 1875; the Zionist organ *Voice of Sinai* appeared twice monthly from 1904 on in the English language; and *The Jewish Tribune* was published monthly from 1929 on. Of fifty Jewish papers, only five were still published in 1942.

7. Australia and New Zealand. Australia produced about twenty-five Jewish publications, of which about ten were still published (1942) in Melbourne, Perth and Sydney. *The Voice of Jacob* was founded by George Moss in 1842 in Sydney. *The Australian Jewish Chronicle* appeared in Melbourne from 1861 to 1869, and again appeared there from 1922; S. Joseph's *The Australian Israelite* was published for more than ten years (1870-82) in Melbourne; there also appeared for a short time Nahum Barnat ben Isaac Doob's *Colonial Jewish Monthly* (1874). *The Dialectic,* a monthly (1875), was also short-lived. *The Australian Jewish Herald* appeared at intervals from 1884 on in Melbourne and Sydney; *The Hebrew Standard of Australia* appeared from 1894 on in Sydney, and *The Australian Hebrew* (founded in 1895 by Jacob Goldstein of Sydney) in Melbourne; *The Westralian Judaean,* a monthly, appeared in Perth from 1929, and the *Sydney Jewish News* from 1938; *The Progressive Outlook* was a monthly in Melbourne from 1931; *The Australian Jewish News* was a weekly in Melbourne from 1934. *Journal and Proceedings* was published irregularly from 1939 by the Jewish Historical Society in Sydney.

In New Zealand, the Zionist monthly *The Jewish Times* was published at Wellington from 1931.

JOHN F. OPPENHEIMER.

8. Palestine. The history of Jewish periodicals and press in Palestine began shortly after the end of the first half of the 19th cent. The first periodical appears to have been the literary annual *Minhah Hadashah,* published at Jerusalem in 1856 by Albert Cohn. At that time Jerusalem was the main center of Jewish population and activity; hence the early Jewish periodicals which commenced publication from 1863 on all appeared at Jerusalem, with the exception of *Der Anfang, Moledeth, Haadamah* and *Maabaroth,* which were published at Jaffa. Their number increased greatly in the decade from 1871 to 1880, and still more during the period from 1880 to 1900, at which time a considerable number of newspapers made their appearance.

Among the earliest Hebrew periodicals and newspapers formerly published in the Holy Land for longer or shorter periods, but which failed to survive, were: *Halebanon* (1863-86, twice a week; Conservative); *Hahabatzeleth* (1869-1901; editor, Israel Frumkin; extreme Orthodox; twice weekly up to 1877, and thereafter weekly; from 1883 on it had a Hebrew supplement called *Mebassereth Tziyyon*); *Haariel* (Jerusalem, 1870-80; a literary monthly edited by Michael Kohen and A. Sussmann); *Hatzebi* (1876-1900; Chovevei Zion literary weekly edited by Eliezer ben Jehudah, and published from 1876 to 1900; from 1908 to 1912 it resumed publication under the title of *Hashkafah*); *Hamisderonah* (a rabbinic monthly published at Jerusalem from 1886 to 1887); *Beth Yaakob* (1892-93; a Chovevei Zion weekly). From 1889 to 1893 Eliezer ben Jehudah published at Jerusalem the moderately Reform Hebrew weekly *Haor.* During the period from 1881 to 1900 the two most important periodicals founded in Palestine were the scientific annual *Yerushalayim,* published in Jerusalem from 1882 on by Abraham Moses Luncz, and dealing especially with history and archeology (from 1895 on Luncz published at Jerusalem also the literary Hebrew annual *Luah Eretz Yisrael*); and *Torah Mitziyyon,* devoted to rabbinic subjects, and published under the editorship of Samuel Zuckermann from 1886 to 1887 and from 1896 to 1899. Other important periodicals of the later period included the agricultural quarterly *Haikkar,* published from 1894 to

1896 in the colony of Rishon Le Zion; the literary and scholarly Hebrew Zionist monthly *Hashiloah,* published at Jerusalem from 1896 to 1925 (it had formerly been published at Odessa, Russia); the Zionist daily *Haheruth* (1908-16); the Orthodox daily *Moriah* (1909-15); the Poale Zion weekly *Haahduth* (1909-15); the educational bi-monthly *Hahinnuch* (1910-22); the youth monthly *Moledeth* (1911-21); the scholarly bi-monthly *Mimizrah Umimaarab* (1919-21); the socialist monthly *Haadamah* (1919-21); and the literary monthly *Maabaroth* (1919-21). In addition, the *Gazette de Jerusalem* was published in French for a number of years, beginning with 1882, in the interests of Orthodox Judaism, and the following four Yiddish periodicals had a brief existence: *Die Rose* (founded at Jerusalem in 1874; Orthodox weekly); *Der Heiliger Antzeiger* (Orthodox monthly founded at Jerusalem in 1887); *Der Anfang* (a Poale Zion periodical founded at Jaffa in 1907); *Unzer Bruder* (a Zionist bi-weekly founded at Jerusalem in 1910).

In 1942 five Hebrew dailies were being published in Palestine: *Dawar,* a Labor paper founded at Tel-Aviv in 1925 under the auspices of the Histadruth Haobedim (its first editor was Moses Beilinson; in 1942 its editor was Berl Katznelson); *Haaretz,* founded at Tel-Aviv in 1919, and representing the central (General Zionist) liberal viewpoint; *Haboker,* the organ of the General Zionists Group B; *Hatzofeh,* the organ of the Mizrachi (the Orthodox Zionist organization); *Hamashkif,* the organ of the Revisionist Zionists. The daily *The Palestine Post,* published in English, was edited by Gershon Agronsky. Shortly after the outbreak of the second World War (1939), the Palestinian government restricted all dailies to a total of only twenty-four pages a week.

In addition, more than fifty weekly and monthly periodicals were published in Palestine in 1942, most of them in Hebrew, and periodicals were published also by independent trade and political organizations, by literary and agricultural groups, and by scientific societies. *Moznayim,* a literary monthly published at Tel-Aviv, was founded in 1929. In June, 1942, the *Orient,* a Hebrew periodical, began publication at Jerusalem as the organ of the Sephardic community of that city, and several months later, at Tel-Aviv, the industrial and economic monthly, *Taasiyyah Vechalkalah,* began to appear in Hebrew and English, under the direction of Walter Roth, of Jerusalem.

Besides those already mentioned above, the following periodicals in existence for twenty or more years were still being published in Palestine in 1942:

Name	*City*	*Year Founded*	*Frequency*	*Language*	*Character*
Ahduth Haabodah	Tel-Aviv	1919	weekly	Hebrew	Zionist and socialist
Doar Hayom	Jerusalem	1919	daily	Hebrew	Zionist
Haberenu	Jerusalem	1921	monthly	Hebrew	school periodical (the Tahkemoni school)
Haolam	Jerusalem	(founded in Europe in 1906; transferred to Jerusalem in 1937)	weekly	Hebrew	organ of the World Zionist Organization
Hapoel Hatzair	Tel-Aviv	1905	weekly	Hebrew	Zionist and Socialist (Palestinian labor)
Hasadeh	Tel-Aviv	1920	monthly	Hebrew	scholarly
Hator	Jerusalem	1920	weekly	Hebrew	Mizrachi
Hedim	Tel-Aviv	1922	bi-monthly	Hebrew	literary
Yedioth Hadassah	Jerusalem	1922	bi-monthly	Hebrew	medical and scientific

Other Palestinian periodicals which illustrate the wide range of activities and interests prevalent among the Jews of the Holy Land, and worth mentioning even though they had been published for less than twenty years up to 1942, or were no longer in existence in that year, include the following:

Name	*City*	*Year Founded*	*Frequency*	*Language*	*Character*
Bamaaleh			monthly	Hebrew	organ of Labor Youth
Bamah			monthly	Hebrew	the stage
Bamishor	Jerusalem		weekly	Hebrew	religious
Bustenai	Rehoboth	1929	weekly	Hebrew	organ of the colonists
Gillayon shel Machon Pasteur	Jerusalem	1928	monthly	Hebrew	scientific
Gilyonoth	Tel-Aviv		monthly	Hebrew	literature and art
Hahed	Jerusalem	1926	monthly	Hebrew	Orthodox
Haishah	Jerusalem	1926	monthly	Hebrew	women's periodical
Hamahar	Tel-Aviv	1927	monthly	Hebrew	literary
Hamakkabi	Tel-Aviv	1924	monthly	Hebrew	athletics
Hameshek	Hashittufi		monthly	Hebrew	cooperative news
Hamishpat	Jerusalem	1927	monthly	Hebrew	scientific
Hamizrachi Hatzair	Jerusalem	1927	monthly	Hebrew	Mizrachi
Hanaggar	Jerusalem	1928	monthly	Hebrew	vocational and occupational
Haobed Hatziyyoni			fortnightly	Hebrew	General Zionist
Hashabua Hapalestini	Jerusalem	1928	weekly	Hebrew	Zionist
Hashomer Hatzair	Jerusalem		weekly	Hebrew	organ of the Shomer
Hataasiyyah			weekly	Henrew	organ of the manufacturers' association
Hatotah	Jerusalem	1928	weekly	Hebrew	humor
Hed Hahinnuch	Jerusalem	1927	bi-monthly	Hebrew	teachers' organ
Hed Yerushalayim	Jerusalem		weekly	Hebrew	local news
Ispoklariah			monthly	Hebrew	readers' digest
Karnenu	Jerusalem	1927	monthly	Hebrew, English, French, Yiddish and German	Zionist literary
Kethubim	Tel-Aviv	1926	weekly	Hebrew	literary
Kiryath Sefer	Jerusalem	1924	quarterly	Hebrew	bibliographical and historical
Kol Noah	Tel-Aviv		weekly	Hebrew	motion pictures
Kol Yisrael				Hebrew	organ of the Agudath Israel
Leshonenu	Tel-Aviv	1928	quarterly	Hebrew	scholarly
Mizrah Umaarab	Jerusalem	1928	monthly	Hebrew	scholarly
Neueste Nachrichten		after 1933		German	German translation of the general news for the German Jewish residents of Palestine
Palestine and Near East Economic Magazine	Tel-Aviv	1926	bi-weekly	English	economics
The Palestine Bulletin	Jerusalem	1925	daily	English	news
Der Roter Helfer	Jaffa	1927		Yiddish	communist
Sikkat	Tel-Aviv		weekly	Hebrew	humor
Sinai	Jerusalem	1938	monthly	Hebrew	scholarly (published by the Rabbi Kook Institute)
Tarbitz Lemaddae Haruah	Jerusalem	1929	quarterly	Hebrew	scholarly
Teatron Veomanuth	Jerusalem	1925	monthly	Hebrew	art and theatre
Technikah Umadda			monthly	Hebrew	popular science
Tishah Baereb	Tel-Aviv		daily	Hebrew	local news
Yalkut Betzalel	Jerusalem	1927	quarterly	Hebrew and English	art
Yedioth Hahistadruth Harefuith Haibrith Beeretz Yisrael	Tel-Aviv	1926	monthly	Hebrew	medical
Yerushalayim	Jerusalem	1929	weekly	Hebrew	literary
Zion (New Series)	Jerusalem	1935	quarterly	Hebrew	research in Jewish history

ABRAHAM I. SHINEDLING.

PERITZ, ISMAR JOHN, Bible scholar, b. Breslau, Germany, 1863. At the age of seventeen, living in Berlin, he was converted to Christianity. He moved to London, but shortly thereafter was called to New York city (1883) to engage in missionary work. He studied theology, became an elder of the Methodist Episcopal church (1891) and was appointed professor of Semitic Languages and Biblical Literature at Syracuse University, Syracuse, N. Y. In 1904 he became professor of English Bible at the school. He held both chairs until 1933, when he retired, as professor emeritus. Peritz was in Jerusalem in 1913, lecturing at the Newman Biblical Institute.

In 1908 Peritz founded the National Association of Biblical Instructors, and founded and edited its journal, known, from 1937 on, as the *Journal of Bible and Religion*. His own writings include: "Woman in the Ancient Hebrew Cult," in the *Journal of Biblical Literature and Exegesis* (1898); *Old Testament History* (1915). In the *Encyclopedia Biblica* he published the articles "Hallel" and "Synagogue."

PERIZZITES, one of the seven Canaanite nations; they are mentioned frequently in the Bible, the last time in an account of the reign of Solomon (*I Kings* 9:20) when they were all made bondservants. The meaning of the name is uncertain; it may be connected with *perazon,* "open country," or the Hittle *pirzi,* "iron."

PERJURY (*shebu'ath sheker,* "false oath," and *shebu'ath shav,* "vain oath"). The absolute sanctity of the oath in Judaism led to sharpest condemnation of perjury. The Third Commandment states: "Thou shalt not take the name of the Lord thy God in vain" (*Ex.* 20:7; *Deut.* 5:11), thus stigmatizing perjury as a desecration of the name of God. The injunction against perjury is particularly emphasized in regard to the oath which an individual takes to clear himself from the charge of keeping the property of others. Since perjury involves the use of the name of God, it is an offense against Him, and will be punished by Him. The curse of God will befall the perjurer, and will consume his house, "with the timber thereof and the stones thereof" (*Zech.* 5:4). In Jewish courts those who were about to take an oath were given an admonition reminding them of the importance of the oath and the punishment for perjury (*Shebu.* 39a).

The punishment of perjury varied according to the circumstances. If it was over a matter of property, the guilty party had to make a restitution, plus a fine of one-fifth, and to bring a sin-offering to the sanctuary. If it was a criminal case, witnesses committing perjury might sometimes be condemned to capital punishment. If the perjury involved no personal injury or monetary loss, but simply consisted of deceiving another, the perjurers were often subjected to corporal punishment. Perjurers were no longer permitted to take judicial oaths, and were not accepted as witnesses; in certain cases, however, their rehabilitation was regarded as possible.

See also OATH.

Lit.: The tractate *Shebuoth,* especially chap. 3; Maimonides, *Hilchoth Shebuoth* 1:7 et seq.; 7:1 et seq., 8; Mayer, Samuel, *Die Rechte der Israeliten, Athener und Römer,* vol. 3 (1876); the literature cited under OATH.

PERL, JOSEPH, Hebrew satirist and patron of education, b. Tarnopol, Galicia, 1773; d. Tarnopol, 1839. He worked energetically for the emancipation and modern education of the Jews, and founded the first modern Jewish school in Galicia at Tarnopol. He established a synagogue with a modernized form of service and preaching in German, but did not attempt further reforms. Finding that the main obstacle to the modernization of Jewish life was the opposition of the Hasidic leaders, he wrote satires in Hebrew against them under the pseudonym Obadiah ben Petahiah. In the first of these, *Megalleh Temirin* (Revealer of Secrets), he gives a pretended set of actual writings of the Hasidic leaders, obtained under a magical cloak of invisibility; in the second, *Bohan Zaddik* (Righteous Test, a pun on the Zaddik, or Hasidic leader) he furnishes a sequel through the use of a magic slate upon which all conversations become written and can only be erased by the breath of an honest man. Jewish leaders of all sorts are tried by this test and fail, and the only ones who pass it are the agriculturalists.

Perl accuses the Hasidim of hypocrisy, greed, ignorance and fanaticism. Perl also established a Hebrew print-shop and published an annual. His Yiddish writings were collected and published by the Yiddish Scientific Institute (*Yiddishe Ksovim,* 1937).

Lit.: Waxman, M., *A History of Jewish Literature,* vol. 3 (1936) 183-87; Mahler, R., in *Jewish Social Studies,* vol. 1 (1939) 195-240; Katz, Simhah, in *Yivo-Bleter,* vol. 13 (1938) 557-76; Mahler, Joseph, "The Hebrew Almanacs of Joseph Perl," *Journal of Jewish Bibliography,* vol. 3 (1942) 22-31.

PERLES, FELIX, Bible scholar and linguist, b. Munich, Germany, 1874; d. Königsberg, Germany, 1933. He was the son of Joseph Perles. In 1899 he became rabbi in Königsberg, and in 1924 honorary professor of Modern Hebrew and Aramaic literature at the university there. His works deal with textual criticism, linguistic research and religion. In addition to numerous contributions to periodicals (especially to the *Orientalistische Literatur-Zeitung*), he wrote *Analekten zur Textkritik des Alten Testaments* (1895; new edition, 1922); *Zur althebräischen Strophik* (1896); *Was lehrt uns Harnack?* (1902); *Zur Erklärung der Psalmen Salomos* (1902); *Boussets Religion des Judentums im neutestamentlichen Zeitalter kritisch untersucht* (1902); *Jüdische Skizzen* (1912; 2nd ed., 1920); *Gedanken über Judentum* (1924); "Biblical Criticism and Jewish Science," *Judaean Addresses,* vol. 3 (1927). His "Nachträge zu meinen Analekten I und II" was published in *Abhandlungen zur Erinnerung an Hirsch Perez Chajes* (1933, pp. 194-203).

Lit.: Wininger, S., *Grosse Jüdische National-Biographie;* Perles, Hedwig, "Verzeichnis der von Felix Perles veröffentlichten Schriften," *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 81 (1937) 369-92.

PERLES, JOSEPH, rabbi, philologist and archaeologist, b. Baja, Hungary, 1835; d. Munich, Germany, 1894. He was educated at the rabbinical seminary in Breslau. Even before he graduated his essay "Über den Geist des Commentars des Moses ben Nachman," published in the *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1858), was awarded a prize. The thesis which he prepared for his graduation, *Meletemata Peschitthoniana* (1859), has remained a reference work on the subject. In 1862 he became rabbi of Posen, where he wrote *Geschichte der Juden in Posen* (1865), and from 1871 until his death he served as chief rabbi of Munich.

Perles was author of about twenty major works in the field of rabbinical philology and archeology, some of them published in the *Monatsschrift für Geschichte und Wissen-*

schaft des Judentums as well as in the *Revue des études juives*. They include: *Die Leichenfeierlichkeiten im nachbiblischen Judentum* (1861; translated also into English); *Etymologische Studien zur Kunde der rabbinischen Sprach- und Altertumskunde* (1871); *Die in einer Münchner Handschrift aufgefundene erste lateinische Übersetzung des Maimonides Führers* (1875); *Kalonymos ben Kalonymos' Sendschreiben an Joseph Kaspi* (1879); *Beiträge zur rabbinischen Sprach- und Altertumskunde* (1893). His sermons were published posthumously by his son Felix (1896).

PERLES, ROSALIE (née Schefftel), writer, b. Breslau, Germany, 1839; d. Königsberg, Germany, 1932. She was the wife of Joseph Perles. As a translator she introduced a number of valuable English works to the German literary world, such as the two books by R. Travers Herford, *Das pharisäische Judentum in seinen Wegen and Zielen* (1913) and *Was Verdankt die Welt den Pharisäern?* (1920). Besides, she translated *Jüdische Gedanken und Gedanken über Judentum,* the anthology edited by Joseph H. Hertz, chief rabbi of Great Britain (1924). She wrote original works, including *Unsere Grossmütter* and *Unsere Grossväter.*

PERLMAN, ELIEZER, *see* BEN JEHUDAH, ELIEZER.

PERLMAN, JACOB, economist, b. Bialystok, Russia, 1898. He emigrated to the United States in 1912. Brother of Selig Perlman, he first worked as statistician for the New York State Department of Labor (1919-21). From 1921 to 1933 he was on the teaching staffs of various universities, including that of North Dakota, where he was professor of sociology (1928-33). He then became chief of the wage statistics division of the Bureau of Labor Statistics in the Department of Labor, and in this post published bulletins dealing with the wage structure in various industries. In 1940 he was appointed chief economist of the Bureau of Old Age and Survivors Insurance of the Social Security Board, a post he still occupied in 1942.

Perlman was made lecturer both in the Graduate School of Public Administration of the American University at Washington, D. C., (1936) and in the School of Social Sciences at Catholic University (1940).

PERLMAN, NATHAN DAVID, congressman and judge, b. Poland, 1887. He was brought to the United States as a child, and educated in New York city; in 1907 he was graduated from New York University law school. Four years later he was appointed special deputy attorney general of New York state to prosecute Pure Food law violations (1911-1914). Subsequently, he was elected as a Republican to the New York state assembly; here his tenure was especially notable for his efforts in behalf of increased workmen's compensation, and he won the repeated endorsement of the Citizens' Union of New York.

It was when Fiorello H. LaGuardia resigned his seat in the United States House of Representatives, to become president of the New York city Board of Aldermen, that Perlman was elected to fill the vacancy (1920); thereafter he was re-elected to the next three successive congresses (1920 to 1927). Perlman was on the judiciary committee of the House, and sponsored such social legislation as the Child Labor Amendment and the Immigration Law Amendment, extending non-quota status to wives and children of American citizens.

Failing of election to the 70th congress, he retired to private practice until, in 1935, he was appointed city magistrate by Mayor LaGuardia. The next year he was named justice of the Court of Special Sessions, was reappointed for successive terms, and in 1942 still held that post. In 1936 he was also Republican nominee for New York state attorney general.

In Jewish life Perlman was variously active, notably as vice-president of the American Jewish Congress and, from 1930 to 1932, grand master of the Independent Order of Brith Abraham. In New York city he was vice-president of Beth Israel Hospital and a trustee of the Federation for Jewish Philanthropic Societies.

Lit.: American Hebrew, Oct. 9, 1936, p. 408; 417.

PERLMAN, SELIG, labor economist, b. Bialystok, Poland, 1888. He emigrated to the United States in 1908, and continued his higher studies at the University of Wisconsin, where he began to teach economics in 1917. Prior to that he had worked with the United States Commission on Industrial Relations (1913-1915). At Wisconsin he became assistant professor in 1921, and six years later was named professor. The year 1938-9 he spent teaching at the University College of South Wales, in Great Britain.

A member of the American Association for Labor Legislation, and an expert in the American labor movement, Perlman wrote: *History of Labor in the United States* (with J. R. Commons and others, 1918, 1935); *History of Trade Unionism in the United States* (1922); *A Theory of the Labor Movement* (1928); *Labor on Four Continents* (with others, 1939).

PERLMUTTER, IZSÁK, painter, b. Budapest, 1866; d. Budapest, 1932. He studied at Budapest from Gusztáv Magyar-Mannheimer, Bertalan Karlovszky and Sándor Bihari; he also attended the Julien Academy at Paris. The pageantry of the Hungarian peasant's home has found no more loving interpreter than Perlmutter. Distilling folk art in his own vision of color and bright sunshine, he has placed his peasant figures, noble in their earnestness, amidst a scene of beauty of their own creation. His Dutch figures, from his early period, also speak of his profound respect for human dignity, whilst his landscapes of Holland are studies in the purely pictorial.

Perlmutter was awarded gold medals in Budapest and Munich, silver medals in Brussels and St. Louis. Several of his paintings, including his self-portrait in the Uffizi Galleries, Florence, were acquired by art museums of Hungary and Italy. He bequeathed to the Jewish Community of Pest thirteen of his paintings, four of which are on permanent exhibit in the National Jewish Museum, Budapest.

PERLROTT-CSABA, VILMOS, painter, b. Békéscsaba, Hungary, 1880. He studied painting at the art school of Nagybanya and from Matisse in Paris. He lived and painted alternately in Paris, Spain and Hungary, and his works were acclaimed by the critics of several countries, including the United States. In search for new means of expression, Perlrott-Csaba never lost contact with nature.

The influence of Cezanne is marked in his paintings which include *Notre Dame de Paris with Two Portraits; Still-life with Notre Dame de Paris; Seine Embankment; Landscape in Szentendre; Gypsy Man.*

PERLZWEIG, MAURICE LOUIS, rabbi and communal leader, b. London, 1895. He was the son of Asher Perlzweig, a composer and authority on Jewish music. After receiving his B.A. degree from the University of London in 1919, Perlzweig received the same degree from Cambridge in 1923, and the M.A. degree from Cambridge in 1925.

Having prepared for the rabbinate with Israel Abra-

hams, Perlzweig was in 1921 made second minister of the Liberal Jewish Synagogue of London, and also served as minister of the North London Liberal Synagogue. In 1938 he became minister of the Northwestern Reform Synagogue of London. During his incumbency of these pulpits Perlzweig was influential in returning to the Jewish faith British men and women who, though of Jewish descent, had been brought up in other faiths. He was a member of the governing body of the World Union of Progressive Judaism and also, from 1919 to 1939, instructor in Judaism at Eton College.

Inheriting from his father an affiliation with the Zionist cause, Perlzweig was the first president of the Young Zionist Organization of Great Britain and Ireland. Later he held many posts in the British Zionist Federation and was for a long time its honorary secretary. He was a member of the executive of the World Confederation of General Zionists and, from 1935 on, of the Zionist World Executive, in charge of political information at the London office.

Perlzweig was one of the founders of the World Jewish Congress movement in Great Britain and in 1936 was made a member of the executive and chairman of the British section of the Congress. When headquarters were moved from Paris to London in 1940, Perlzweig was appointed director of the European office. In 1941 he came to the United States, where he assumed charge of the political department of the World Jewish Congress at its New York headquarters.

In England, Perlzweig was a member of the executive of the Board of Deputies of British Jews, and of the executive of the British Grand Lodge of B'nai B'rith. He was co-editor of the *Zionist Review* and on the editorial board of *Palestine,* a weekly published by the Anglo-Palestine Committee. He was also a member of the advisory committee for refugees of the League of Nations. In recognition of his work, during his stay in the United States, for the British War Relief Society, a home for children in England was named after him.

PERLZWEIG, WILLIAM ALEXANDRE, biochemist, b. Ostrog, Russia, 1891. He was brought to the United States in 1906 and received his Ph.D. degree from Columbia University in 1915. From 1913 until 1916 he was assistant in biological chemistry at the Columbia University College of Physicians and Surgeons. Subsequently he held other scientific posts, including a year of service as assistant chemist with the Rockefeller Institute (1916-17). From 1919 to 1922 Perlzweig was research biochemist with the United States Public Health Service and from 1922 to 1930 he was chemist for the medical clinic and associate in medicine at the Johns Hopkins Medical School and Hospital. Then he was made professor of biochemistry at the Duke University School of Medicine, and in 1942 still held this position, as well as that of biochemist at Duke Hospital.

Perlzweig was especially interested in nutrition, mineral metabolism and immunochemistry, and wrote on these subjects for various scientific journals. During the first World War he was a lieutenant in the Sanitary Corps.

PERMUTATION OF LETTERS, *see* CRYPTOGRAPHY.

PERNAMBUCO, *see* RECIFE.

PERPETUAL LIGHT (Ner Tamid). The ever-burning lamp before the curtain appears as early as the Tabernacle (*Lev.* 24:2-3), from which it was taken by the synagogue and the Catholic church. As a rule it is an oil lamp, but in recent times the rabbis have permitted the use of electricity. The use of several lamps in one synagogue is also allowed. The receptacle of the lamp, which hangs from chains, is usually made of gold plated silver or silver plated copper. Artistic, most valuable figures, richly embossed, are often donations, engraved with the name of the donor and the year. The most unique perpetual lights are those formerly in Polish wooden synagogues, and now transferred to stone synagogues. Fearing, as it seems, the danger of fires, these lights are put into a niche in the wall; this is conspicuous in the building, has a richly ornamented foreground, and is a wonderful decoration for the synagogue. The niche is closed by an iron fence or by glass in a wooden frame. In Cracow it is in the eastern wall, but elsewhere always in the western wall. The most elaborate form of this was at the old Lemberg Synagogue (Boimow Street), once the synagogue of Deutsch-Krone.

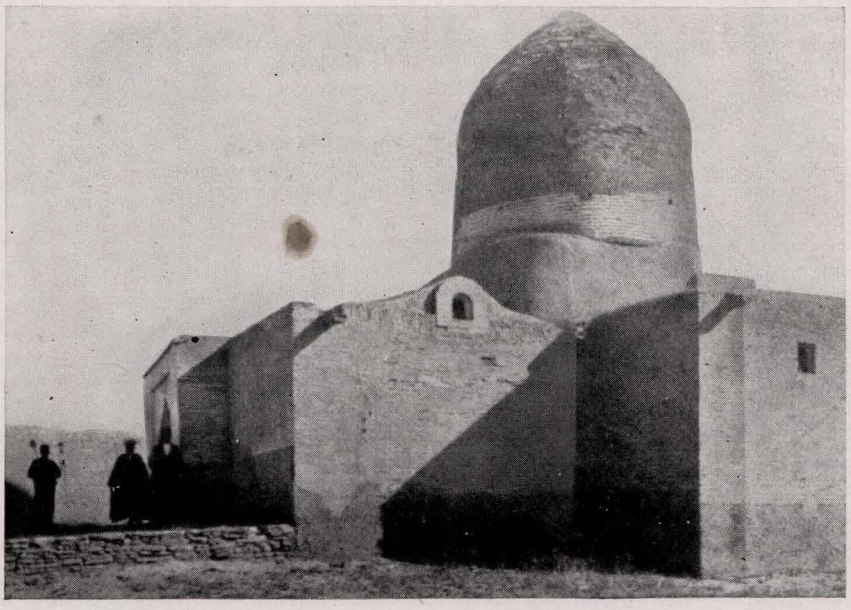
The perpetual light symbolizes the perpetual fire on the altar, the continuous presence of God, and the permanence of the Law.

Lit.: Grotte, *Synagogentypen* (1915), illustrations 13-16.

PERROT, GEORGE, French non-Jewish archeologist, b. 1832; d. 1914. He was a professor at the University of Paris. In addition to numerous archeological works, he wrote, together with Charles Chipiez, *Histoire de l'art dans l'antiquité,* a comprehensive work dealing in its fourth volume (1887) with Judea, Sardinia, Syria and Cappadocia. Although new discoveries invalidated some of its details, this book is still considered a fundamental work on the history of art in the Near East.

Lit.: Revue des études juives, vol. 8, p. 146; vol. 48, p. 296.

PERSIA (in the Bible, *paras*). **1. Ancient Times.** The ancient Persian empire proceeded from the Median empire which was situated to the north of the Babylonian empire. Cyrus (in Persian Kurush, in Hebrew *Koresh*), the chief of a Persian tribe of horsemen, overthrew Astyages, the last Median king, and made himself king of Media, set up his capital at Ecbatana, and sought to legitimatize his position through marriage with the daughter of Astyages. Very little is known about the previous history of the Persians. They were an Aryan people which came out of the lands further east as part of a wave of Aryan peoples which began to migrate about the middle of the 7th cent. B.C.E., passed through the region of the Urmia lake and pressed southeast toward the mountainous regions of Western Iran. There it grew stronger through the arrival of tribes of the same stock from the steppes of Turkestan, who took possession of the rest of Iran. Two kingdoms were founded by these tribes; the larger, Media, which was established about 678-677, became a world power under Cyaxeres II, and destroyed the empire of the Assyrians with the help of the Chaldeans under Nabopolassar, the father of Nebuchadrezzar II. The empire of the Medes was later destroyed by the related tribe of Parsua, who lived in the Elamite east. Under Cyrus, these Parsua succeeded, in a rather short time, in uniting under one rule the entire Orient. In 546 Cyrus overcame Croesus, king of Lydia, who was at that very time engaged in forming a coalition against him, in which Babylonia, Egypt, Sparta and Greeks of Asia Minor took part.



The traditional tombs of Mordecai and Esther in Persia

The struggles of the young Persian state were naturally followed with interest and enthusiasm by the Jews who were at that time dwelling in captivity in Babylon. They saw in Cyrus the one sent by God, and destined to execute the sentence of God's judgment upon Babylon; they even gave him the title of Messiah (*Isa.* 45:1-5). After the persecutions which the Judeans had to undergo under the last Babylonian kings, the mildness of Cyrus to the conquered nations and his religious tolerance appeared to them like a deliverance. The literary results of this enthusiasm are found in *Isa.* 40 to 66 and in *Ps.* 95 to 99 and 105. In a document which has been preserved in *Ezra* 1:2-4 and *II Chron.* 36:23 Cyrus granted the Jews who were living in exile in Babylon permission to return home and to rebuild Jerusalem and the Temple (cf. *Ezra* 6:3-5). In 537 about 50,000 Jews availed themselves of this permission; for the most part they came from the poorer classes, who had nothing to lose by the change, whereas the rich and prominent Jews remained in Babylon. The reason that Cyrus permitted the Jews to return to Palestine was possibly the fact that he was already engaged in plans for the conquest of Egypt, and hence wished to establish a people that was devoted to his own interests on the border of the latter country. Another plausible reason that has been suggested was that Cyrus was interested in the Jews from the standpoint of religion; being a worshipper of Ahuramazda, he had recognized in Judaism a religion akin to his own.

The successor of Cyrus was his son Cambyses (529-522), who succeeded in conquering Egypt in 525.

The beginnings of a new Jewish communal life in Palestine which had followed the permission of Cyrus had come to a pause in the meantime. This was mainly due to the disturbances raised by the Samaritans and the other neighboring peoples; neither Cyrus nor his successor Cambyses, busy on their African campaigns, could trouble themselves to see that the young Judean community be protected. Conditions first improved after Darius I, the son of Hystaspes (521-485), ascended the throne.

Darius, in contrast to his predecessor Cambyses, was favorably disposed towards the Jews. *I Esdras* 3 and 4 relates that Zerubbabel came to Persia in the reign of Darius, became the attendant of the king there, and through his wisdom brought it about that the king provided for the continuation of the building of the Temple at his own expense. On the other hand *Ezra* 5 reports that the Jews began to build the Temple again of their own accord, whereupon the Persian governor Tattenai came and demanded that they prove their right to build it. The Jews referred to the document issued by Cyrus, and so Tattenai sent to Darius and requested that a search be made for this document. It was found and accordingly the king sent orders not only not to disturb the Jews in the building of the Temple, but even to aid this at the expense of the state and to furnish them with sacrificial animals and natural products. At the same time he ordered that prayers should be offered in the Temple for the life of the king. In remembrance of this favor granted by the monarch a picture of Susa, the Persian capital, was placed in the eastern gate of the Temple (*Men.* 88a).

Darius' successor on the throne of Persia was Xerxes (485-465). The situation of the Jews during his reign was probably favorable, as can be assumed from the Murashu texts. At that time the growing Jewish community in Palestine received numerous contributions for its support from its coreligionists in Persia, which is evidence of the prosperity of the Babylonian Jews under the Persian rule. A steady traffic existed between Jerusalem and Persia, and Jewish slaves who came to Persia were ransomed by the native Jews. The latter sought to guard their cultural individuality, deliberately fenced themselves in against all foreign influences, and observed all the religious laws connected with the Temple worship, such as the Sabbath and holidays, circumcision and the dietary laws, even more zealously than was the case in Judea. They cherished the Hebrew language and the literature that had come down to them in that tongue. Under Artaxerxes I (465-425), whose attitude toward the Jews was an especially favorable one, a rich and noble Jew, Nehemiah, even succeeded in obtaining a high governmental position at the Persian court, and enjoyed the personal favor of the ruler and his consort. In the meantime the state of the Jewish community in Palestine had become wretched both from a social and a religious point of

view, due to the scantiness of its material resources. The religious law was but laxly observed, and the many mixed marriages that took place threatened to destroy the very existence of the community. The high taxes caused the poor to become indebted to the rich, who oppressed them severely. While the community was in such a situation, the Persian Jewish scribe Ezra begged permission from Artaxerxes I to go to Jerusalem and to reorganize the life of the new community. Artaxerxes was favorable to his appeal and granted him extensive powers, which have been recorded, in the Aramaic language, in *Ezra* 7:12-26. (It may be stated here that certain savants of modern times have questioned the authenticity of this document; however E. Meyer has energetically argued in favor of its verity.) In 459 Ezra, laden with rich presents and accompanied by a large number of pious Jews, journeyed to Jerusalem in order to begin his work of reform. However, the political conditions of the time were unfavorable, and Ezra represented only a spiritual power; hence his work came to a pause, and one of his tasks, that of rebuilding the Temple and walls, was never completed. It was at this time that the previously mentioned Nehemiah succeeded in obtaining from the Persian king the permission to go to Jerusalem as governor, in order to complete the work of Ezra there. The execution of his plan met with great difficulties in Palestine, which were caused by the neighboring peoples, especially the Samaritans. After Nehemiah had left Palestine the old unfortunate conditions of mixed marriages, desecration of the Sabbath, and the like recurred; the governor had to return to the country, and on his second visit finally succeeded in effecting the national and religious consolidation of the Jewish state.

Nothing is known of the relations between the later Persian kings and the Jews. With the exception of the previously mentioned Murashu text, there are almost no reports about the history of the Jews in Persia, nor any account of their social and cultural conditions; yet it is likely that their situation was a favorable one. It was during this period that Jewish colonies were probably formed in various provinces of the Persian empire. From that time on Jews were to be found not only in Babylonia, but also in such countries as Iran and Asia Minor; in the latter, for the first time, they came into contact with the Greeks.

In 331 the Persian empire was conquered by Alexander the Great and henceforward the Jews came under Greek rule.

About 250 the native land of the Persians was violently rent from the Syrian empire and conquered by the Parthians, a people belonging to the Scythian family of nations. Arsaces founded a great kingdom, and his dynasty, the Arsacids, established a powerful empire, which, within a hundred years after it was founded, embraced all the countries between the Euphrates and the Indus. They maintained this realm intact against the cultural onslaught of Hellenism, and, in later times, against the military attacks of the Romans (250 B.C.E. to 226 C.E.). The population of the kingdom was made up of Syrians, Greeks, Jews and Parthians. Many of the cities within ancient Babylonia, such as Nehardea and Nisibis, were populated almost exclusively by Jews; others, such as Seleucia and Ctesiphon, were principally inhabited by Greeks.

The number of Jews in the Parthian empire was very large, especially in Babylonia. These settlers had remained there of the descendants of the exiles whom Nebuchadrezzar had led to Babylon. As has been previously mentioned, they lived chiefly in the cities of Nehardea and Nisibis. According to a report of Josephus (*Antiquities,* book 18, chap. 9), a robber state, founded by the brothers Asinai and Anilai, which was the terror of its neighbors, existed within the Parthian empire during the reign of Artabanus III (11-40). This Jewish state existed for sixteen years, from 25 to 40 C.E. In the meantime Asinai had fallen victim to a family intrigue, and in 40 the Babylonians, who were embittered by the predatory expeditions of the Jews, fell upon Anilai and destroyed him and his host. The result was a general uprising against the Jews. About 5,000 Jews were killed in Seleucia; the rest fled to Ctesiphon, and later to Nehardea and Nisibis, which were populated by Jews only (41 C.E.).

Another event which took place during the reign of Artabanus III was the conversion of the royal family of Adiabene, a small state in northern Mesopotamia, which acknowledged the suzerainty of the Parthian empire. When Izates ascended the throne in 36, he openly espoused Judaism and was circumcised; in this step he was joined by his mother Helena and his wife Symmacho, as well as by his brothers, one of whom later succeeded him. The people of Adiabene were indifferent to the conversion of the royal family, but the nobility fomented uprisings against the king and even tried to bring about the interference of Vologases, the successor of Artabanus as emperor. Vologases actually began a campaign against Adiabene, but Izates was saved when the king was called away to repel a Scythian invasion. Izates later sent his sons to Jerusalem, and the dowager queen Helena often visited the Temple and made rich gifts to it, as did her sons (*Yoma* 3). When a famine afflicted Palestine, her ships brought foodstuffs from Alexandria and Cyprus to relieve the distress of the population of Jerusalem (46). She erected, within the walls of the lower city, a palace and a family sepulchre, which still is in existence under the name Tombs of the Kings. Monobazes II of Adiabene ruled only a short time, since his country was the arena in which the war between Rome and the Parthians was waged. In 66 his children were brought to Rome as hostages. Several members of the royal family took part in the great war of the Jews against the Romans.

After the Bar Kochba War (132-135) Hananiah founded a Sanhedrin at Nehar-Pakod, in the neighborhood of Nehardea. At first this was universally hailed with joy; later, however, when the religious institutions in Judea revived once more, it ceased to function. The general situation of the Jews of Persia at that time was favorable. They lived principally in the territory of ancient Babylonia, and in the districts of Sura, Pumbeditha, and Nehardea, cities which were inhabited almost entirely by Jews. The most important of all the Jewish settlements in Persia was Nehardea on the Euphrates. This was the central station for the collection of the gifts which the Jews would bring for the Temple, and it was thence that they were sent on to Jerusalem, escorted by a strong guard. For a time Pumbeditha was considered the chief city of the Diaspora, and yet, if a statement in the Talmud (*Hul.* 127a) is to be trusted, the Jews of that city were not entirely above suspicion. A poor Jewish population lived in Susa. Mahoza, in the neighborhood of Ctesiphon, was inhabited almost entirely by Jews.

The Jews of Babylonia under the Parthian rule were agriculturists, cattle-raisers, traders and artisans.

As a rule they enjoyed a certain amount of autonomy. They were under the jurisdiction of their exilarch, the representative of the house of David, who was considered to rank fourth after the king (*Shebu.* 6b). The signs of his dignity were a silken robe and a golden girdle. In later times the exilarchs surrounded themselves with a princely luxury (*Sab.* 20b). They were the chief justices of the Jews, and were granted police powers and the right to appoint officials. It was in Babylonia under the Parthian rule that there arose that important Jewish settlement, which took the lead in Judaism after the destruction of Palestinian Jewry and the Jewish state there in the 2nd cent. C.E. It is to this community that we owe the maintenance and further development of Jewish values and Jewish culture, and their embodiment within the voluminous pages of the Babylonian Talmud. Even in the time of the first exilarchs it was the custom that numerous young Jews of Babylon would travel to Galilee in order to receive their education there from Judah Hanasi. The most important of these were Hiyya and his sons, Abba Aricha, Rabbah bar Hana and Samuel. Some of these youthful pilgrims returned to their homes and became teachers there. There was a school at Nehardea at a very early period, but it first became important after Samuel returned from Palestine and became its head; the school of Sura, founded by Abba Aricha after his return from Palestine in 219, soon also became famous. The academy at Sura retained the intellectual leadership of Jewish life for more than 800 years. For further details, *see* ACADEMIES; BABYLONIA; EXILARCH.

2. From the Rise of the Sassanids to the Eleventh Century. This fortunate development of the Jewish settlement in Persian Babylonia was shortly afterwards rudely disturbed for a time. In 226 C.E. the Parthian kingdom was overthrown by the Sassanids, who founded the Neo-Persian empire and exercised the rule for more than 400 years. These native Persian kings, who replaced the Parthian Arsacids, regarded themselves as the rightful successors of the Achaemenids, and made every effort to continue the policy of the latter. Ardashir I (227-40), who was the conqueror of the Parthian empire, took the title "king of the kings of Iran" and reestablished in his kingdom the ancient Persian customs and religion. Mazdaism once more became the state religion, the altars of fire-worship were reerected, and the priestly class of the Magians was again invested with its ancient rights. The result of this restoration of ancient Persian culture was the persecution of all other religions, Greco-Roman paganism, Christianity, and, at times, Judaism. Thus on certain days the priests of the revived religion of fire-worship would force their way into Jewish houses, quench all the fires there, gather the glowing coals into their sacrificial basins, and bear them off to their temples as offerings. However, Sapor I (241-72), the successor of Ardashir, showed more consideration for the Jews, a favor which was probably due to the influence of Samuel, who was on friendly terms with the king. It is also likely that another reason for this rapid volte-face in the attitude of the ruler was the thought that he could use the help of the Jews in his wars against the Romans. Sapor even boasted at a later time that in all his expeditions he had never shed Jewish blood, with the exception of that of 12,000 Cappadocian Jews who had fought against him. During the war between Sapor and Rome the city of Nehardea and the academy there were destroyed (261), and the pupils of Samuel had to emigrate to Pumbeditha and other cities, where they founded other academies. As a rule the Sassanids of the following centuries, who were constantly kept on the alert because of their continuous wars with the Romans and were therefore dependent upon the help of the Jews, but seldom interfered in internal Jewish affairs. Consequently the development of Judaism within the neo-Persian empire was free and unhindered; it flourished to an unexpected extent and soon outshadowed even the spiritual center in Judea.

Under the rule of Sapor II (309-79) the situation of Jews in Babylonia was a very favorable one. The mother of the king, who was regent of the country during his minority, is reported to have made costly presents to the Jewish teachers of the law on numerous occasions. As a result of this favor the Jews were always faithful to the Persians during the war of twenty-five years' duration between the latter and the Romans. Beginning with the 4th cent. the Jews of Palestine began to be persecuted by Christianity, which had now become the state religion of Rome; many of the Jews of that country emigrated to Persia, which was then under the rule of Jezdegerd I (399-420), a king who was friendly to the Jews, and who is said to have made a daughter of the exilarch one of his wives.

Jezdegerd II (438-57) took a completely different stand towards those of other faiths. Swayed by the influence of the Magians, he began a severe persecution of the Christians and Jews of his empire, and was especially harsh against the newly arisen religion of Manichaeism. The chief oppression of the Jews consisted in forbidding them to utter the Shema prayers in public and to observe the Sabbath customs. The persecution became still more severe when Perozes (459-86) ascended the throne. Under his rule many clashes between Jews and Magians took place, and when two of the latter were killed at Ispahan, the king commanded that half of the Jewish population of Ispahan should be massacred, and that the Jewish children should be compelled to adopt the Persian religion. The exilarch Huna Mari and other teachers of the law were executed, the autonomous jurisdiction of the Jews was abolished, and the Jewish children were kidnapped and handed over to the Magians to educate. At that time many Jews emigrated from Persia to Arabia and India; others were stirred up by Mar Zutra into an uprising against the Persians. The latter succeeded in gaining control over a small district that was almost entirely inhabited by Jews; for seven years Mar Zutra ruled over it, but at the end of this time he was taken captive and executed.

Under Kobad (490-531) the communistic sect of Zendiks, to which even the king belonged, and which taught that all property, and even women, should be held in common, endangered the property of the Jews and the honor of Jewish wives and maidens. It was only under Chosroes I (531-79) that Persia once more regained freedom from disturbance within and power against foes without. At the same time the Jews recovered their former position and prosperity, and the communities in Mahoza, Sura and Pumbeditha began to flourish. However, this fortunate development came to an end at the death of Chosroes. Hormisdas IV (579-89) persecuted the Jews and the academies of Sura and Pumbeditha were again closed. It was no wonder, therefore, that the Jews joined the cause of the general Bahram, who had rebelled against the king, or that they helped him to attain the throne. However, he was soon overthrown by Chosroes II (591-628), whereupon the Jews were severely punished for the services they had rendered Bahram. On the other hand, as soon as the rebellion had been definitely suppressed, the Jews received kindly treatment from the king.

As a result of this, when Chosroes invaded Palestine, he was supported strongly by the Jews of that country, who hailed him as a liberator. However, his conquests were of a brief duration only, and soon afterwards the Sassanid empire succumbed to the onslaughts of Islam.

Under the Sassanid dominion important sages had taught at the academies of Sura, Pumbeditha and Mahoza. The most important of these were Abba Aricha, Samuel, Rabbah bar Nahmani, Raba, Abaye, and Rab Ashi of Sura, who was highly regarded by King Jezdegerd. These sages began to put into systematic order the material of the discussions of the Mishnah, which had arisen in the schools and had grown to immense proportions, and they also prepared it for codification. The sages of later generations, working under the most difficult conditions, succeeded in committing to writing the gigantic work of the Babylonian Gemara. Seventy years after the death of Ashi, Rabina bar Huna and his contemporaries, working in Persian Babylonia, completed the immense work of the Talmud, about 500 C.E.

When Persia was conquered by the Arabs in 641, Islam became the dominant faith instead of the old Zoroastrian religion. From this time on Persia was theoretically under the rule of the caliph. However, so great was the empire now subject to Islam that the country was never governed by him directly, but was administered by satraps. These sometimes gained for themselves the status of independent rulers and founded kingdoms of their own. In 1037 all Persia was conquered by the Seljuk Turks; in 1258 these were replaced by the Mongols as a result of the victories of Hulagu Khan; in 1502 a new Persian dynasty, the Safavid rulers, came to power and, under their first ruler, Ismail, made Shiism the state religion.

Under the dominion of Islam the Jewish settlement in Persian Babylonia again attained a high state of prosperity and culture; the exilarchate was restored, and Jewish learning reached new heights.

Basing their action on a sura of the Koran (9:29), the Mohammedan rulers granted their protection to those of other faiths in return for the payment of certain special taxes, which were rather high. The caliph Omar (634-44) is said to have issued a special law to regulate the attitude of Mohammedan countries towards both Jews and Christians; but it is not certain whether the laws cited in his name are really his or whether they come from a later time. It is certain, however, that the Jews enjoyed religious and political freedom on the soil of the Abbasid caliphate. The exilarchate received official recognition and attained a new importance. Bostanai, one of the first exilarchs to be mentioned, even received a present from the caliph in the form of the daughter of the Persian king Chosroes, Jizdundad, whom he made his wife. Bostanai must have been an important personage, since legends cluster thickly around him.

The conditions of the Jews became particularly favorable under the caliph Ali (656-61), who transferred his place of residence to Cufa, in the midst of the Jewish settlements in Persia. Ali owed his rulership to no small degree to the labors of Abdallah ben Saba, an Arabian Jew who had become converted to Islam, and who was one of the spiritual founders of the Shiite dogma, which regarded Ali alone as the rightful successor of the prophet. It was under Ali that the presidents of the Jewish academies in Persian Babylonia first acquired the title of Gaon, and in course of time these gradually attained a greater and ever greater influence in the political affairs of the Jews, an influence which often brought them into conflict with the exilarch. After Ali's death the caliphate was snatched away from his descendants by the Ommaiads. In the ensuing wars Persia played a large part, and the Jews there seem to have suffered severely as a result of this. Of course, only a very few reports from this time have been preserved, and only a few of the successors of Bostanai are known by name. On the whole they seem to have been unpopular with the multitudes, not only because they were descended from a heathen princess, but also because of their despotic treatment of the people and the Geonim. But little is known of this period, and the sources become more copious only in the time of the exilarch Hasdai (670-730), the grandfather of Anan ben David, who founded the sect of Karaites. Hasdai maintained harmonious relations with the heads of the academies, and represented Jewry before the secular ruler, leaving to the heads of the schools the guidance of the spiritual forces within Judaism. It was during this period that there arose in Persian Babylonia certain Jewish sects, such as that of Abu Isa Ispahani, which had numerous adherents in Damascus in the 10th cent., and that of the Judghanites. Both sects revealed the marked influence which victorious Islam had obtained over the minds of their founders and adherents.

A new period of prosperity for the Jews of Persian Babylonia began under the rule of the Abbasid caliphs (750-1040); this period was characterized by the prominence of the exilarchate and the Gaonate.

BERNHARD LEVY.

3. From the Twelfth to the Twentieth Century. Our knowledge of Persian Jewish life in the 12th cent. is almost entirely dependent on the accounts of the traveler Benjamin of Tudela. These speak of large Jewish communities in such places as Isfahan, Shiraz, Holwan and Hamadan. Isfahan was for a time the seat of the head of the Persian Jews, who was subject to the exilarch at Baghdad. Hamadan was the spiritual center by virtue of its academy, as well as because of the reputed tombs of Mordecai and Esther. The rise of the Messianic pretender David Alroy (1155-60) was a cause of great anxiety to the Persian Jews. He advocated an uprising against the Persian sultan, and gathered a large number of Jewish warriors in his native city of Amadia in the mountains of Kurdistan. The sultan, suspicious of Alroy's intentions, suggested to the exilarch and the Gaon the advisability of persuading him to halt his undertakings lest he destroy all the Jews of Persia. Alroy fell a victim to the knife of an assassin, but his movement survived after his death in the sect of Menahemites among the Jews of Kurdistan and Azerbaijan.

The invasions of the Mongols in the 13th cent. changed the condition of the Persian Jews for the better. This was particularly the case in the reign of the Ilchan Arghun, when Saad ad-Daula became their leader. Saad ad-Daula, at Abhar (northern Persia) was originally a physician at the court in Baghdad and Tabriz. His political rise was a unique one. In 1288 he was appointed chief of the financial administration of Iraq, and in 1289 he became vizier of the entire Mongol empire of Arghun, serving until his assassination in 1291. While he was head of the administration, he appointed many of his relatives and coreligionists to posts in the public service. The rise of a Jew to such a high position created discontent among the Mongols, both Christians and Moslems alike. Persian and Arabic sources praised Saad's successful administration, but also brought wild accusations against him, and he and many of his supporters were killed immediately after the

death of Arghun (1291). This was followed by a terrible persecution of the Persian Jews in Tabriz, Baghdad and Mosul.

Under the later Ilchan rulers a prominent part in public life was taken by Jews, especially by the historian and statesman Rashid ad-Daula. Again this political ascent was followed by a sudden fall, intense persecutions, and the enactment of new anti-Jewish laws.

From the beginning of the 14th cent. to the end of the 16th the history of the Persian Jews is shrouded in thick darkness. It is certain, however, that the Jewish settlements in Persia remained in existence. With the rise of the Safavid dynasty, the veil is lifted; thanks to reports of such European travelers as Chardin and Texeiro, as well as the Persian and Armenian chronicles, we know that the number of Jews at that time was about 30,000, scattered over many cities and villages.

As a result of the introduction of the Shiite form of Islam by the Safavid rulers, the position of the Jews became very precarious. Under Shahs Abbas I (1587-1628) and Abbas II (1642-66) compulsory conversions of Jewish communities took place; these were followed by attempts to humiliate the Jews by forcing them to wear a distinct garb and suffer various discriminations. The Judeo-Persian chronicles of Babai ben Lutf and Babai ben Farhad give a vivid description in poetic form of the sufferings, persecutions and forced conversions of Persian Jewry under Safavid rule.

The lot of the Jews became much easier under Nadir Shah (1736-47). An opponent of Shia Islam, he took a tolerant attitude toward the Jews. He eagerly pursued religious studies with the aim of creating a new universal religion, and at his court at Meshed discussions between Jews, Christians, Moslems and Zoroastrians took place. Persian translations of *Psalms* and other parts of the Hebrew Bible have been traced back to the initiative of this enlightened monarch. He brought about the settlement of the Jews in Meshed, despite its holy character as a center of the Shiite world, by transplanting Jews thither from Kaswin (1734). After the death of Nadir Shah in 1747 the Jews of Meshed, deprived of their protector, had their lives made so unbearable by the fanatical Shiite population that they became Moslems in 1838.

After this conversion the community were called New Moslems (Djedid al Islam), had to attend the mosques, keep all the laws of Islam and even undertake pilgrimages to Mecca. Secretly, however, and under the most dangerous circumstances, they continued to observe their Jewish customs. They prayed in underground synagogues, observed the dietary laws, festivals and similar institutions, and did not intermarry with the Moslems. In course of time many of these crypto-Jews left Meshed and founded new settlements outside of Persia: in Afghanistan, Turkestan and Bokhara to the east, and in London and Jerusalem to the west. The largest of these colonies, at Jerusalem, numbered about 500 in 1942. In the fourth decade of the 20th cent. the number of crypto-Jews in Meshed was about 3,000. After the rise of Riza Shah and the trend in Iran towards westernization, they were allowed to live again as Jews without interference. Kethuboth (marriage contracts) and epitaphs are evidences of the dual life they lead; the first extensive and documentary presentation of the Meshed community was made by Walter J. Fischel, who visited them in 1936.

The Kadjar dynasty (1795-1925) continued the anti-Jewish policy of the Safavids. Jews and other believers



A typical Persian Jew

were branded as ritually unclean and were subject to heavy taxation, discriminative and humiliating treatment in every respect. This led to disintegration in the life of the Persian Jews during the 19th cent. It was only in the latter part of this century that the Jews of Western Europe began to take an interest in the fate of their Persian coreligionists. In 1873, when Nazr ad-Din (1848-96) undertook a journey to Europe, diplomatic representations were made to him and representatives of the Alliance Israélite Universelle and the Anglo-Jewish Association, inspired by leaders such as Crémieux and Montefiore, met the shah in the capitals of Europe (such as Berlin, Amsterdam, London, Paris, Rome, Vienna and Constantinople) and pleaded for a change in the policy toward the Jews of Persia. This was partly successful, but did not effect the emancipation of the Persian Jews, as all the good intentions of the shah were blocked by the mullahs, the Shiite clergy. The activities of Christian missionaries and the influence of the Bahai movement made considerable inroads into the ranks of the Persian Jews. A decisive turn in the history of the Persian Jews came with the establishment of schools in a number of cities by the Alliance Israélite Universelle. The first of these was established at Teheran in 1898, and was followed by others at Hamadan, Isfahan, Shiraz, Kermanshah, Senne and other localities.

The Persian revolution of 1906 improved the condition of the Jews, but they did not achieve full equality until the rise of Riza Shah Pehlevi (1925-41). There have also been indications of a cultural renaissance of Persian Jewish life, aided by such forces as Zionism, the revival of Hebrew and the opening of new modern schools in Teheran. In 1942 the number of Jews in Persia was about 50,000.

See also: ARDASHIR; ARTAXERXES; BABYLONIA; CYRUS; DARIUS; EXILARCH; GAON AND GAONIC PERIOD; JUDEO-PERSIAN; LITERATURE, JUDEO-PERSIAN; TALMUD.

WALTER J. FISCHEL.

Lit.: Chardin, *Journal du voyage en Perse* (1686); Benjamin II, *Masse Yisrael* (1856); *Flandin, Voyage en Perse;* Browne, *A Year Amongst the Persians* (1893); reports of the Alliance Israélite Universelle; Bacher, in *Revue des études juives,* vol. 47, pp. 51-53; Seligsohn, *ibid.,* vol. 44; Fischel, Walter J., in *Zion,* vol. 1, No. 1 (1935) 49-74; vol. 2 (1936-37) 273-94; idem, in *Monatsschrift für die*

Geschichte und Wissenschaft des Judentums, vol. 81 (1937) 145-53; Adler, E. N., edit., *Benjamin of Tudela;* Fischel, Walter J., *The History of the Jews in Persia* (scheduled for publication in 1943 by the Jewish Publication Society of America, and containing a full bibliography).

PERSIAN JEWISH LITERATURE, *see* LITERATURE, JUDEO-PERSIAN.

PERSIUS, *see* ROMAN WRITERS ON JEWS.

PERSKIE, JOSEPH B., judge, b. Alliance, N. J., 1885. He studied law at the University of Pennsylvania and was admitted to the New Jersey bar in 1907. He was city solicitor for Atlantic City from 1926 to 1933. Perskie became a justice of the Supreme Court of New Jersey in 1933, and in 1942 still held this post. Among his civic positions was his membership on the Commission for Uniform Legislation in the United States (1930-33). He was director of the Atlantic City Federation of Jewish charities. He was a son-in-law of Hirsch Masliansky.

PERSKY, DANIEL, Hebrew writer, b. Minsk, Russia, 1893. He came to the United States in 1908, and completed his education in New York city preparatory schools. The beginnings of the revival of Hebrew as a living language and the creation of a new Hebrew literature found their American roots at about this time, and Persky became one of the pioneers in the movement.

His first book, *Hamedabber Ibrith* (Spoken Hebrew), was published in 1920. Subsequently there appeared *Mikra Lanoar,* a guide to juvenile Hebrew literature (1929); *Leelef Yedidim,* a collection of his shorter writings (1935); *Matamim Lehag,* feuilletons for the holidays (1939); *Hukkath Artzoth Haberith shel Amerikah,* a study of the Constitution of the United States of America (1938); and *Shaoth Yafoth* (Pleasant Hours; 1942).

Among the newspapers and periodicals for which Persky wrote were *Hadoar, Haaretz, Dawar,* and *Haolam.* He was, in 1942, a weekly columnist for *Hadoar,* and also editor of its bi-weekly children's supplement, *Hadoar Lanoar.* The work that Persky did for his weekly column was in his characteristic feuilleton style, and was an example of the complete revivification of Hebrew and its adaptability to contemporary details of life. Persky was vice-president of Histadruth Ivrith and a life member of the Vaad Halashon in Jerusalem.

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941) 1081; Goldberg, A., in *Der Amerikaner,* June 14, 1935.

PERSONAL INJURY, *see* ACCIDENT; NEZIKIN; TORT.

PERTH, capital of Western Australia, with about 2,500 Jewish inhabitants in a population of 224,800 (1939). The discovery of gold in Western Australia in 1892 led to a large influx of immigrants into that state, among them many Jews. A Jewish congregation was founded at Perth in the same year. A Jewish congregation was founded also at Coolgardie; this has since ceased to exist. A synagogue was erected in Brisbane Street in 1897, with D. I. Freedman as rabbi. Jews who had settled in other parts of the state migrated to Perth as the gold supply gave out, and as a result the small congregation grew rapidly. Also, since Perth was the first port of call for steamers from Europe, the Perth community received its share of Jewish newcomers.



Perth Synagogue during Pentecost

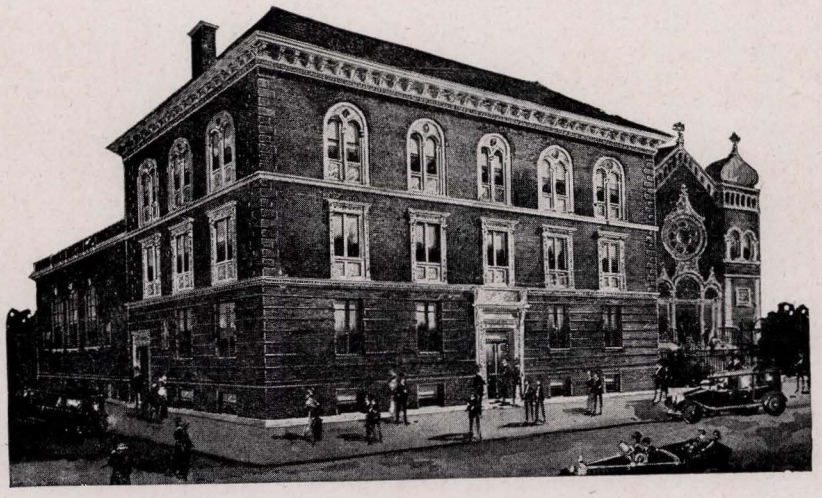
Freedman was a chaplain attached to the Australian forces during the first World War, and in 1928 was president of the West Australian Returned Soldiers' Association.

L. Rubin-Zacks was cantor of the Brisbane Street Synagogue in the 1940's. There were numerous local philanthropic, educational and social Jewish groups in Perth, as well as branches of the West Australian Jewish Education Association and the West Australian Zionist Association.

Lit.: Lyng, J., *Non-Britishers in Australia* (1935).

PERTH AMBOY, a city on the northern part of the New Jersey coast, facing Staten Island. Its population in 1940 was 41,242, of whom about 4,500 were Jews. The first Jews to settle in the vicinity came about 1870; among them the name of Henry Wolff is known. Congregation Beth Mordecai, which was incorporated in 1896, built its first synagogue in 1897; Elias Solomon, who served from 1903 to 1906, was the first regularly engaged rabbi of the synagogue. A new building was opened in 1927; the rabbi in 1942 was Max D. Davidson, who came in 1928. Beth Mordecai follows a Conservative ritual. Its Hebrew school was opened in 1897, its community center in 1927.

Among the Orthodox synagogues in 1942 were Beth Israel and Beth Jacob, for both of which Peretz (Ferencz) Weiss was rabbi, and Shaarey Tefilah, which was organized in 1890, building its own synagogue in 1903. Samuel Levy became its rabbi in 1924, and was serving in 1942. Adjoining the Shaarey Tefilah Synagogue on Madison Avenue was the Young Men's Hebrew Association building, for which the Shaarey Tefilah Synagogue donated the ground. The Y.M.H.A., which was already in existence in the early 1900's, contained (1942) a Hebrew school, library and community center. The city had branch organizations of various



The Y.M. & Y.W.H.A. building at Perth Amboy, N. J.

Jewish national movements, including the United Jewish Appeal. The first Jewish organization in Perth Amboy was the United Hebrew Association, founded in 1893 as the I.O.S.A. Lodge. Subsequently there were many local fraternal and benevolent groups formed, and a Council of Jewish Organizations was established in 1939.

A number of Jews from Perth Amboy held public office, both in the city and state departments. Among these were David T. Wilentz, city attorney from 1922 to 1926, who was elected attorney general of New Jersey in 1934 and was serving, after reelection, in 1942; Leo Goldberger, who was city attorney, then judge of the Perth Amboy district court; Morris Margaretten, special assistant attorney general for New Jersey; Harry S. Medinets, city attorney and later judge of the New Jersey State Compensation, and George Julius Miller, assistant attorney general and later director of the New Jersey Historical Records Survey of the Works Progress Administration.

PERU, a country on the west coast of South America, having in 1942 about 2,100 Jewish inhabitants out of a total population of about 7,000,000 (1940). Many Crypto-Jews, mostly Portuguese refugees, settled in Peru early in the history of the country. Here they prospered, and at the beginning of the 16th cent. had achieved a dominant position in the field of international trade. So rapidly did their influence and numbers grow that in 1569 Philip II of Spain introduced the Holy Office of the Inquisition into Peru. A year later the Licenciado, Servan de Cerezuela, reached Lima.

From 1573 to 1806 the Peruvian Inquisition ordered thirty-four autos da fé, and at ten or eleven of them there were Jewish victims, their number ranging from one to fifty-six (1639). Among those condemned to be burned were Juan Alvarez, physician; Moses Lopez; Duarte Nuñez; Manuel Bautista Perez, reported to have been the richest man of the time in Peru and through whose death the Inquisition gained a considerable fortune; Francisco Maldonado da Silva, surgeon, poet and philosopher. It is significant that the arrests preliminary to the great auto da fé of 1639 provoked a severe commercial and financial crisis in Lima, because the trade of the city was concentrated largely in the hands of those implicated. The Office of the Inquisition was abolished in Peru in 1820.

The Jewish population of Peru in the 17th cent. was known to be of considerable proportions. Due, however, to governmental repression, the early Jewish community did not maintain its identity, but became absorbed by the Indian and Catholic element. About 1870 many Alsatian Jews came to Peru, but a half-century later they, too, were assimilated. A third period of Jewish immigration began shortly after the first World War, when a number of Turkish Jews settled in Peru. A little later, Ashkenazic Jews came to Peru from Argentina and Brazil, in addition to a direct immigration of Ashkenazim from Poland and Roumania. Two towns, Novosulitiza in Roumania and Tizzotzi in Poland, furnished the bulk of these immigrants.

In 1940 about 1,700 of Peru's Jewish population lived in the city of Lima. Other Jewish settlements were situated at Arequipa, Iquitos, Huancayo, Trujillo, Ica and Piura, none of which had more than one hundred Jews. Some of Peru's remote outposts, in 1942, had one or two Jewish families who, as a rule, were proprietors of stores selling dry goods or general merchandise.

In Lima the Sephardic Jewish colony was established for the longest period. Comprising about one hundred families, the Sephardim, in 1942, had a large and elaborate synagogue and a communal organization known as the Colectividad Sefardi. Ozar Dalim was the philanthropic agency of the Sephardic women. The Ashkenazim were organized into the Union Israelita del Peru, founded in 1926 and afforded governmental recognition in 1937. This agency was a Kehillah, supported by graduated taxes imposed on the membership. The Union Israelita maintained a library, a Yiddish school, a cooperative bank and a Zionist organization. Zionist activity on the part of the membership was encouraged. It was, in 1942, the most influential spokesman of Peruvian Jewry, and exercised extensive control over the religious life of the membership. The German Jews, most of whom came to Peru in the 1930's, organized the Sociedad de Beneficencia Israelita. There were, in 1938, a Yiddish newspaper entitled *Peruaner Idishe Tzeitung,* and a monthly magazine, *Nosotros:*

The Jews of Peru were engaged mainly in trade, commerce, and manufacturing. Government positions were for the most part prohibited to them, and Jewish youths prepared to enter the professions as engineers, doctors, druggists and lawyers. The poorly renumerated crafts held no appeal for Peru's Jews.

The Turkish Jews, or Sephardim, were for the most part small traders, peddlers, owners of retail establishments of modest size, and employees of various categories. The German Jews who came to Peru after the

rise of the Nazis to power were either employed in businesses established by earlier European immigrants or themselves became small merchants. In 1938 three German refugee college professors were employed at the University of San Marcos, and three at the University of Trujillo.

Jews, particularly the Ashkenazim, introduced the machine-knitting industry into Peru. The products of these factories were distributed by Jewish merchants who, in turn, stimulated sales by encouraging installment buying. Jews also organized local transport in the Lima vicinity, introduced improved methods in the manufacture and sale of furniture, and founded the fur industry.

Anti-Semitism in Peru was, in 1942, directed against alleged Jewish commercial monopolies in these fields. However, despite the fact that Jews pioneered in the development of the transport and knit goods industries, Italian capital, through the Banco Italiano (the leading bank of Peru), had achieved a dominant position in knit goods and transport.

Fostered by the German and Italian embassies and by Axis nationals holding high positions in the Peruvian government, anti-Semitic propaganda grew in intensity between 1933 and 1942. Henry Ford's *International Jew* was circulated in a cheap Spanish edition, while a large section of the press abetted the anti-Semitic cause. Although in this period anti-Semitic speeches were delivered in the Peruvian Parliament, a bill for the registration and control of Jewish residents was defeated late in 1939. Anti-Semitism forged some degree of unity among Peru's Jews with the formation of a legal committee to defend the rights of Jews, composed of representatives of the various elements in the Peruvian Jewish community.

The prohibition of certain forms of installment selling and peddling in the late 1930's worked considerable hardship among the Jews of Peru. With about 30 per cent of the Jewish population affected, the Asociación Mutualista Israelita del Peru was founded to assist in the trying period of economic readjustment.

As early as 1931 Peru was spoken of as a possible place of colonization for the Jews of Eastern Europe. In 1938 Peru pledged her cooperation at the Evian conference for the solution of the refugee problem, but in that same year the government press maintained an attitude of hostility toward the refugees. In 1941 a presidential decree permitted the immigration of refugees into Peru provided that 2,000 sol (about $800) was deposited with the government for each immigrant admitted. This was to be repaid after two years, provided that the refugee was well established and able to take care of his family.

EDWARD N. SAVETH.

Lit.: Adler, E. N., "The Inquisition in Peru," *Publications of the American Jewish Historical Society,* No. 12 (1904) 5-39; Bab, Arturo, "Die Juden im Amerika spanischer Zunge (1492-1916)," *Jahrbuch für jüdische Geschichte und Literatur* (1927) 138-65; Roth, Cecil, *A History of the Marranos* (1932); Monin, José, *Los judíos en la America española, 1492-1810;* Cohen, J. X., *Jewish Life in South America* (1941); Ruppin, Arthur, *Los judios en America del Sur* (1938); Conference on Jewish Relations, Information Bulletin No. 4.

PERUSH, *see* BIBLICAL EXEGESIS.

PERUSHIM, *see* PHARISEES.

PERUTZ, LEO, novelist, b. Prague, 1884. He participated in the first World War as an officer of the Austria-Hungarian army, and was seriously wounded at the eastern front. Living in Vienna, Perutz became internationally known as the author of historical and fantastic novels, such as *Die dritte Kugel* (1915), dealing with Hernando Cortez; *Der Marquis de Bolibar* (1920), a prize winner, depicting the destruction of two German regiments during the Spanish revolution under Emperor Napoleon; and *Turlupin* (1924), a novel on the French Revolution. In collaboration with Paul Frank, he wrote the fantastic story *Das Mangobaumwunder.*

His other works include *Zwischen Neun und Neun* (1918; English trans., *From Nine to Nine,* 1926); *Geburt des Antichrist* (1921); *Der Meister des jüngsten Tages* (1923; English trans., *The Master of the Day of Judgment,* 1929); *Herr, erbarme Dich meiner* (short stories; 1930); *Sankt Petri-Schnee* (1933); *Der schwedische Reiter* (1936). His novel *Wohin rollst du, Äpfelchen* (1928; English trans., *Where Will You Fall?;* 1930) is set in the milieu of post-War Vienna and Soviet Russia. In 1942 Perutz was reported to be living in Palestine.

PESACH, *see* PASSOVER.

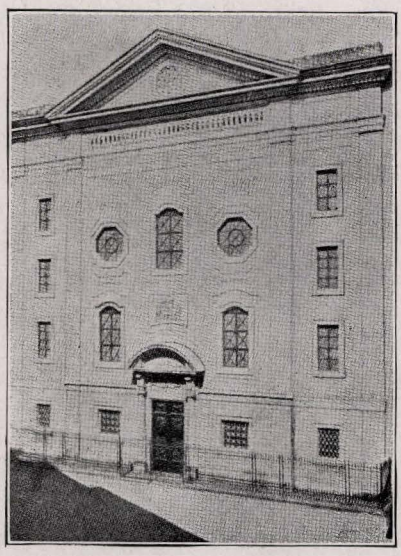
PESACH SHENI, *see* PASSOVER.

PESAHIM ("Passovers" or "paschal offerings"), third tractate of Moed, the second division of the Mishnah. It contains ten chapters and deals with the regulations for the festival of Passover. The first three chapters are devoted to the prohibition of the eating of leaven (Hametz): the time for its removal from the homes, and various foods that are to be regarded as leaven, and the like. There is also a statement of the kinds of grain from which Matzoth may be made and the bitter herbs that can be used in the festival. The fourth chapter deals with the prohibition of work on the day before Passover, and mentions certain acts of the men of Jericho and King Hezekiah. The next five chapters deal with the paschal lamb: its manner of slaughtering and roasting, cases in which it becomes unclean, those who are to partake of it, and the observance of the second Passover (*Num.* 9:10-14). The last chapter is devoted to the Seder service, which is described in some detail.

The Tosefta to the tractate has also ten chapters and includes some expansions, such as how Hillel was made Nasi and how Agrippa once tried to determine the number of those who observed the Passover in Jerusalem. Both the Palestinian and Babylonian Talmuds have Gemaras to the tractate, with much Haggadic material. The latter runs to 121 pages and contains such items of interest as the discussion of the Am Haaretz (49), the various high priests (57a) and the prophet Hosea (87).

Lit.: Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 9, pp. 649-50; Danby, H., *The Mishnah* (1933) 136-51.

PESARO, a seaport on the Adriatic coast of Italy. Jews seem to have been settled there at the end of the 14th cent. In the 15th cent. there were Jewish money lenders in Pesaro, some of whom left the city in 1433, after having been maltreated and robbed by the population. In the history of the Jewish printing industry Pesaro is important as the native town of Abraham ben Hayim dei Tintori, the Dyer, as well as because it was, after 1507, the seat of a printing establishment of the Soncino family. In 1556 the duke of Urbino, who held



The synagogue at Pesaro, Italy

sovereignty over Pesaro, permitted some Marrano families who had fled from Ancona to settle there, hoping to attract Levantine commerce to the port. These hopes were not fulfilled, and in 1557 the duke started to expel the Marranos from his lands. In 1571 he expelled also those Jews who had fled from the Papal States in 1569. There were still, in 1626, nineteen Jewish banking families in Pesaro, seventy-six well-to-do families, and many poor families. With the transfer of the dukedom of Urbino to the Papal States (1632), the Jews were shut up in a ghetto and subjected to the other restrictions which obtained in the Papal States. After a short period of liberty during the reign of Napoleon, the Jews finally obtained civic equality in 1860, when Pesaro was combined with the kingdom of Piedmont, but the small community did not grow. Not more than fifty Jews were living in Pesaro in the 1930's; they had no rabbi, and the synagogue was closed.

Lit.: Luzzatto, G., *I banchieri ebrei in Urbino* (1902); Kaufmann, in *Revue des études juives,* vols. 16, 20 and 31; idem, in *Jewish Quarterly Review,* vols. 4 and 9; Cassuto, U., *Gli ebrei a Firenze,* p. 92.

PESARO MAUROGONATO, ISACCO, Italian statesman, b. Venice, Italy, 1817; d. Rome, 1892. As a champion of the revolution of 1848 to 1849, he was elected in 1849 to the legislative assembly at Venice and appointed minister of commerce, industry, and finance. In this capacity he succeeded in raising funds for the defense of the besieged city. In 1866 he was elected to the Italian parliament, later he became vice-president of the chamber of deputies. In 1890 he was appointed senator. He was a devoted Jew, and was greatly concerned in the welfare of his coreligionists. The Jewish communities of Venice and Rome were especially indebted to him.

Lit.: *In memoria di Isacco Pesaro Maurogonato, senatore del regno* (1892); *Per la inaugurazione del ricordo monumentale a Isacco Pesaro Maurogonato* (1894); Fambri, in *Rassegna Nazionale,* vol. 77 (1894) 268 et seq.

PESHITTA, the earliest Syriac translation of the Bible, the name meaning "simple" or "direct," and indicating that it conforms closely to the Hebrew. The exact date and authorship of this translation are unknown, but it was in existence as early as the 2nd cent. C.E. Christian tradition ascribes it to the request of Abgar, king of Edessa, and the stories about this monarch are so akin to those about the royal family of Adiabene that it is probably that they are a reworking of the conversion of Izates and his family at Adiabene to Judaism. Thus the translation might have been begun in the 1st cent. C.E. and continued in the next, as it is apparently the work of more than one hand. By the 4th cent. the entire Bible was extant in Syriac.

The Peshitta has not been preserved in its original form. Syriac renderings made from the Septuagint, and especially from the text of the latter given in Origen's *Hexapla,* found their way into it, especially in *Genesis* and the Minor Prophets. Scholars disagree as to the religion of the translators; some hold that they were Jews and that the work was composed for the use of synagogues, while others think that they were Jewish Christians and Syrian Christians. It is clear from a number of renderings that have a distinctly Jewish tinge that Jews must have participated in the work, whether they were the sole translators or merely assistants. The Targum used by Jews for *Proverbs* was borrowed by the Jews from the Peshitta.

The Peshitta was first published in the Paris Polyglot Bible of 1645; it was printed separately by the British and Foreign Bible Society in 1823.

Lit.: Seligsohn, Max, in *Jewish Encyclopedia,* vol. 10, pp. 653-55; Margolis, Max, *The Story of the Bible Translations* (1917) 45.

PESIK, *see* CANTILLATION.

PESIKTA. The designation Pesikta is derived from the root *pasaḳ,* "to cut," "to divide," or "to end," and refers to three different Midrashic works—Pesikta de Rab Kahana, Pesikta Rabbathi, and Pesikta Zutarta. The works are appropriately entitled Pesikta because they are not a continuous homiletic commentary on any one Biblical book, but are a series of separate homilies on different Biblical chapters, or because the chapters expounded in the Pesikta are the Haftarahs, the weekly Biblical reading which usually closes or ends the scriptural reading in the synagogue. The significance of the title is further carried out by calling each individual chapter, Piska ("section" or "division").

The Pesikta de Rab Kahana is an early Midrash attributed to Rab Kahana by early rabbinic authorities. The book was lost during the Middle Ages and was known only from scattered quotations. About the middle of the 19th cent. the great scholar Leopold Zunz collected all the quotations from this Pesikta which were scattered throughout the early literature and brilliantly reconstructed the entire work. In 1868 Solomon Buber published the entire Pesikta on the basis of manuscripts which he found in various libraries.

This Pesikta contains thirty-two sections which include the scriptural readings and Haftarahs for important Sabbaths and holidays. It was written probably in Palestine, for all its Haggadists are Palestinians. Moreover, the collection has an abundance of Greek words, which also points to its Palestinian origin. It was written not later than the end of the 7th cent.

The Pesikta Rabbathi is much younger than Rab Kahana's, and is called "Rabbathi," the larger one, because it contains sixteen more sections than Rab Kahana's. It was written, according to the author's statement in his book, in 845 C.E.

These two Pesiktas have been confused and incorrectly cited because of their similarities and duplication of material. They have, however, literary differences which differentiate them from each other. The

author of the Rabbathi ofttimes reproduced whole sections from Rab Kahana's Pesikta, but he rewrote them in his own words, enlarged upon them, and translated the original Aramaic into Hebrew. The Rabbathi also contains excerpts from other Midrashim, such as the Yelammedenu and the Tanhuma.

The Pesikta Zutarta (small one) was written by a Rabbi Tobias, who lived in Germany about 1100. This Pesikta is a commentary on the Bible and the five Megilloth collected from the Talmud and Midrashic literature. This Pesikta is called also Midrash Lekah Tob, probably because each section begins with a verse containing the word "Tob" (good), which is also a play on the author's name, Tobias. BENJAMIN BERNFELD.

Lit.: Buber, S., *Pesikta de Rab Kahana,* Introduction (1868).

PESSIMISM, *see* OPTIMISM AND PESSIMISM.

PESTSZENTERZSÉBET, city in Hungary with a Jewish population of 4,500 in a total of 67,000. In the 1870's ten Jewish families settled in what was then called Erzsébetfalva, an industrial town at the outskirts of Budapest. It was largely due to the growth of the Jewish community and the industries and businesses founded by its members that Erzsébetfalva in the 1920's was given city autonomy under the name of Pestszenterzsébet. Stages in the development of the Jewish community were marked by the creation of the following institutions: synagogue (1901); Talmud Torah school (1903); an office for communal administration, divided into cultural, ritual, economic and youth divisions (1921); public school attended by over one hundred pupils (1922); home for the aged established by the Hebra Kadisha (1927).

From 1920 on Rabbi Béla Krishaber was at the head of the community, which distinguished itself by the high standards and intensity of its cultural endeavors. The anti-Jewish laws of 1938 to 1942 caused a sharp decline in the prospering community.

PESUKE DEZIMRA, *see* PSALMS, LITURGICAL.

PETACH TIKVAH, *see* COLONIES, AGRICULTURAL.

PETER, the chief apostle among the twelve apostles of Jesus. His original name was Simon Kefas (*kefa* in Aramaic means rock; the word was translated into Greek as *petros,* the Latinized form of which is Petrus, in English Peter). Like his brother, the apostle Andrew, Peter was a fisherman. According to *John* 1:44, the brothers were from Beth-saida, according to *Mark* 1:16-31 and *Matt.* 8:5-17, from Capernaum; the two brothers became disciples of Jesus at the same time. According to *Matt.* 16:18, Jesus gave him the surname Kefas (Petrus) when Peter hailed him as Messiah. This narrative, however, bears the imprint of the beginnings of the Catholic church, therefore it is certainly of later origin.

Peter is the most prominent figure among the apostles in the Gospels, even though he is represented at times as rash, at other times as despondent and, despite his name of rock, of little steadfastness. After the death of Jesus, it was Peter, next to the brothers James and John, the sons of Zebedee, and next to James, the brother of Jesus, who had the greatest authority in the original Christian community. In the gospel history his attitude toward missions to the heathens and toward the observance of Jewish law was less rigid than that expressed in the epistles of Paul. He seems to have wavered at first in his attitude toward the apostle to the heathens and to have been downright negative subsequently. In Jewish Christian tradition Peter is the real apostle of the heathens who follows the false apostle from country to country, eventually disgracing him at Rome. In pagan Christian circles, however, it was related that the two apostles jointly founded the Christian communities at Antioch, Corinth and Rome and that they ended by dying martyrs' deaths under Emperor Nero at Rome.

The Catholic church, on the basis of the three papal enunciations (*Matt.* 16:18, "Thou art Peter;" *Luke* 22:31; and *John* 21:15, "Feed my lambs," and on that of the conferring of the power of the keys, made Peter the first bishop of Rome. It has not been proved that Peter ever was in Rome, much less that he was crucified there. The two epistles by Peter in the New Testament are from the first half of the 2nd cent. The Peter apocalypse and the Gospel of St. Peter, an apocrypha, date from the same century. Ever since the 2nd cent. the church of Rome considered Peter its founder and the head of Christianity. His successors in the chair of Peter, the popes, inherited this dignity from him.

Lit.: Jacobus, M. W., edit., *A Standard Bible Dictionary* (1909) 656-65; Mastermann, *The First Epistle of St. Peter* (1900); Archbishop Leighton, *Practical Commentary* (1748); Pearson, *On the Creed* (1662); Swete, *The Apostle's Creed* (1905); Zahn, *Einleitung* (English trans. 1908); Bigg, in *International Critical Commentary,* Gunkel, H. (*I Peter*) and Hollmann, G. (*II Peter*), in *Die Schriften des Neuen Testaments;* Dietrich, A., *Nekyia, Beiträge zur Erklärung der neu-entdeckten Petrus-Apokalypse;* von Harnack, A., *Das Evangelium und die Apokalypse des Petrus* (1893); Brandes, Georg, *Petruslegende* (1926).

PETER, 12th cent. rabbi and Tosafist, d. about 1147. He lived in Carenton, department of La Manche, France. Peter was a distinguished pupil of Samuel ben Meir (Rashbam) and of Jacob Tam. He is mentioned in the Tosafoth to *Git. 8a* and *A.Z. 74b,* and in several other places. While officiating at the funeral of a Parnas, Peter was killed by participants in the Second Crusade.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 355; Ephraim bar Jacob's report, edited by Stern and Neubauer (1892) 63.

PETER THE GREAT, *see* RUSSIA.

PETERDI, ANDOR, poet, b. Sopornya, Nyitra county, Hungary, 1881. In 1942 he was living at Budapest. His poetry struck the note of compassion with the humble and suffering. He also devoted many short stories to the idealized figure of the small town Jew. Many of his poems, wistful and musical, were inspired by the Palestine revival. Peterdi published many articles in various Hungarian publications, including the organ of cultural Zionism, *Mult és Jövő.*

He published his Jewish stories under the title *A sárga folt* (The Yellow Badge, 1922); his volumes of poetry include *Szivem* (My Heart, 1904); *Gyermekversek* (Children's Poems, 1904); Lina *könyve* (Lina's Book, 1905); *Uj versek* (New Poems, 1906); *A mélységből* (De Profundis, 1909); *A sátor alatt* (Under the Tent, 1912); *A pacsita énekel* (The Lark Warbles, 1913); *Válogatott versei* (Selected Poems, 1913); *Katonák* (Soldiers, 1915); *Napos mezőkön* (Sunny Meadows, 1915); *Háborus versek* (War Poems, 1916); *Peterdi Andor költeményei 1904-1918* (The Poems of Andor Peterdi, 1904-1918; 1918); *Éneklő zarándok* (The Singing Pilgrim, 1926).

PÉTERFI, TIBOR, biologist, b. Dés, Transylvania, Hungary, 1883. He received the M.D. degree from the University of Kolozsvár, and was an assistant at the biological institute of the University of Budapest. During the first World War he joined the staff

of the Kaiser Wilhelm institute of research at Berlin-Dahlem. Péterfi published a textbook on histology (in Hungarian, 2 vols, 1909-11); *Die Beziehungen zwischen den Muskelfasern und Sehnenfasern* (1913); *Die Muskulatur der Harnblase* (1914); *Die Präparier-Wechselkondensoren* (1926).

He edited *Wissenschaftliche Biologie* (1927-33), and compiled the bibliographies for the *Jahresbericht über die gesamte Physiologie und experimentelle Pharmakologie* (1926-33). He wrote "Mikrophotographie" (1933) for Alfred Hay's *Handbuch der wissenschaftlichen und angewandten Photographie* (1931-33).

PETERS, MADISON CLINTON, non-Jewish preacher and author, b. Lehigh County, Pa., 1859; d. New York city, 1918. He was educated at Franklin and Marshall College, in Pennsylvania, and at the Heidelberg Theological Seminary, Tiffin, Ohio. He entered the Christian reformed ministry in 1880, serving for more than two decades pulpits in Philadelphia, New York, Brooklyn, and Baltimore. In 1907 he retired to become a free preacher and was, until his death, frequently in demand throughout the country. During Peters' entire life he was a champion of the rights of the Jews, often lecturing on the subject. His best book was *Justice to the Jew* (London, 1889; New York, 1908; 2nd ed., 1921).

Among his many other pertinent works were *Wit and Wisdom of the Talmud* (1900), *The Jew as a Patriot* (1901), *The Jews in America* (1905), *Haym Salomon* (1911), *The Mission of Masonry* (1913), *The Jews Who Stood by Washington* (1915), *Genius and Success* (1916), and *Americans for America* (1916).

Lit.: *The New York Times,* Oct. 13, 1918; Cohen, *Jews in the Making of America,* 102.

PETHAHIAH MOSES BEN JACOB HALABAN, known also as Pethahiah of Regensburg, 12th cent. traveler, b. Prague. His travels, which started at Regensburg, or Ratisbon, took place between 1175 and 1190. Pethahiah went eastward through Poland and Russia, turned south to Crimea, visited Armenia, Media, Persia, Babylonia and Syria, and returned to Bohemia via Palestine and Greece. His recorded experiences were compiled by Judah ben Samuel Hahasid under the title of *Sibbub* (the work was known also as *Sibbub Haolam* and *Sibbub Rabbi Pethahyah*). The first edition was published at Prague in 1595; the book was then issued in Latin (1687), in Yiddish (1792), in German (1844), in French and Hebrew (Paris, 1831), and in Hebrew and English as *The Travels of Rabbi Pethahyah* (*London,* 1856). Pethahiah told of the existence of dark-skinned Jews in India, who knew nothing more of Judaism than the observance of the Sabbath and circumcision; he described Karaite Jews in Crimea, who were ignorant of the existence of the Talmud. The thriving Jewish communities of Mosul, Baghdad and Damascus and the splendor and influence of Samuel ben Ali, Gaon of Baghdad, were seen by Pethahiah, and he noted the arrival in Baghdad of heathen ambassadors from Armenia to obtain Jewish teachers to instruct their people in the tenets of Judaism. He also gave an account of the rivalry of two Jewish factions in the city of Susa, each wanting possession of the alleged miracle-working remains of the prophet Daniel.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 421, 435-36, 440; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 4 (1926); Zunz, L., *Gesammelte Schriften,* vol. 1, pp. 165-66; Güdemann, M., *Geschichte des Erziehungswesens,* vol. 1, p. 112; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 5 (1931) 11.

PETLIURA, SIMON, champion of the Ukrainian national idea and anti-Bolshevist president of the short-lived Ukrainian republic, non-Jew, b. Poltava, Ukraine, 1880; d. Paris, 1926. He was an active member of the revolutionary movement of the Ukrainian Democratic Party. After the first revolution of 1905 to 1907 he became an exile in Galicia, but returned to Moscow shortly before the outbreak of the first World War. Immediately after the Russian revolution of 1917 he undertook the organization of a new Ukrainian army with which he attempted to reestablish the autonomy of the Ukraine. Having ousted the Germans who occupied the Ukraine after the Brest-Litovsk Treaty, Petliura established a government which he headed for a short time. When the Bolshevik Red Army appeared to recover the territory for Russia, he joined the anti-Bolshevist leader, Denikin, then allied himself with Wrangel. During this period (1918-20), the pogroms suffered by the Jews in the Ukraine were comparable to the persecutions of the Chmielnicki era. A program of annihilation was instigated.

Upon the dispersion of his army, Petliura fled to Poland and later to Galicia, where he mobilized a new army of refugees from Little Russia. Early in 1920 he joined Joseph Pilsudski, Polish army commander, and relinquished all claims on Eastern Galicia in favor of Poland, rousing hatred and distrust in his own people. Subsequently Petliura fled to Paris as a political émigré.

According to the documents in the Ost Jüdische Historische Archive in Berlin, it is evident that Petliura personally instigated and supported the massacre of thousands of Jews in Ukraine and Poland. Petliura was shot by Samuel Schwartzbard, a Jewish watchmaker, on May 26, 1926, in Paris. Schwartzbard was acquitted on the basis of Petliura's atrocities.

Lit.: Resotsky, "Petliura," *Reflex,* vol. 1, pp. 87-93; Margolin, *The Jew of Eastern Europe* (1926) 126-42; Torrès, Henry, *Les procès des pogromes* (1928).

PETRA, Greek name of Sela, capital of ancient Edom and later of the Nabateans. It was situated southeast of Jerusalem, in the mountains of Seir, east of the depression between the Dead Sea and the Elanitic Gulf, in a valley which the Arabs now call Wadi Musa (Vale of Moses) and where there is a traditional "spring of Moses." A mountain peak in the vicinity is called Nebi Harun (The Prophet Aaron) and is generally held to be the same as the Mount Hor of the Bible. Arab legend identifies one of the mountains near Petra with Sinai.

As a result of its situation, Petra was an important junction-point for the trade between South Arabia and Egypt, and became very rich. This is proved by the extensive ruins which have been found there, including sepulchres, shrines, streets, bridges, aqueducts and other public works. These are for the most part hewn in the rock and adorned with magnificent façades. The number of high places and shrines is remarkably large; however, it is by no means certain that all these places were actually sacred. All the sanctuaries shed light upon the cults of Semitic peoples in general and upon the sacred antiquities of the Bible in particular. However, nothing specifically Jewish has been found, and the inscriptions are generally in Nabatean or Greek, never in Hebrew. The monuments of Petra belong to the age of its prosperity, first under the Nabateans (1st cent. B.C.E. to 2nd cent. C.E.), and then under the Romans (2nd and 3rd centuries C.E.). The extensive and imposing ruins, discovered by Burckhardt in 1812, were visited and studied by many schol-

ars and travelers; excavations were begun by Horsfield in 1929.

Lit.: The Biblical dictionaries under Sela, Rekem and Petra; Brünnow and Domaszewski, *Die Provincia Arabia* (1904-9); Musil, *Arabia Petraea* (1907-8); Dalman, G., *Petra und seine Felsheiligtümer* (1908); idem, *Neue Petra-Forschungen* (1912); *Publications of the Princeton University, etc.* (1907 et seq.); Kennedy, *Petra* (1925); Robinson, *The Sarcophagus of an Ancient Civilization* (1930); Baedeker, *Palestine and Syria.*

PETROGRAD, *see* LENINGRAD.

PETRONIUS ARBITER, *see* ROMAN WRITERS ON JEWS.

PETSCHEK, family of Bohemian industrialists originating in Kolín, Czechoslovakia. They were three brothers: Isidor, Julius and Ignaz. The two older ones lived in Prague, the third one in Ústí (Aussig). The main industrial products of their factories were charcoal, paper, glass and chemicals. Their domain extended into Czechoslovakia, Poland and Germany. In 1920 they founded a banking-house, one of the largest private houses of this kind in Czechoslovakia. The house of Petschek supported Jewish and non-Jewish social and cultural institutions in Czechoslovakia. The sons of Isidor were Friedrich (1890-1941), who, in 1939, emigrated to South America, and Hans (b. 1895), who, in 1942, was living in New York city as a banker. Walter (b. 1899), the son of Julius, was also living in the United States in 1942.

PEYRÈRE, ISAAC DE LA, Bible student and critic, presumably of Marrano origin, b. Bordeaux, France, 1594; d. Paris, 1676. According to his own profession, he was at first a Calvinist, later a Catholic. Peyrère was one of the first who publicly denied the Mosaic origin of the traditional Pentateuchal text. Characteristic is his following doctrine of the "Pre-Adamites" based on *Rom.* 5:13: The time preceding the rule of the Law is that of the men created long before Adam, whose creation is mentioned in *Gen.* 1; the heathen peoples are pre-Adamitic. Adam, who, as narrated in *Gen.* 2, was the product of a special creation, is the ancestor only of the Jews. The Mosaic Law, which was annulled by Jesus, has merely a particularistic importance; however, the law of salvation which applies to all mankind goes back to Adam.

By means of such teachings Peyrère intended to explain away the intrinsic difficulties of the first several chapters of *Genesis.* At the same time, these doctrines furnished him with points of support for his conviction regarding the selection of Israel and its future political restoration. He regarded Israel's restoration to political power in its own land, of the early achievement of which he was fully convinced, as connected with the profession by Jews of a Christianity freed from dogma.

Peyrère's writings include: *Du rappel des Juifs* (Paris, 1643); *Prae-Adamitae* (1655); *Systema theologicum, ex Präadamitarum hypothesi* (1655); and *Deprecatio Isaaci Peyrerii* (1658).

Lit.: Lettres choisies de M. Simon, part 2; Strauss, Leo, *Die Religionskritik Spinozas als Grundlage einer Bibelwissenschaft* (1930) 32 et seq.

PEYSER, JULIUS I., lawyer, b. Washington, D. C. 1875. He received his law degree from Georgetown University in 1899 and was admitted to the bar in the District of Columbia the same year. In 1900 he received an LL.M. from George Washington University and in 1901 a D.C.L.



Julius I. Peyser

Peyser was made professor of equity practice and judge of the equity moot court at the National University Law School in 1917, and in 1942 still held this post. Among his secondary interests was banking; he was, in 1942, chairman of the Security Savings and Commercial Bank, a position he had occupied since 1915. During the first World War Peyser was a captain in the U. S. Army, working in the office of the Secretary of War as chief of the Division of Health and Housing. Later he was advanced through the ranks to a lieutenant-colonelcy. Peyser was awarded the memorial gold medal of the Union of Gladiators of Macedonia by the Greek military authorities and also the cross of the Order of the Compassionate Heart.

In 1924-25 Peyser was a member of the Board of Education of the District of Columbia and was for a time also president of the District of Columbia Public School Association. He was a deputy commander of the American Legion and a vice-president for the United States of the international organization Fidac. Peyser was president of the United Jewish Charities of the District of Columbia in 1936.

Among Peyser's published studies were: *Case Book on Equity; Influence of Mosaic Code on Early Settlers in the United States* and *Life Affairs of Judah P. Benjamin.*

Lit.: American Hebrew, vol. 107, p. 31.

PEYSER, THEODORE A., public official, b. Charleston, W. Va., 1873; d. New York city, 1937. After spending his childhood and adolescence in his native State, Peyser went to Cincinnati at the age of twenty. Here he was a traveling salesman. In 1900 he moved to New York and became an especially successful life insurance agent.

Peyser was elected to the United States House of Representatives in 1932, from Manhattan's "silk stocking" district, a section known for its conservatism and Republicanism. Peyser, however, was elected on the Democratic ticket, in the vote that swept Franklin Delano Roosevelt into power, after the Republican incumbency during the depression. He supported the Roosevelt policies and also served on the Military Affairs Committee and the Interstate and Foreign Commerce Committee. Among his activities in Jewish communal life were his affiliation with the Federation for the Support of Jewish Philanthropic Societies and with several welfare institutions.

PFEFFERKORN, JOHANN JOSEPH, apostate, b. Moravia, 1469; d. after 1521 (place of death unknown). He served a prison sentence for burglary and then left his birthplace. In 1505, together with his wife and children, he was converted to Roman Catholicism in Cologne, and became thereafter the protégé of the Dominicans of the city and a willing tool for the persecution of the Jews and their writings. Although a butcher by trade and entirely uneducated, he published (1507-9) several libelous writings, not of his own composition, entitled *Der Judenspiegel, Die Judenbeichte, Das Osterbuch* and *Der Judenfeind,* in which he insisted upon the perniciousness of the Jews and the harmfulness of the Talmud, and demanded the destruction of the latter. Upon the application of Duchess Kunigunde of Bavaria, sister of Emperor Maximilian, the emperor, in 1509, issued an edict empowering Pfefferkorn to seize from the Jews all Hebrew books and to destroy those which seemed to him to be dangerous.

Pfefferkorn began his work in Frankfort, but the Jews there obtained from the archbishop of Mayence the prohibition of any cooperation of the clergy in the confiscation of books. They also took their complaint to the emperor, the archbishop at the same time objecting to Pfefferkorn because of the latter's ignorance and worthlessness. Pfefferkorn, provided with a letter from the duchess, again went to the imperial court to secure a new mandate. On his way he visited the famous non-Jewish scholar and expert on Hebrew, Johann Reuchlin, in order to secure his cooperation for the confiscation; but Reuchlin refused.

After a new imperial mandate was issued, the confiscation of Hebrew books was renewed in Frankfort and other places, and this resulted in numerous complaints to the emperor. Thereupon the emperor issued another mandate in 1510, requiring that authoritative opinions on the character of the Jewish writings be obtained from the German universities and from Reuchlin, as well as from the inquisitor Hoogstraten and the apostate Victor of Carben. Reuchlin's very learned opinion, in which he spoke of the Jews as fellow-citizens of the Holy Roman Empire, was favorable to the Talmud and against the plans of the Dominicans and their tool Pfefferkorn. The Dominicans then published in Pfefferkorn's name a libelous article, in order to disparage Reuchlin in the eyes of the populace and to weaken the force of his expert opinion. Reuchlin retorted in 1511 in a German counter-pamphlet, *Der Augenspiegel,* in which he exposed the motives of the Dominicans and Pfefferkorn in their entire malevolence and falsehood. Pfefferkorn replied in the pamphlets *Der Brandspiegel* (1512) and *Die Sturmglocke* (1514). The battle which thus began as a quarrel between the Dominicans and Reuchlin developed into one between the friends of free knowledge, the humanists, and the enemies of enlightenment. The latter were completely ridiculed in 1515 in Melanchthon's famous *Epistolae Virorum Obscurorum.*

ARNOLD TÄNZER.

Lit.: Geiger, Ludwig, *Johann Pfefferkorn* (1871); Kracauer, Isidor, *Geschichte der Juden in Frankfurt am Main,* vol. 1 (1925); Freudenthal, Max, "Dokumente zur Schriftenverfolgung durch Pfefferkorn," *Zeitschrift für die Geschichte der Juden in Deutschland,* No. 4 (1931) 227-32; Spanier, Meier, "Zur Charakteristik Johann Pfefferkorns," *ibid.,* No. 4 (1936) 209-29; idem, "Pfefferkorns Sendschreiben von 1510," *Monatsschift für Geschichte und Wissenschaft des Judentums,* Nov.-Dec., 1934, pp. 581-87; Hirsch, S. A., *A Book of Essays* (1905) 73-115; idem, *The Cabbalists* (1922) 197-215.

PFEIFFER, IGNÁC, chemist and communal worker, b. Szentgál, Hungary, 1867. From 1907 on he was professor extraordinary and from 1912 on full professor of applied chemistry at the Budapest Technicum. In 1911 he visited the United States where he studied the use of earth gas in industry. His theoretical and practical research was mainly in the field of lighting and heating for home and industrial purposes. In 1920, when the numerus clausus law barring the masses of Jewish students from Hungarian colleges was enacted, Pfeiffer resigned his teaching post in protest, and from then on served in private industry.

He was closely affiliated with Jewish communal and cultural endeavors, serving as chairman of the Hungarian Palestine Foundation Fund and as president of the "Pro Palesztina" League. In 1938 he was inscribed in the Golden Book of the Palestine Foundation Fund.

PFORZHEIMER, CARL HOWARD, civic and communal worker, b. New York city, 1879. He entered the brokerage business in 1897 and organized his own firm in 1901. Subsequently the firm became known for its brokerage of oil securities. In addition to his activities in the Westchester County branches of various Federal undertakings, Pforzheimer held several national organizational posts; among these was the post as treasurer of the National Municipal League (1921-) and as trustee of the National Institute of Public Administration. In Jewish affairs, Pforzheimer was a trustee of the Jewish Publication Society of America and of the Montefiore Hospital in New York. Known for his interest in the collection of rare books and manuscripts, Pforzheimer was the owner of a library which he made the subject of his *The Carl H. Pforzheimer Library, English Literature: 1475-1700,* in three volumes (1940). Pforzheimer was also one of the benefactors of the Jewish division of the New York Public Library.

PHANUEL, *see* ANGELS.

PHARAOH (Egyptian *pero,* "the great house"), term used in the Bible for the rulers of Egypt. Properly speaking, Pharaoh originally meant the royal court, the government, and in this sense it was retained up to the time of the New Kingdom; after that it was joined to the name of the ruler.

It is noteworthy that the earlier Bible stories speak only of *the* Pharaoh, never giving the name, as in the case of the rulers mentioned in the stories of Abraham, Joseph (perhaps Amenophis IV), the oppression and the Exodus (possibly Ramses II and Mernepthah) and Solomon (presumably Siamon Pisebehaennu). Others are mentioned by name as follows: Shishak (Egyptian, Sheshonk), who plundered Palestine (10th cent. B.C.E.); Zerah (Osorkon), who was defeated by Asa of Judah; Tirhakah, whose help was sought by Hezekiah; Necho, who slew Josiah and put Jehoiakim on the throne; Hofra, mentioned in *Jeremiah.*

See also: EGYPT.

Lit.: The Biblical dictionaries and the histories of Egypt.

PHARISEES, the name of a party among the Jews, applied to them chiefly during the two centuries before and after the beginning of the Common Era. The principles held by this party, which are not indicated clearly if at all by the name Pharisee, were older than

the date indicated above, and have continued to be held down to the present day. The name Pharisee, which has come into the English language through the Latin translation of the New Testament and represents the Greek word *Pharisaios,* goes back directly to the Aramaic word *Parisha,* the equivalent, in popular speech, of the Hebrew *Parush,* from the verb *parash.* The root meaning of the verb is "to separate." The name Pharisee would seem to indicate persons who were separated. But opinions differ as to the exact nature and occasion of such separation. On the whole, the most probable explanation is that the name was given to, or taken by, those Jews who in the 2nd cent. B.C.E. adopted a way of life more strict in regard to dietary laws, ritual purity, and the like, than that of the ordinary Jew, and who thereby *separated* themselves from the less observant portion of the population. A less probable explanation is that the name refers to the *separation* which marked off the Pharisees from the Sadducees. The name, however, was probably known and used before that separation took place. A third theory connects the name with the facts that the Pharisees built their whole system upon interpretation of the Scripture, and that one meaning of *parash* is to interpret. But the form of the name Pharisee is not what this theory would require. The name, whatever it really means, is probably nothing more than a party epithet having no close connection with the principles of those to whom it was applied.

The Pharisees, as a party, were those who most steadfastly followed the lead of Ezra (444 B.C.E.), and the Early Scribes (known collectively as the Men of the Great Synagogue) in developing the idea of the Torah as the full revelation which God had made to Israel, and the consequent duty of learning what was taught therein and of obeying what was commanded. In the Pharisaic tradition Ezra was regarded as—after Moses—the real founder of Judaism; and his work is summed up in saying that he raised the Torah to the supreme place in Jewish life and thought which it has held ever since. To Ezra, the Torah was first and foremost the written text of the Five Books of Moses; and the scribes of his own and succeeding times (he was a scribe himself) made it their business to teach and interpret the sacred text so as to make available the revelation contained therein.

At some period after Ezra, which can not be precisely determined, a divergence of opinion began upon the question as to what exactly was implied in the obligation to obey the precepts contained in the Torah. What was to be done when a case arose for which no provision could be found in the written text? The older theory, resting on the immemorial practice of the priests, held that only the written test of the Torah was binding, and that where further directions were needed these were to be given by the priests on their own authority, according to the express warrant of the Torah itself (*Deut.* 17:9-11). But the effect of this theory was that the written Torah tended more and more to become obsolete, as the occasions multiplied on which additional directions were needed. Therefore a second theory began to be held, to the effect that along with the written text there was, and always had been from the time of Moses, an unwritten tradition which supplied what was wanting in the written text. Acceptance of the Torah and the obligation to obey it meant therefore acceptance of the Torah written and unwritten, and more particularly the recognition of the Torah as the full revelation made by God, not final as limited to the written text, but always unfolded into greater clearness as the meaning therein contained was gradually drawn out. The tendency of the older theory was to make Judaism a mere memory of what had once been a living religion. The actual effect of the other theory was to keep Judaism as a living religion. Those who maintained the older theory were the Sadducees; the exponents of the newer theory were the Pharisees.

This explains the true historical importance of the Pharisees. They were the strongest guardians of the religious vitality of the Jewish people. They had the deepest and clearest insight into the meaning of the religion which was based on the Torah, and they had the greatest influence in making that religion effective in the common life. The actual number of avowed Pharisees was probably at no time more than a few thousands; but they were looked up to with reverence by the mass of the people, who did not accept their discipline. The two closely allied institutions of the synagogue and the school became in their hands, whether or not founded by them, powerful instruments for the development of the religious and moral life of the people, especially as the Pharisees appear to have been the only party working toward that end.

The primary concern of the Pharisees was to make the Torah the supreme guide of life, in thought, word and deed, by study of its contents, obedience to its precepts, and, as the root of all, conscious service of God Who had given the Torah. This was their ideal for themselves, and for all whom they could influence. It follows that the Pharisees were never a political party, although, being in various ways affected by the political events of their time, they were compelled to take such action as was in keeping with their principles. Thus, in the two great struggles with Rome, under Vespasian (68-70 C.E.) and Hadrian (132-35 C.E.), the Pharisees were the party of non-resistance, although their efforts were made vain by the fury of the Zealots.

It was again through their devotion to the religion based on the Torah, and their thorough understanding of what was implied in it, that they were able to carry it safe through the disaster of the fall of Jerusalem (70 C.E.) and the disruption of the Jewish state (135 C.E.). In the synagogue they had developed a type of religion which was independent of the Temple and unharmed by its destruction. And in the schools, more particularly those where the leading teachers (rabbis) studied and taught the Torah, they insured the continuity of the Jewish religion, both as theory and practice, in spite of all outward disasters. The Jewish religion as it is today traces its descent, without a break, through all the centuries, from the Pharisees.

Their leading ideas and methods found expression in a literature of enormous extent, of which a very great deal is still in existence. The Talmud is the largest and most important single member of that literature, and round it are gathered a number of Midrashim, partly legal (Halachic) and partly works of edification (Haggadic). This literature, in its oldest elements, goes back to a time before the beginning of the Common Era, and comes down into the Middle Ages. Through it all run the lines of thought which were first drawn by the Pharisees, and the study of it is essential for any real understanding of Pharisaism.

Rabbinic literature, in all its length and breadth, goes to show that the Jewish religion as interpreted by the Pharisees was continuous with the forms of the religion represented in the older parts of the Hebrew Scriptures, more particularly with the teaching of the prophets. There was no cleavage between the prophets and the scribes; there was a difference of method, and the main result of that difference was to



By Arthur Szyk

CROSSING OF THE RED SEA

make the teaching of the prophets far more effective than ever it had been in their own time. The religion of the Pharisees, who inherited all the treasure of the older Scriptures, was the attempt to realize in practice the teaching of the prophets, as part of the all-inclusive Torah. In some respects the Pharisees advanced beyond the position represented in the Hebrew Scriptures, as, for instance, in their strong insistence on the belief in a future life. Indeed, on very many subjects of their teaching they went beyond what was to be found in the older Scriptures, but always by way of natural development, not by way of sudden break, still less by decisive rejection.

Pharisaism, as a religion which lays the chief stress on obeying the declared will of God, and doing *in the right way* what was commanded, offers peculiar temptations to those who were content to do the outward act and took no thought for the inward motive. In other words, Pharisaism by its very nature laid itself open to the charge of hypocrisy, on the part of those who did not know and did not care to understand its real nature and intention. Hence the abuse of the Pharisees to be found in the Gospels, and echoed through Christendom ever since. There have been hypocrites among the adherents of every religion, and there is no ground in fact for singling out the Pharisees in particular to be the objects of the charge.

While the general principles of the Pharisees have continued to be held down to the present day, the name Pharisee, as the designation of the party, passed out of common use in the 2nd cent. C.E. The word *perishuth* was used in the ethical literature of the Middle Ages to denote "abstinence," nearly equivalent to "asceticism." R. TRAVERS HERFORD.

Lit.: Herford, R. Travers, *The Pharisees* (1924); Moore, G. F., *Judaism in the First Centuries of the Christian Era* (1928); Lauterbach, J. Z., in *Kohler Festschrift* (1913) 176-88 (English); Finkelstein, Louis, *The Pharisees* (2 vols., 1938); Abrahams, Israel, *Studies in Pharisaism and the Gospels* (2 vols., 1917 and 1924); Lightley, *Jewish Sects and Parties in the Time of Christ* (1925); Elbogen, I., *Die Religionsanschauungen der Pharisäer.*

Sociological Background. The ritualistic and ceremonial controversies between the Pharisees and the Sadducees seem to have originated as differences of local custom. Conditions in Jerusalem appear to have been the background of Pharisaic observances, and provincial conditions that of the Sadducean observances. Thus, for example, the Pharisaic interpretation of Sukkoth as a period of judgment for rain may naturally be associated with the fact that toward the end of September the water supply in Jerusalem began to fail. The festival suggested prayers and rituals connected with the new rains, which were needed to fill the cisterns. Similar differences seem to have led to the controversies regarding the precise time for the observance of Shabuoth. The Pharisees, dissociated from the soil, held that Shabuoth commemorated the historical event of the Revelation, and therefore occurred at a fixed time, namely on the fiftieth day after the first day of the Passover. The Sadducees held that the festival should be celebrated on the fiftieth day after the Sunday of Passover week. This denial of a fixed date for the festival tended to emphasize its character as an agricultural celebration marking the completion of the wheat harvest. The other ritualistic controversies between the sects suggest similar explanations.

It would be an error to presume, of course, that all the Pharisees were of urban origin, and that all the Sadducees were provincials. Indeed, it is known that the Sadducees drew their major following from the high priestly aristocracy in Jerusalem. The rural associations of Sadducism are doubtless due to the fact that this aristocracy was to a large extent land-owning, and followed the provincial customs. The urban associations of Pharisaism depended on the fact that so many of the Pharisaic leaders were scholars by avocation, and artisans or traders in the marketplace of Jerusalem by vocation.

From the beginning, however, Pharisaism included within its midst many who sympathized with it merely because they were dissatisfied with the Sadducean high priestly rulers. As an opposition group, Pharisaism attracted men from all sections of the people. Hence it came about that Pharisaism even in the earliest times—during the Maccabean wars—had at its head two scholars, one drawn from the aristocracy, the other from the masses. This system of dual leadership continued among the Pharisees and, following them, among the Talmudic authorities until the time of the compilation of the Mishnah, at the beginning of the 3rd cent. C.E. The division among the Pharisees accounts also for the curious division of opinion in its midst between the rival schools of Shammai and Hillel, and, after the disappearance of these schools, between those of Ishmael and Akiba. The schools of Shammai and Ishmael tended to be conservative and to take provincial and aristocratic sides of various controversies; those of Hillel and Akiba tended toward the side of the urban-minded artisans.

The analysis of the controversies between these schools, from this point of view, has only begun. It must be continued and studied in the light of our increasing knowledge of conditions in Palestine during the period of the rise and flowering of Pharisaism.

While these investigations into the historical and human background of Pharisaism, and its divisions, are of interest and significance, the student must be cautioned to bear in mind the basic fact that Pharisaism was an outgrowth of the prophetic tradition and its impact on the mind of the Judeans during the Hellenistic and post-Hellenistic periods. There were conflicts between agricultural and urban communities in various parts of the world. Only in Jerusalem did these conflicts lead to the emergence of such a phenomenon as Pharisaism, which had a far-reaching significance for the whole of mankind; and only in Jerusalem did this conflict take the form of an effort to understand more clearly, through mutual discussion, the meaning of spiritual, moral and religious values. It was because of the nature of their differences, and the spirit in which they approached these differences, that the Pharisees were entitled to believe that the Shekinah (Divine Presence) guided their discussions. LOUIS FINKELSTEIN.

Lit.: Bokser, B., *Pharisaic Judaism in Transition* (1935); Ginzberg, Louis, *Meḳomah shel Hahalachah Behochmath Yisrael* (1931); Lauterbach, Jacob Z., "A Significant Controversy between the Sadducees and the Pharisees," *Hebrew Union College Annual,* vol. 4 (1927) 173-207; Loewe, Herbert, "Pharisaism," *Judaism and Christianity,* vol. 1 (1937) 105-92 (edit. W. O. E. Oesterley); idem, "The Ideas of Pharisaism," *ibid.,* vol. 2; Tscherikower, V., *Hayehudim Vehayevanim* (1931) 259-69; Zeitlin, Solomon, "Hatziddukim Vehaperushim," *Horeb,* vol. 3 (1937) 56-89: idem, "The Pharisees and the Gospels," *Essays and Studies in Memory of Linda R. Miller* (1938) 235-86; Finkelstein,

Louis, *Akiba, Scholar, Saint and Martyr* (1936); idem, *The Pharisees, The Sociological Background of their Faith* (2nd revised ed., 1939); Allon, G., "The Attitude of the Pharisees toward Roman Rule and the Herodian Dynasty," *Zion*, vol. 3 (1937-38) 300-22.

PHASAEL, elder son of Antipater and brother of Herod the Great. His father appointed him governor of the city of Jerusalem in 47 B.C.E., and he distinguished himself for his leniency and generosity. Mark Antony named him a co-governor of Jerusalem with Herod in 41 B.C.E.; when Jerusalem was captured by the Parthians he was betrayed and taken prisoner. The following year, in order to escape the vengeance of the Hasmonean king Antigonus, who in the battle against the tetrarchs and Hyrcanus had called on the Parthians for aid, he committed suicide. Herod the Great founded the city of Phasaelis and built the still extant Tower of Phasael in Jerusalem in his honor.

Lit.: The Jewish histories for the period.

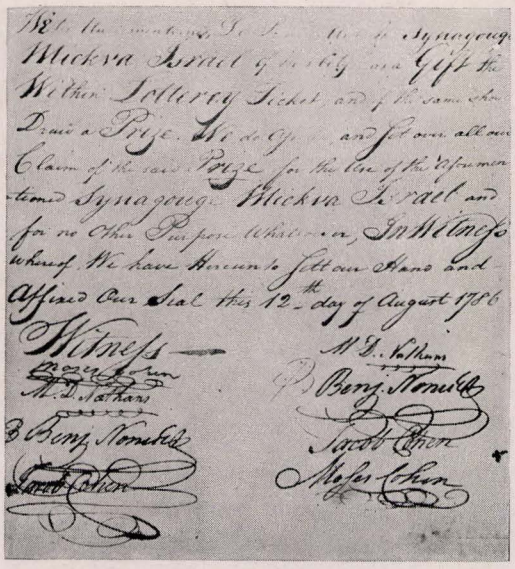
PHILADELPHIA, the largest city in Pennsylvania. Its population in 1940 was 1,931,334, of whom approximately 235,000 were Jews. Until the 19th cent. Philadelphia was culturally, commercially and politically a dominant community in the new world, and among its inhabitants Jews were early and important members. Its situation as a port made Philadelphia a point of departure for traders, and Jews were among those who from Philadelphia set out to penetrate the territory to the west even before William Penn's advent in 1682 was to give it the name of Pennsylvania. It is recorded that one Jonas Aaron lived in Philadelphia in 1703. An apostate, Isaac Miranda, was in 1727 made deputy judge of the court of vice-admiralty.

The granting of land to Nathan Levy in 1740, to be used as a Jews' Burying Ground, gave evidence of the existence of a Jewish community at that time. In September, 1751, there appeared in the Pennsylvania *Gazette* a notice by Nathan Levy, warning against shooting at the walls of the Jews' Burying Ground. The original cemetery space (30 by 30 feet) was increased, once by an addition granted to Mathias Bush (1765) before it was taken over by Congregation Mickvé Israel. It was this cemetery which eventually became the resting place of Rebecca Gratz, Haym Salomon and others.

Families which assumed an important role in the history of American Jewry for a century or more settled in Philadelphia during the last few decades of the Colonial period. Barnard and Michael Gratz came from Upper Silesia in 1754. The usual occupation of these Jews, not only in Philadelphia proper, but in the territory of Pennsylvania, was trading. They participated fully in the social life of the city, which was the most colorful in the country. A City Dancing Assembly, formed in 1748, had among its charter members David Franks, Samson Levy and Joseph Marks.

The merchandising in which the Jewish settlers engaged obviously had many links with the mother country, for when the Non-Importation Resolutions were drawn up, in 1765, pledging the signatories not to have goods shipped from Great Britain until the Stamp Act was repealed, nine Jews from Philadelphia were among the signers: Mathias Bush, David Franks, Barnard Gratz, Michael Gratz, Benjamin Levy, Hyman Levy, Jr., Samson Levy, Abraham Mitchell and Moses Mordecai. Some of these men were engaged in developing the western territories.

Despite the evidences of Jewish settlers in Philadelphia at the very beginning of the 18th cent., if not earlier, no organized religious worship is recorded until considerably later. While some sort of communal unity is shown by the grant of land for a cemetery, nevertheless the founding of Philadelphia's first and oldest congregation, Mickvé Israel, did not occur until 1745. The congregation worshipped in a small house in Sterling Alley. An increased Jewish population, produced by the arrival of immigrants from the West Indies and other centers of Sephardic settlement, made the building of a synagogue seem imperative, but no move was made until the beginning of the Revolution. The synagogue removed to a new house in Cherry Alley in 1776, and in 1782 the congregation finally dedicated its own building.



An early document from the archives of Congregation Mickvé Israel, Philadelphia

The Revolution, followed by the capture of New York by the British, caused many of the Jews from that city to seek refuge in Philadelphia. Among the temporary residents in Philadelphia was Gershom Mendez Seixas, rabbi of Shearith Israel congregation in New York, who arrived in Philadelphia in 1780, after a period of refuge in Connecticut. Seixas was made the first rabbi of Mickvé Israel, and remained with the congregation until his return to New York in 1784.

Another Jew who found his way to Philadelphia after several years of duress was Haym Salomon; it was from Philadelphia that he carried on many of his financing operations.

Within a short period Mickvé Israel had outgrown its second quarters, and it was with Salomon's contribution of £125 that the £600 necessary for building its own synagogue was raised. Dedicated in 1782, this building, on Cherry Street, was the home of the congregation until 1825. At the time of the dedication of the building in 1782, there were about forty members or electors, and about sixty contributors and seat holders (all men). Jonas Phillips was president, and the other officers were Michael Gratz, Solomon Marache, Solomon Myers Cohen and Simon Nathan. Among the guests at the dedication of the building was the governor of Pennsylvania.

By far the larger part of the Jewish community joined the Revolutionary party. Among the few who were Loyalists was David Franks (in 1748 a member

of the Provincial Assembly of Pennsylvania), who lived in England for a while, but eventually returned to spend his last years in the United States. His daughter, Rebecca Franks, was one of Philadelphia's belles, particularly during the British occupation, when she is known to have been a guest at the "Meschianza" fête in General Howe's honor. Other members of the Franks family, however, were officers in the Revolutionary army: Isaac Franks, of Philadelphia, was a colonel and aide-de-camp to George Washington, and David Salisbury Franks was also a colonel. In the American military service were Major Benjamin Nones, Major Solomon Bush, Philip Moses Russel and Michael Levy, whose son was Uriah P. Levy, commodore in the United States Navy. Considerable financial assistance to the Revolutionary cause was rendered not only by Haym Salomon, but also by Aaron Levy and Isaac Moses.

With the coming of peace, the Jews from New York returned to their own city. This resulted in such a decrease in the Jewish community of Philadelphia that the existence of the one synagogue was threatened. A lottery for the benefit of the synagogue was held in 1788. A public appeal, addressed by the congregation to "their worthy fellow-citizens of every Religious Domination," was signed by Benjamin Franklin, then president of the Supreme Executive Council of Pennsylvania, who contributed five pounds; by David Rittenhouse, the celebrated astronomer; and by William Rush, William Bradford, Charles Biddle, and other representative Christians. Jacob Raphael Cohen had become minister of Mickvé Israel when Seixas returned to New York, and remained its minister until 1811.

The first charitable organization in Philadelphia was the Ezrath Orhim, a travelers' aid society, established in 1783 by Mickvé Israel. In 1785 a subscription was raised for the benefit of Jewish strangers who were for some reason detained on a boat from Hamburg in the Philadelphia harbor, and were threatened with detention over the high holy days.

In 1783, when Congress left Philadelphia, an address of loyalty was submitted to it by the leading citizens of the city. Among the signers of the address were Haym Salomon, Jonas Phillips, Isaac Levy, Isaac Moses, Solomon Marache, Moses Levy, Jacob Sampson, Moses Cohen, Seymour Hart and Isaac Franks.

When the United States Constitution was adopted on July 4, 1788, Raphael Jacob Cohen, minister of Mickvé Israel, marched in the procession in honor of the occasion. A contemporary writer wrote:

> The Clergy formed a very agreeable part of the procession. They manifested, by their attendance, their sense of the connection between religion and good government. They amounted to seventeen in number. Four and five of them marched arm in arm with each other, to exemplify the Union. Pains was taken to connect Ministers of the most dissimilar religious principles together, thereby to show the influence of a *free* government in promoting Christian charity. The Rabbi of the Jews, locked in the arms of two ministers of the gospel, was a most delightful sight. There could not have been a more happy emblem contrived, of that section of the new constitution, which opens all its power and offices alike, not only to every sect of Christians, but to worthy men of *every* religion.

There were, at the close of the Revolution, some 500 Jews in Philadelphia, whose community was bound closely with other Jewish communities in the country. Mickvé Israel, together with Shearith Israel in New York and the congregations of Newport and Richmond, delivered an address of congratulation to George Washington in 1790 after he had assumed the presidency.

During the yellow fever epidemic (1793) in Philadelphia, which was then the capital of the country, Washington lived in Germantown, in a house owned by Isaac Franks.

The First Half of the 19th Century. Mickvé Israel had followed the Sephardic ritual from the time of its founding. At the beginning of the 19th cent. there were enough German and other Ashkenazic Jews in Philadelphia to warrant the organization of a second synagogue, and in October, 1802, the Hebrew German Society Rodeph Shalom, which later became Congregation Rodeph Shalom, was organized. The place of worship was on Pear Street, between Walnut and Spruce streets. The first cantor, Jacob Lippman, elected in 1819, continued to serve until 1833.

With the gradual growth of the Jewish community —to an estimated 2,500 in about 1850—philanthropic and cultural needs began to be felt. A group of women, among whom were Rebecca Gratz, Mrs. Aaron Levy and Hannah Levy, formed the Female Hebrew Benevolent Society in 1819. It was as the result of the initiative taken by this group that the first Sunday school in the United States was formed, in 1838. Rebecca Gratz, who was the prime mover in this venture, and who became secretary of the society, was the original of the character of Rebecca in Scott's *Ivanhoe*. The Hebrew Sunday School Society undertook to lay the groundwork of a Jewish education by giving free instruction in Jewish history and cognate subjects to Jewish children. Branches were established throughout Philadelphia.

In the meantime, Isaac Leeser had become rabbi of Mikveh Israel (1829), following Abraham Israel Keys. (The congregation changed the spelling of its name at about this time.) Leeser's presence in Philadelphia was of great importance to the Jews of the entire country, because of his broad learning and enterprising spirit. Both during his incumbency as rabbi of Mikveh Israel (until 1850) and later, until his death in 1867, the activities which he inaugurated marked cultural progress for the American Jews.

During the world-wide excitement aroused by the Damascus blood accusation (1840), Leeser prompted participation in the protests. A meeting was held in the synagogue, at which John Moss presided and which was attended not only by members of the Jewish community, but by Christian ministers. *The Occident and Jewish Advocate,* founded by Leeser in 1843, was edited by him until his death. Out of a suggestion made by Mordecai M. Noah in *The Occident,* and supported by Leeser, grew the Hebrew Education Society, organized in 1847. Solomon Solis was its first president. Under its auspices a secular day school was opened in 1851, where twenty-two pupils received instruction. After 1878 the Society narrowed its functions to giving only Hebrew and industrial courses. Leeser's initiative was effective also in the formation of the Jewish Publication Society in 1848, with Abraham Hart as president. Eleven books were published by the Society, but in 1851 most of its property was destroyed by fire and the Society passed out of existence. The Jewish Publication Society of America, which was functioning in 1942, was organized in 1888 at the suggestion of another rabbi, Joseph Krauskopf, who was then serving Congregation Keneseth Israel.

Between 1810 and 1850 the synagogal life of Philadelphia underwent considerable expansion and change. Mikveh Israel retained its original Orthodox tradition. But Rodeph Shalom veered toward Conservatism; it was not to assume the character of a Reform congregation until later. The third congregation to join the

synagogue roster of Philadelphia was Beth Israel, founded in 1840 by a group of German and Polish Jews. In 1849 it moved into its own building on Crown Street. Beth Israel began as an Orthodox congregation, but later it joined the Conservative ranks. Gabriel Papé, succeeding Samuel E. Cohen Noot, who officiated in the beginning, was its rabbi until his death in 1872.

Congregation Keneseth Israel, organized in 1847, was one of the first American congregations to adopt the Reform ritual. B. H. Gotthelf was the first rabbi. Until 1854 the members worshipped in various halls. Then the congregation purchased a church on New Market Street. L. Naumburg became rabbi in 1850, and continued to serve for ten years, latterly as reader. In 1858 Solomon Deutsch assumed the pulpit.

The Civil War Period and After. So far developed was the Jewish settlement in the United States in the second half of the 19th cent. that the need for a theological seminary was manifest, and the Hebrew Education Society of Philadelphia and the Board of Delegates of American Israelites, a standing committee of the Union of American Hebrew Congregations, cooperated in planning such a seminary. The institution, Maimonides College, was opened in Philadelphia in 1867, with Leeser as provost. His associates on the faculty were Sabato Morais, who had taken Leeser's place at Mikveh Israel, Marcus Jastrow, Aaron S. Bettelheim, L. Buttenwieser and William H. Williams. The board of trustees was under the chairmanship of Abraham Hart, with Mayer Sulzberger as secretary. The college functioned only until 1873.

The Jewish population of Philadelphia grew rapidly; by 1880, when the influx of immigration from Russia began, it was estimated that there were about 12,000 Jews in the community. Such growth demanded increased welfare and social activity. In 1855 the Jewish Foster Home was established, dedicating its own building that same year, on Eleventh Street, above Jefferson. Until 1874 the Foster Home was maintained under the auspices of a committee made up entirely of women representing the various synagogues; in 1874 the women transferred control to a group of men, and themselves remained as an associate board. In 1881 the home was transferred to a new building in Germantown.

Hospitalization facilities for the Jewish community presented a problem also, in view of the increasing population. In 1864 plans for the construction of a Jewish hospital were initiated by Abraham Sulzberger. The following year the hospital was incorporated, and opened in West Philadelphia. A Home for the Aged and Infirm was added in 1866. In 1873 the hospital moved to new quarters on Old York Road. Subsequently, at the end of the 19th cent., it became one of the most complete hospital units in the country.

A second child welfare group, the Orphans' Guardians, was organized in 1868, under the stimulation of Samuel Hirsch, rabbi of Keneseth Israel. Unlike the Foster Home program, the plans of the Orphans' Guardians called for the placement of children in homes, and thus the latter group pioneered in child placement and adoption.

In 1869 the Society of the United Hebrew Charities, comprising six organizations, was founded. In 1873 the Jewish Maternity Association was established. The Young Men's Hebrew Association in Philadelphia was formed in 1875, with Mayer Sulzberger as president. As early as 1843 there was some coordinated effort, among the welfare societies of the Philadelphia Jewish community, to raise their funds jointly. Balls or dinners were given for this purpose. Beginning with 1855, the Hebrew Charity Ball Association gave an annual ball, and until the formation of the Federation of Jewish Charities, in 1901, Philadelphia employed this means of contributing to the subscription funds of several philanthropic groups simultaneously. The B'nai B'rith established a lodge in Philadelphia in 1852. The social life of the Jewish community was furthered by the organization, in 1853, of the Mercantile Club, which was incorporated in 1869. After the discontinuance of *The Occident* in 1869, there was no Jewish periodical in Philadelphia until 1874, when *The Jewish Record,* a weekly, appeared, continuing until 1886.

Sabato Morais, who was rabbi of Mikveh Israel from 1851 to 1897, was active in Jewish and general communal life. Rodeph Shalom had several changes of rabbis: Naphtali Kahn and Louis Solomon (1847), Bernard Illowy (1853-54), Henry Vidaver (1860-65). Marcus Jastrow, who became rabbi in 1866, to remain in active service until 1892 and from then until his death (1903) as emeritus, contributed his scholarly ability to the Conservative cause. Keneseth Israel also had several rabbis between 1850 and 1880; two of the most influential in the Reform cause were David Einhorn (1861-65) and Samuel Hirsch (1866-86). The congregation had moved into a new building in 1847. Hirsch was responsible for the organization of a branch of the Alliance Israélite Universelle in Philadelphia, which was later of great aid to the settlement of Russian immigrants in the 1880's. M. Elkin was rabbi of Beth Israel from 1872, when Papé died, to 1881.

Isaac Leeser became rabbi of the newly-founded Beth-El Emeth in 1857, and remained until his death in 1868. George Jacobs succeeded Leeser, and when he died, in 1884, the congregation dissolved. A new congregation of this period was Adath Jeshurun (1858), with S. B. Breidenbach as rabbi; in 1864 it moved into a synagogue formerly occupied by Keneseth Israel, and in 1874 it moved into a building previously occupied by Rodeph Shalom. In 1875 B'nai Israel, which was to remain Orthodox, was formed, although it was not until 1885 that a rabbi—Benjamin Block—was engaged. Chevra Thilim was founded in 1880; Benjamin Block was also rabbi there, retaining both pulpits. A synagogue was built on the grounds of the Jewish Hospital in 1873; the synagogue had been organized earlier at the insistence of Leeser, who had been on the Jewish Hospital Committee.

Jacob Frankel of Philadelphia was a chaplain in the United States hospitals during the Civil War, having been appointed by President Abraham Lincoln. The list of Jews from Philadelphia who served in the Civil War included: Isaac M. Abraham, Morris J. Asch, Jacob Solis-Cohen, Max Einstein, who achieved a colonel's rank, Jonathan Manly Emanuel, Lyon Levy Emanuel, Frank Marx Etting, Max Friedman, Abraham Hart, Aaron Lazarus, Benjamin J. Levy, Alfred Mordecai, Jr., Israel Moses, Joseph L. Moss, William Moss, Adolph G. Rosengarten, Joseph G. Rosengarten and Justus Steinberger. Elias Leon Hyneman, a sergeant, fought at Gettysburg and in the Battle of the Wilderness, and died after his voluntary reenlistment. Albert Leopold Snowberger died of wounds received at Fredericksburg in 1862, when he was only seventeen years old.

On the occasion of the Centennial Exhibition in 1876, marking the independence of the United States, a statue by Sir Moses Ezekiel, representing religious liberty and dedicated to the people of the United States, was presented by the B'nai B'rith and the Israelites of America, and placed in Fairmount Park, Philadelphia.

The Immigration from Eastern Europe. The persecutions of the Jews in Russia, which became aggravated at the beginning of the 1880's, eventually brought the same changes to the Jewish community of Philadelphia that they brought to Jewish communities everywhere in the United States. Although there were already Jews, among the 12,000 resident in Philadelphia in 1880, who were neither of Sephardic descent nor descendants of settlers in the Germanic countries, and although Beth Israel, when it was founded in 1840, was scoffingly called the "Polish Shul" by those who had a priority in citizenship, the real influx of Eastern European Jewry began with the heavy immigration in the 1880's. As was true in other cities, the Jewish community promptly came to the assistance of those who fled from Russia. In Philadelphia the Alliance Israélite Universelle appealed to the presidents of the various congregations to raise money for relief. The central office of the Alliance in Paris permitted the Philadelphia group to disburse the funds as they saw fit. Eventually $25,000 was raised. The first group of 325 refugees to arrive in Philadelphia had a total of $150 with them. The Association of Jewish Immigrants, with Alfred T. Jones as president, was formed in 1884, and cooperated with the national immigration societies which were formed for the purpose of facilitating the settlement of Jews from Europe in the United States.

The new immigration introduced new viewpoints and interests into the Jewish community of Philadelphia. A number of Orthodox congregations sprang up in the southern section of the city, where most of the new arrivals settled. B'nai Abraham, the first of these, was founded in 1882. Its dedication services, that same year, were attended by Marcus Jastrow, Sabato Morais, Victor Caro and other representative Conservative and Reform leaders. Eleazar Kleinberg, who served from 1889 to 1890, was its first regular rabbi. Baer L. Levinthal came in 1891, to begin a long period of service. B'nai Jacob was organized in 1883. A Hasidic congregation, Hebra B'nai Reuben Ansche Sfard, was organized in 1883, and two years later moved into its own synagogue on Minster Street.

Increasing industrial activity in the city drew many of the new immigrants. With spreading industry came the first attempts at unionization of the manual trades, including those of the dress industry, where Jews were particularly active. The first cloakmakers' strike in Philadelphia, in 1889, which affected several hundred Jewish workers, was lost after two days. A strike which lasted throughout the whole summer of 1890 was finally lost too. Sabato Morais attended almost every meeting the strikers held.

In cultural, fraternal and philanthropic endeavors the new arrivals established their own organizations. A group of young people from among them founded the Russian Hebrew Association in 1884; subsequently it became the Hebrew Literature Society, and retained as its purposes the promotion of Jewish cultural interests and their stimulation among the immigrants from Russia and Eastern Europe and their descendants. B'rith Achim, a fraternal organization, was founded in 1889. A Hachnasath Orechim, or Wayfarers' Lodge, was founded in 1890, and a Moshav Zekenim, a women's organization undertaking the provision of care for the aged, was founded the same year. In 1892 the Talmud Torah, which later became the Central Talmud Torah, was established. Yiddish was the language of most of the newcomers, and as early as 1886 an attempt was made to publish a Yiddish weekly, *Dos Licht,* which survived for thirty-five numbers. In 1893 Moses Freeman succeeded in establishing another weekly, *Die Yiddische Presse,* which continued into 1894. Another short-lived publication was the *Folksvechter.*

During most of the twenty-year period Sabato Morais remained in the pulpit of Mikveh Israel, and aided in keeping the congregation close to the traditional Judaism he advocated as against the Reform influence that was becoming more potent in the other synagogues of the city. In 1887 Leon H. Elmaleh succeeded him, to serve until 1927. Jastrow remained the rabbi of Rodeph Shalom, to be joined, in 1892, by Henry Berkowitz. It was under Berkowitz that Rodeph Shalom became Reform, and it was Berkowitz who augmented the affiliated activities of the synagogue and founded the Jewish Chautauqua Society. Under the rabbinate of Victor Caro, Beth Israel turned further toward Conservatism. Keneseth Israel brought Joseph Krauskopf to its pulpit in 1887, and during his incumbency, which lasted until 1923, it became the largest congregation in the city, as well as the dominant Reform congregation. Krauskopf extended his interests beyond the purely synagogal limits. It was largely as the result of his initiative that in 1888 the Jewish Publication Society was established, and he founded the National Farm School at Doylestown, Pa., in 1897. Adath Jeshurun dedicated its own synagogue in 1886.

Gratz College, the oldest institution in the United States for the training primarily of Jewish religious school teachers, owes its existence to Hyman Gratz, who left to Mikveh Israel a residuary trust fund which came into the possession of the congregation in 1893. In the latter part of 1895 the first course of lectures under the auspices of the trustees of the fund was delivered by Solomon Schechter, and the college was formally opened for regular instruction in 1897. Henry M. Speaker was the first principal; Julius H. Greenstone was principal in 1942.

The Hebrew Education Society, which dedicated its own building, Touro Hall, in 1891, through its industrial courses given both at day and evening sessions, was of great help in aiding the Russian Jewish immigrants to equip themselves for a new mode of life. The National Farm School, backed at first by Keneseth Israel, introduced the means for agricultural training.

In 1888 the Jewish Publication Society of America was organized, starting the presentation of Jewish books in English; Philadelphia thus retained what had been its function during the early days of the Republic—service as a Jewish cultural center. Jacob Solis-Cohen, Jr., was president of the Society in 1942. The Jewish Chautauqua Society, for which Henry Berkowitz was responsible, was organized in 1893 and chartered in 1898, and carried Jewish education by direct lectures to all parts of the country.

The Young Women's Union, organized in 1885, under the auspices of the Hebrew Education Society, undertook the provision of kindergarten instruction for the Jewish children in the southern section of the city. Other features, including a day nursery and shelter, were added, and in 1900, when it occupied a building on Bainbridge Street, it became a full-fledged social settlement. The Young Men's Hebrew Association moved into a new building in 1892. During the last two decades of the 19th cent. branches of several national social and fraternal organizations were established in Philadelphia; among them was the Philadelphia section of the National Council of Jewish Women (1893).

In 1887 the *Jewish Exponent,* a weekly, replaced the *Jewish Record* as the English publication of the Phila-

delphia Jewish community. There was also a publication called the *Jewish Woman,* which appeared as a monthly in 1892 to 1893, and a German weekly, *Die Gegenwart,* which lasted from 1895 to 1899.

The 20th Century. The impetus which the Russian immigration had given to the population increase of Philadelphia was carried into the 20th cent. with added vigor. In 1905, there was an estimated number of between 75,000 and 100,000 Jews in Philadelphia; in 1918 there were 200,000. Thereafter the rate of increase slackened.

Within the Jewish community, the first two decades of the century were a period of expansion and ramification. Later the change became rather one of stabilization, with considerable geographic expansion as the city spread. The religious life of the city was enhanced by the addition of numerous synagogues. Among the older congregations, Mikveh Israel hewed to a straight Orthodox line ritually and effected amazingly few changes in rabbis. Leon H. Elmaleh, who succeeded Morais, in 1898, remained in service until 1926, and was followed by Abraham A. Neuman. When the congregation celebrated completion of its second centenary, in 1940, Neuman, the incumbent, was the eighth rabbi the congregation had. Isaac Edrehi was associated with Neuman in the rabbinate of Mikveh Israel in 1942.

Rodeph Shalom, after the rabbinate of Henry Berkowitz (1892-1923) came to an end with his death, was under the direction of Harry W. Ettelson, who had joined the congregation as assistant rabbi in 1919, and Ferdinand Isserman, who had come in 1922. In 1925 Louis Wolsey became rabbi, to be joined in 1937 by Eugene J. Sack as associate. Beth Israel moved into its new synagogue in 1908, during the rabbinate of Marvin Nathan (1905-30). Abraham E. Millgram succeeded Nathan, and subsequently Aaron Decter, who was serving in 1942, became rabbi. Keneseth Israel, remaining in the building it had entered in 1892, which had been somewhat enlarged and improved, was under the rabbinical direction of Joseph Krauskopf until his death in 1923. William H. Fineshriber, who succeeded Krauskopf, was rabbi in 1942. Keneseth Israel also had a long list of assistant rabbis who subsequently became leaders of large and influential congregations in other cities. Among them were Joseph Leonard Levy, associate rabbi (1892-1902), Isaac Landman, who served from 1906 to 1916, and James G. Heller (1916-20). Joseph Klein and Malcolm H. Stern were assistant rabbis in 1942.

Among the older Orthodox synagogues, Congregation B'nai Israel (1875) and Chevra Thilim (1880) merged in 1933, adopting the name Chevra Thilim-B'nai Israel. Benjamin Block was rabbi (1925-). Baer L. Levinthal was rabbi of B'nai Abraham in 1942, having assumed the pulpit in 1891. Joseph H. Snapir, who came to Congregation Kesher Israel (1890) in 1939, was serving in 1942. The Henry S. Frank Memorial Synagogue at the Jewish Hospital used the Orthodox ritual; its building was constructed in 1901, a gift of Mrs. Rose Frank in memory of her husband. Morris Shoulson became its rabbi in 1934, and occupied the post in 1942.

One of the Conservative synagogues to be founded early in the 20th cent. was Shaare Shomayim, established in 1907. The following year it moved into a building which had been rebuilt from a church. Aaron Decter was rabbi from 1938 to 1940, when he left for Beth Israel, and he was succeeded at Shaare Shomayim by Salamon Faber. Max Klein was rabbi of Adath Jeshurun. Among the newer Orthodox congregations was Lenas Hazedek of West Philadelphia, founded in 1917 to provide a religious center for the western expansion of the Jewish population. David B. Swiren, who became its first rabbi in 1921, was still serving as its rabbi in 1942. Its synagogue was built in 1920. B'rith Israel, organized in 1922, following the Conservative ritual, called Abraham Joseph Levy to the pulpit in 1923; in 1942 he still held the position. Its synagogue was erected in 1930.

Philadelphia saw the construction of several synagogue centers in the period after 1920. The West Philadelphia Jewish Community Center, organized in 1923, and housed in its own building from 1927, was one of the most complete of these centers. Its synagogue, following the Conservative ritual, was, in 1942, under the rabbinical direction of C. David Matt, who came in 1929; among the auxiliary activities were a school and a library. Another Conservative synagogue founded during the westward expansion of Philadelphia was Har Zion Temple of Wynnefield, founded in 1923. The synagogue, which housed a school, library and other affiliated activities, was built in 1924, when Simon Greenberg assumed the rabbinate (1924-).

In the Strawberry Mansion section, Congregation Aitz Chaim Vzichron Jacob (Orthodox) was founded in 1924, moving into its own building the same year. Jacob Yerasalimsky was rabbi from 1926 to 1940, when David Pruzansky assumed the pulpit. One of the newest Reform temples was Temple Judea (1930), which dedicated its own building in 1939. Meir Lasker, who had previously served in Havana, Cuba, became rabbi in 1941. Elihu Michelson was, in 1942, the rabbi of the two student houses in Philadelphia, one affiliated with the University of Pennsylvania, where it had been established in 1925, and the other with Temple University, where it had been opened in 1932.

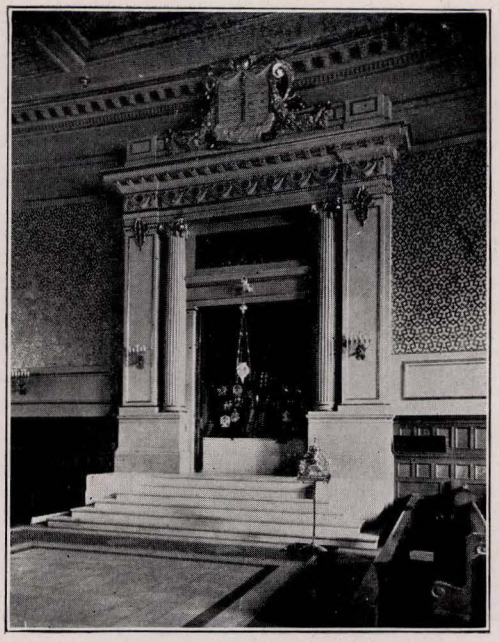
Education. According to a bequest in the will of Moses A. Dropsie (1821-1905) that there be established "a college for the promotion of and instruction in the Hebrew and cognate languages and their respective literatures and in the rabbinical learning and literature," a charter was granted to Dropsie College, Inc., in 1907. Cyrus Adler, called from his post with the United States National Museum and the Smithsonian Institution, became its first president. The college gives instruction leading to the degree of doctor of philosophy, and issues publications within the scope of its studies. Its building at Broad and York Streets was dedicated in 1912; Abraham A. Neuman, who succeeded Adler at the latter's death in 1940, was head of the College in 1942.

After 1900 the elementary and secondary Jewish religious schools increased considerably. Many of the synagogues had their own schools. The first Yeshiva in Philadelphia, Yeshivah Miskan Israel, was founded in 1902, and was combined with the Central Talmud Torah (1892) in 1925. Subsequently the Yeshivah Ohel Moshe was established. The Associated Talmud Torahs of Philadelphia, a union of Talmud Torahs, became affiliated with the Federation of Jewish Charities in 1919. The Associated Talmud Torahs maintained eight educational centers throughout Philadelphia, and also undertook the publication of various books and monographs on Jewish pedagogy. A Council on Jewish Education was one of the subsidiary activities of the Federation. In addition, there were in Philadelphia, in 1942, many private religious schools for children, and branches of the schools maintained by the Workmen's Circle.

Adult education was continued into the 20th cent. by the Hebrew Literature Society, which in 1900 moved into a building on Catherine Street, the site having been procured through the generosity of Joseph Fels. There was also, among the Russian elements, the United Workers Educational Organization, subsequently the Labor Institute, which was an enterprise of the Workmen's Circle, Hebrew Trades and the Socialist Literature Society. The Institute had its inception in 1913, at the initiative of the Workmen's Circle,



Temple Keneseth Israel in Philadelphia



The ark in the synagogue of Congregation Mikveh Israel, Philadelphia



The Jewish Hospital in Philadelphia. From a copyright photograph by J. F. Morsello

and in 1926 dedicated its own building, where recreational, musical, dramatic and educational activities were conducted.

Mutual Benefit and Welfare Organizations. A girls' boarding club, the Rebecca Gratz Club, was organized in the winter of 1905 to 1906 at 718 Christian Street. Two years later it moved to larger quarters at 719 North 6th Street; later an adjoining house was added. In 1929 a new building of the Rebecca Gratz Club, including the Ida Hirsch Silverman Memorial Garden and Pool, was dedicated at 534 Spruce Street. The Young Women's Union, which in 1900 dedicated a building at 428 Bainbridge Street for use as a day nursery and shelter, maintained it for these purposes until 1918. Then the name of the building was changed to Neighborhood Centre, and it continued to function as a full-fledged community house. In 1925 the Young Men's and Young Women's Hebrew Association moved into a modern building at Broad and Pine Streets; the facilities and functions accommodated in the building included all phases of communal activity.

Welfare Institutions and Hospitals. The Jewish Hospital, during the 20th cent., became a hospitalization and welfare center of wide scope. In 1901 Meyer Guggenheim presented the institution with $80,000 for the construction of a private pavilion. Later other units were added, including a training school for nurses, the gift of Mrs. Sarah Eisner. Affiliated institutions on the hospital grounds were a Home for the Aged, a Dispensary and a Home for Incurables. Among the other hospitals which were primarily of Jewish origin were Mt. Sinai Hospital, founded in 1900 and dedicated in 1911, Northern Liberties Hospital, organized in 1922, and the Psychiatric Hospital, formally organized in 1941, when it moved into its own building.

Child care continued to receive special attention after 1900. The Juvenile Aid Society was formally organized in 1902, as a Jewish child-placing agency. An Orthodox home for the care of young children, the Hebrew Sheltering Home, was established in 1903. The need for coordinating the admission of Jewish children to the various orphanage and family welfare institutions, as well as to the private placement homes, led to the creation of the Bureau for Jewish Children in 1912, which operated under the Federation. The Orphans' Guardians was merged with the Jewish Welfare Society in 1941. In addition to the Home for the Aged which stands on the grounds of the Jewish Hospital, a Moshav Zekenim (Orthodox) was dedicated in 1908.

The raising of funds for philanthropic purposes in the Jewish community was taken over, in 1901, by the newly-formed Federation of Jewish Charities, of which Jacob Gimbel was the first president. In the subsequent years there was a considerable growth in the budget appropriations. In 1900, prior to the existence of the Federation, the total budget from memberships, donations, and the Hebrew Charity Ball for ten organizations was approximately $95,000. In 1903, after the Federation was in operation, the allotment to the same organizations was about $100,000.

The constituent agencies of the Federation of Jewish Charities in 1942 were: The Associated Talmud Torahs; Association for Jewish Children; Community Health Center, founded in 1921; Downtown Hebrew Day Nursery (1911); Eagleville Sanatorium for Consumptives (1909); Employment and Vocational Bureau (1941); Female Hebrew Benevolent Society (1819); Hebrew Education Society (1848); Hebrew Sunday School Society (1837); Jewish Hospital Association (1865); Jewish Seaside Home for Invalids (1893); Jewish Sheltering Home for the Aged (1890); Jewish Welfare Society (1869); Jewish Youth Community (1939); Mount Sinai Hospital (1900); National Council of Jewish Women, Philadelphia Section (1893); National Farm School (1896); Neighborhood Centre of Philadelphia (1885); Philadelphia Psychiatric Hospital (1941); Rebecca Gratz Club (1904); Strawberry Mansion Hebrew Day Nursery (1925); Vacation Bureau (1923); Willow Crest for Convalescents (1920); Young Men's and Young Women's Hebrew Association of Philadelphia. The local Philadelphia constituent agencies of the United Jewish Appeal were: Army and Navy Committee (1917); Central Talmud Torah (1892); Yeshivah Mishkan Israel (1902); Dropsie College (1907); Employment and Vocational Bureau; Folks Shulen, maintained by the National Workers' Alliance; German Jewish Children's Aid (1935); Hebrew Sheltering and Immigrant Aid Society (1884); Jewish Students' Houses; Philadelphia Anti-Defamation Council (1938); Philadelphia Refugee Resettlement Committee (1937); National Council of Jewish Women, Philadelphia section; Psychiatric Hospital; Strawberry Mansion Yeshiva and Talmud Torah; United Workers Educational Organization, which itself consists of twenty constituent agencies fostering cultural programs among Jewish working people in Philadelphia and the alleviation of distress abroad; Young Judea.

The various national fraternal organizations were represented in Philadelphia, including the B'nai Brith, Free Sons of Israel, B'rith Abraham, B'rith Sholom, Knights of Joseph, Judaic Union, True Sisters, in addition to those already mentioned. The first Hadassah chapter was established in 1913. There was, from the beginning of the American Zionist movement, an active Zionist group in Philadelphia. Louis E. Levinthal, president of the Zionist Organization of America in 1942, was originally from Philadelphia.

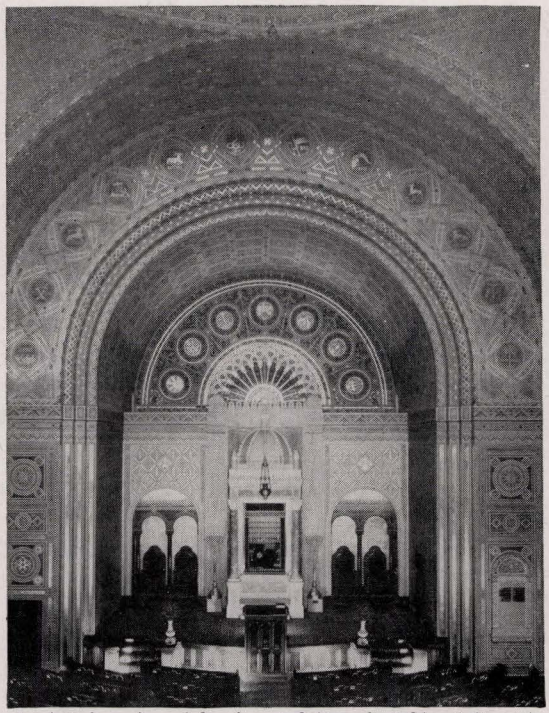
Immigration to Philadelphia was renewed after 1933, with the departure of Jews from Germany and the neighboring countries as they were overrun by Nazis. Approximately 6,000 European Jews arrived in Philadelphia before 1942. Aid and advice were provided, when necessary, by the Jewish Welfare Society, and vocational assistance was given under supervision of the Employment and Vocational Bureau.

Periodicals. The *Jewish Exponent,* which had been established in 1887, was appearing in 1942 as a weekly paper of the Philadelphia Jewish community. Its editor and publisher was Felix N. Gerson. There were also the *Jewish Times,* a weekly established in 1925, and the *Jewish Current News,* a bi-weekly which made its appearance in 1928. The *Jewish World,* established in 1914, was a daily appearing in Yiddish and English. In 1910 the new series of the *Jewish Quarterly Review* began to be published from Philadelphia, and continued to appear there; the *Jewish Social Service Quarterly* (founded in 1924) and *Jewish Education* (founded in 1928) have had Philadelphia as their publication offices because of the connection of several Philadelphians with their editorial boards.

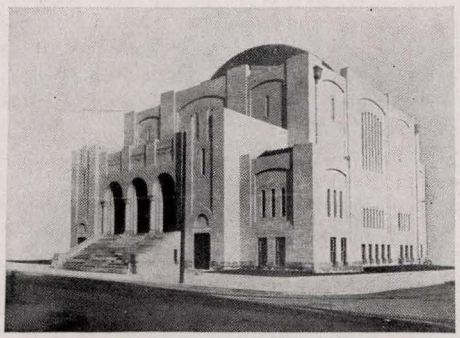
Outstanding Citizens. Philadelphia Jews participated in the civic life of the community from the early periods of Philadelphia history; they were part of the military as well as of the civil forces that did effective work for the American government. In the military, some Jewish officers were prominent. David Salisbury Franks and Isaac Franks attained the rank of colonel in the Revolution, and Isaac Franks later was chief clerk of the Pennsylvania Supreme Court (1819-22). Uriah P. Levy, who became a commodore in the United States Navy, was from Philadelphia.

In the civil government, Isaac Miranda, the apostate Jew, held a judicial post in 1777. The first Jewish practitioner in law in Pennsylvania was Moses Levy, a native Philadelphian, who was admitted to the bar in 1778, became a county judge in 1788 and was elected to the state legislature in 1789. He was made county recorder in 1802, and from 1822 to 1825 he was presiding judge of the district court of the city. Early office holders in the civil government were John Moss, who became a member of the city council in 1823, Alexander Reinstone, who served in the Philadelphia common council from 1875 to 1888, Theodore M. Etting, who served in the common council from 1885 to 1894. Among the first Jews to hold state offices were Jacob Gratz, a member of the state assembly (1835-37) and the state senate (1837-39), and Emanuel Furth (state assembly, 1888-92). Lewis C. Levin was elected to the United States Congress in 1845, serving until 1851, and Myer Strouse served from 1862 to 1867.

The 20th cent. brought rapidly increasing activity of the Jews in the political life of the city. Edwin Wolf was a member of the Board of Education of Philadelphia from 1903 to 1920, and its president from 1915 to 1920. Dr. Solomon Solis-Cohen and Leon J. Obermayer were also members of this board. The roster of state officials included the following members of the state assembly: Benjamin Golder, Max Aaron, H. K. Hecht, Isidore Stern, Simon B. Bransky, Ben Balden, S. J. Gans, and Philip Sterling. Harry Shapiro, Herbert S. Levin and Isadore Stiefel were state senators. Herbert H. Lansburgh was state secretary of labor from 1924 to 1927, and was succeeded by Peter Glick, who served until



An interior view (showing pulpit and Ark) of Temple Rodeph Shalom in Philadelphia



Temple Beth Israel in Philadelphia



The Young Men's and Young Women's Hebrew Association in Philadelphia

1930. Alice Liveright was secretary of the state department of welfare from 1931 to 1935.

In the judiciary there were Mayer Sulzberger, court of common pleas, Horace Stern, court of common pleas and State Supreme Court; Henry N. Wessel, court of common pleas; Theodore Rosen, municipal court and court of common pleas; William M. Lewis, city council and municipal court; Louis E. Levinthal, court of common pleas, Harry E. Kaldoner, court of common pleas and United States District Court judge; Joseph Sloan, court of common pleas; Joseph Moss, court of family relations, and Joseph L. Kun, court of common pleas. Charles Edwin Fox was district attorney (1911-25). A member of the United States Congress in 1942, Leon Sacks (1936-), was a Philadelphian.

The various secular colleges in Philadelphia have had several Jews on their faculties. Sigmund Samuel Greenbaum and Stanley P. Reiman were in 1942 on the medical faculty of the University of Pennsylvania, where David Riesman had earlier been professor of clinical medicine. Ephraim A. Speiser was professor of semitics at the same University; Isaac Husik had been professor of philosophy there. Samuel N. Kramer was at the Museum of the university in 1942, pursuing there his original and important work in the reconstruction of ancient Sumerian literature. Victor Robinson and Ernest Adolf Spiegel were on the medical faculty of Temple University. The Curtis Institute of Music had many Jews among its teachers; the various musical organizations in the city, such as the Philadelphia Orchestra, also had notable Jewish participants. Other citizens of the city who achieved fame and endowed the city with particular benefits were A. S. W. Rosenbach, the book collector; Joseph Fels, the single-tax advocate; his brother Samuel S. Fels, who gave a $300,000 planetarium to Franklin Institute; Edwin Adler Fleisher, whoh organized the Symphony Club and was the donor of the Fleisher Music Library to the city; his brother, Samuel Stuart Fleisher, who founded the Graphic Sketch Club, which in 1942 provided free art instruction to more than 3,000 students; and Jules Mastbaum, who gave a Rodin Museum to Philadelphia. CHARLES S. BERNHEIMER.

Lit.: Publications of the American Jewish Historical Society, Nos. 9, 19, 22, 23 and 26; Bernheimer, Charles S., *The Russian Jew in the United States* (1905); Solis-Cohen, Solomon, *Hebrew Sunday School Society* (1888); *Fifty Years' Work of the Hebrew Education Society of Philadelphia* (1898); *Fifty Years' History of the Jewish Foster Home and Orphan Asylum of Philadelphia* (1905); Morais, Henry S., *The Jews of Philadelphia* (1894); Rosenbach, A. S. W., *Historical Sketch of Congregation Mikveh Israel* (1909); Rosenbach, H. P., *The Jews of Philadelphia Prior to 1800* (1883); Freeman, Moses, *Fuftzig Yor Geshichte fun Yiddishen Lebben in Philadelphia* (2 vols., 1929-34); Cohen, Mary M., *An Old Philadelphia Cemetery* (1920).

PHILADELPHIA BOARD OF JEWISH MINISTERS, *see* RABBINICAL ASSOCIATIONS IN AMERICA.

PHILADELPHIA RABBINICAL CONFERENCE, *see* CONFERENCES, RABBINICAL.

PHILADELPHIA, JACOB, 18th cent. physicist, b. of Jewish parents Philadelphia, Pa., 1720 (the date of his birth is also given on an engraved portrait as August 14, 1735). After receiving a fair education, he began the study of the higher mathematics and the mechanic arts. Assuming the name of his native city, Philadelphia embarked for England, where he enjoyed the patronage of the Duke of Cumberland. After the Duke's death, in 1758, he made a lecture tour of England, illustrating his learned discourses by experiments. He thereupon visited Portugal and traveled through various countries in Europe, where he lectured before learned bodies and attracted wide attention. In January, 1777, Philadelphia was engaged to lecture at the University of Göttingen, but refused to appear after the town had been placarded with posters which ridiculed him as a performer of miracles and extraordinary feats of magic.

While in Nuremberg, in 1778, a local artist engraved his portrait, now in the possession of the Pennsylvania Historical Society. His last lectures are said to have been delivered in Switzerland, in 1781. Two years later, Jacob Philadelphia appeared as applicant for the post of international agent and promoter of trade relations between Prussia and the United States. In his letter of application the writer anticipated the treaty which Frederick II made the following year, wherein was embodied the principle that "free ships make free goods." Many legends cluster about the name of Jacob Philadelphia, who was looked upon as a magician by the uneducated. The last years of his life are shrouded in mystery; neither the year nor place of his death is definitely known.

Lit.: Publications of the American Jewish Historical Society, vol. 16, pp. 73-94.

PHILANTHROPIN, Jewish school of higher learning in Frankfort, Germany, founded (1804) through the initiative of Siegmund Geisenheimer, an accountant in the employ of Mayer Amshel Rothschild. The first three pupils of this philanthropic institution for orphan boys received only special lessons in Hebrew, writing and "behavior." But as early as 1806 two classes were formally opened at the Philanthropin. The institute was expanded after the "Stattigkeits und Schutzordnung" of 1807 dictated the maintenance of a "general" school to the Jewish community, and it obtained recognition as a public school. The elementary school classes were organized as a trade school for poor children, while a high school (Realschule) served the education of the economically higher classes. Girls' classes were added in 1810.

In 1845 the Philanthropin received its first own house in the center of the Jewish quarter. In the 1870's attendance attained its peak with 900 pupils. The girls' classes were changed into a girls' lyceum in 1908, and in the following year the Philanthropin moved into a modern schoolhouse.

The Philanthropin was for almost half a century under the direction of Dr. Michael Hess. Among his successors were H. Baerwald and S. Adler. The second director as well as several members of the faculty were at all times non-Jews. Michael Creizenach, Isaak Markus Jost, Josef Johlson, Jakob Auerbach, Albert Bielschowsky, Harry Bresslau, Isidor Kracauer, and other outstanding educators were on the staff of this institution. In its religious teachings it was reformist.

In 1941 the Philanthropin was still in existence.

Lit.: Baerwald, Hermann, and Adler, Salo, *Festschrift zur Jahrhundertfeier der Realschule der israelitischen Gemeinde zu Frankfurt am Main, 1804-1904* (1904).

PHILANTHROPY. Although philanthropy, meaning love of humanity, is commonly looked on as being a modern word, replacing the archaic and more patronizing words such as charity or alms-giving, it comes closer to the Jewish concept of rendering aid to one's fellow men in distress than either of the other terms. The Jewish attitude, as expressed both in the prophetic and legal portions of the Bible and in the exegetic and codifying literature that followed, was based on the responsibility of man toward his fellow men. The assumption was not that the rich had a special duty to perform, but that each man was a borrower from the wealth that was God's; rich and poor alike, therefore, were responsible for each other's wel-

fare. Two words are used in Hebrew to denote philanthropic acts: *tzedakah* and *gemilath hasadim*. *Tzedakah* means righteousness, and *gemilath hasadim* works of love, or deeds of loving kindness. In the terminology itself is expressed the ethical attitude, the "ethical fervor" (*Encyclopaedia Britannica,* "Charity and Charities"), of the Jews in relation to the sharing of worldly goods.

The Mosaic legislation provided for the feeding of the "poor and the stranger" by barring to the private owner the use of harvest gleanings, of the produce from the corners of the field, of the forgotten sheaf, and of the harvest of every seventh year. The second beating of the olive tree was also reserved for the "stranger, for the fatherless and for the widow" (*Lev.* 19:9-10; 23:22; *Deut.* 24:19-21). *Deut.* 15:7-11 discusses the brotherhood of rich and poor alike, and at the same time emphasizes the recurring idea that through giving one obtains blessing and salvation for oneself.

Defections from the observance of such laws were probably frequent, and it was for the prophets to voice a poetic and exalted reproach. Here is found, at almost every mention, the frank statement that philanthropy is only an attempt to rectify social injustice, and that the poverty of one man is due to the greed of another.

Isaiah's "It is ye that have eaten up the vineyard; The spoil of the poor is in your houses; What mean ye that ye crush My people, And grind the face of the poor?" (*Isa.* 3:14-15) is only one of many such outbursts. *Amos* 4:1-2 promises fierce retribution upon those who "oppress the poor, that crush the needy," and again (8:4-10) makes the swallowing of the needy and the destroying of the poor the primary reason for vengeance on all mankind. The verse from *Proverbs,* "Righteousness delivereth from death" (*Prov.* 11:4), became in later interpretations the source of parables and legends illustrating how *tzedakah,* willingly and secretly given, was the saving grace. In the Apocrypha, *Sirach* (4:1-6, 8-10), proceeding from the dictum of *Proverbs,* "Say not unto thy neighbor, 'Go, and come again, And tomorrow I will give,' when thou hast it by thee," enters into detailed instructions for the prompt administration of justice to the weak and the needy. *Tobit,* a tale of tribulations, nevertheless points out that the continuous practice of generosity toward one's fellow men ultimately brings a reward, though it may for a while seem unrecognized. In even larger scope, this is the lesson of *Job.*

In the Talmud, the moral scheme on which philanthropy is based is amplified with parables, many of them harking back to the argument that the practice of *tzedakah* serves as a penance for the givers, and not only confers spiritual benefit on them, but even saves them from death. Akiba explained the injunction that one must sit long at table to prolong life by suggesting that a poor man might eventually come in, and that the food given to him would prolong the life of the giver.

Of Akiba's own daughter it was told that she averted the predicted fate of dying on her wedding day by unwittingly piercing the eye of a reptile in her room—an accident made possible by the fact that she had earlier in the day given her own marriage gift to a beggar (*Sab.* 156b). To residents of a town where all died young, Meir said: "Go, occupy yourselves with charity, and you will be worthy of reaching old age." Even the poor must not withhold aid. "Even the beggar who is maintained by charity must himself practise charity" (*Git.* 7b). The Talmud (*Sab.* 118a) offers a scale of assistance for vagrants, specifying what they should be given if they stop overnight or over the Sabbath. Both the Bible and the Talmud emphasize the importance of *gemilath hasadim,* works of love or loving-kindness. Hospitality to wayfarers and friends, visits to the sick and to mourners, dowries for poor brides, care of orphans—all these are included in the roster of the virtues that comprise philanthropy.

Around the early synagogues grew up the first practice of relief commonly provided for and commonly shared. There is some evidence that in the Temple there was a room called Lishkath Hashaim (Chamber of Whispers), in which donations were left anonymously and picked up with equal anonymity. After the Temple was destroyed, such special rooms for the distribution of assistance seem to have existed in every house of worship. The synagogue seems also to have provided shelter for wayfarers, housing them in rooms within its own confines. The Gabbai Tzedakah, or special administrator of philanthropy, was a post of honor in the synagogue. This was the seed of the system of organized philanthropy which was later adopted by the Christian church and still later by agencies representing private and state endeavor. In both the Mishnah and the Tosefta there are references to indicate systematized philanthropy.

Peah 8 goes into details regarding aid to the needy. Professional beggary is discouraged consistently, although earlier concepts had justified even impostors on the ground that they aided givers in obtaining grace. The giving of relief is recommended on a basis that takes into consideration the social status to which the recipient has been accustomed. Constructive relief is the ideal form: "He who advances a loan is greater than he who gives charity" (*Sab.* 63a). The Jewish ideal of work, work of any kind, is never forfeited. A man is told to skin a carcass on the street for pay, and not to claim relief on the basis of his scholarship (*Pes.* 113a).

Consideration of the poor, which includes recognition of their equality with the rich in all aspects except the temporality of wealth, is the Jewish principle. Consideration eliminates the attitude of largesse, and assumes the recognition of brotherhood. According to Ephraim Frisch, in his *An Historical Survey of Jewish Philanthropy* (1924), there are two main thoughts underlying all Jewish discussions of philanthropy, wherever they are found. The first is that the "poor and dependent are the special wards of God and are therefore commended to the conscience and tender solicitude of the well-to-do by their common Maker," and the second is that "all goods in the last analysis come from and belong to God, the Source of all things, human possessors being merely custodians of this trust-fund who must share with those in want." To give assistance is an obligation. The Haftarah for Yom Kippur (*Isa.* 57:14 to 58:14) includes a passage calling for the freeing of the oppressed, the feeding of the hungry and the clothing of the naked. Consideration of the poor, therefore, is one of the greatest forms of justice, and justice is the expression of religion.

The practice of philanthropy, however, is not in itself enough; the graciousness, the willingness, the promptitude and the secrecy with which it is done give it its real classification from the ethical point of view. Maimonides, in his *Yad Hahazakah,* codified the comparative degrees of philanthropy. Arranged from the least to the highest degree, his eight points are as follows:

1. He who gives reluctantly.
2. He who gives less than is proper, but in a pleasant manner.
3. He who gives after he is asked.
4. He who gives without being asked.
5. The case where the poor man knows from whom he takes but the giver does not know the recipient.
6. He who knows to whom he gives, without the poor knowing from whom he receives.
7. He who gives charity to the poor, without knowing to whom he gives and without the poor knowing from whom he takes.
8. A high degree, than which there is no higher, is that of one who takes hold of an Israelite who has become impoverished and gives him a gift or a loan or goes into partnership with him or finds work for him, in order to strengthen his hand so that he be spared the necessity of appealing for help.

Later, Jacob ben Asher (d. 1340), in the *Arba Turim,* discussed the duty and the measure of philanthropy, stressing the urgency of immediate aid and the ephemerality of material possessions. Joseph Caro (1488-1575) in his *Shulhan Aruch,* still further delineated the concepts and the practices of material assistance as exemplified by philanthropy. There were several later and minor codifiers.

Throughout the Middle Ages, the underlying concepts of philanthropy had been applied to whatever forms the conditions of life had demanded. Jewish prisoners had been ransomed, Jewish wayfarers aided, education provided, and the settlements in Palestine supported. As the modern age developed, the exigencies of communal existence brought further adaptations of the philanthropic attitude. Refugees from the various persecutions were given hospitality by the Jewish communities in the countries where they sought havens, the institutions in Palestine were supported on a larger scale, and gradually a system of collections for local and overseas needs was set up. Out of this grew the program of Social Service.

See also: CHARITY; MENDICANCY; SOCIAL SERVICE.

Lit.: Frisch, Ephraim, *An Historical Survey of Jewish Philanthropy* (1924); Feinberg, Louis, "Section on Charity from the Shulhan Arukh," *Studies in Social Work* (1925); Cronbach, Abraham, *Philanthropy in Rabbinical Literature;* idem, *Jewish Philanthropic Institutions in the Middle Ages;* Abrahams, Israel, *Jewish Life in the Middle Ages* (1896) 307-23.

PHILIP, son of Herod the Great and of Cleopatra of Jerusalem, d. 34 C.E. After his father's death in 4 B.C.E., he became tetrarch of the districts of Batanea, Trachonitis, Auranitis, Gaulanitis and Panias, by decision of Emperor Augustus, and ruled until his death. Philip married Salome, daughter of Herodias, but had no children by her. He was a just man, moderate in his personal conduct and in his government, and his reign was mild and peaceful. A consistent friend of the Romans, he was the first Jewish ruler to impress upon his coins the image of a Roman emperor, i.e. Augustus and Tiberius. Philip rebuilt Panias, at the source of the Jordan River, and renamed it Caesarea Philippi, in honor of the emperor, and changed the name of Bethsaida to Julias in honor of the emperor's daughter.

Lit.: Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* division 1, vol. 2, pp. 10-17; Brann, M., *Die Söhne des Herodes* (1873) 77-87; Graetz, H., *History of the Jews,* vol. 2, pp. 138, 177, 245.

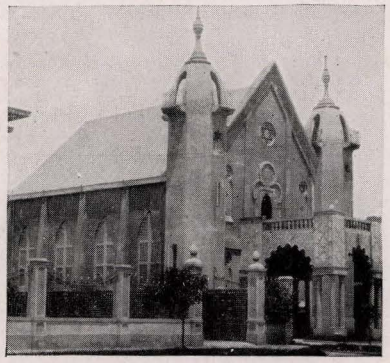
PHILIPP, ISIDORE (EDMOND), pianist and composer, b. Pest (Budapest), 1863; he was living at New York city in 1942. Philipp studied music at the Paris Conservatory under Georges Mathias, Stephen Heller and Camille de Saint-Saens. He founded a society for chamber music with Remy, Berthelier and Loeb, performing modern French chamber music. From 1903 on he was professor of the Paris Conservatory; he also served as a member of its council and as chairman of the association of conservatory professors. He gave many concerts in European capitals and made his first appearance in the United States in 1934. He taught at the Fontainebleau American Conservatory and gave master classes in Boston and New York (1934-35).

In addition to arranging numerous classical and modern compositions for two pianos, Philipp composed several works for piano and orchestra including *Suite fantastique* and *Serenade humoristique.* His educational compositions are many, including *Exercises for the Independence of the Singer* and *School of Octave Playing* (2 vols.) were published in New York city. His musicological essays appeared in *Ménestrel.*

PHILIPPI, FELIX, critic and dramatist, b. Berlin, 1851; d. Berlin, 1921. Like Adolf L'Arronge, Gustav Kadelburg, Paul Lindau, Hugo Lubliner and others, he was a member of a group of writers who, after the Franco-Prussian War of 1870-71, created a rather superficial but highly theatrical type of society plays and comedies, for example *Hasemanns Töchter, Dr. Klaus, Der Andere* and *Im weissen Rössl.* These plays touched social problems without an attempt to solve them.

Philippi was educated in Berlin and Munich, and traveled extensively through Greece, France and Italy. He settled in Munich as correspondent for several German and French papers from 1875 to 1891, when he returned to Berlin. During his stay in Bavaria he published (1884) the historical essay *Die Münchener Oper und das Münchener Schauspiel,* and became famous as the first advocate in Germany of Henrik Ibsen, whose *Ghosts* and *Rosmersholm* were produced by Philippi at Augsburg in 1884.

He himself wrote his first play, *Der Advokat,* in 1886. Highly successful were his *Wohltäter der Menschheit* (1895) and *Das Erbe* (1899), which deals with Bismarck's fall. Of more than twenty other plays by Philippi, *Der goldne Käfig, Das grosse Licht* (1901), *Das dunkle Tor* (1902) and the comedies *Meeresleuchten* and *Gaudeamus igitur,* both written in 1887, are noteworthy. During the last years of his life he wrote many novels, including *Schattenspiele* (1906); *Monica Vogelsang* (1913); *Hotel Gigantic* (1915); and *Liebesfrühling* (1920).



The synagogue at Manila in the Philippines

PHILIPPINE ISLANDS, largest island group in the Malay Archipelago, having a population of 16,356,000 (1940), including about 500 Jews in 1933. The Joint Distribution Committee reported the number of refugees in the Philippines in 1941 as 1,250. The Philippine Islands were discovered by Magellan (1521) and conquered by Spain (1565). They were ceded to the United States by the Treaty of Paris (1898). The Tydings-McDuffie Independence Act passed by Congress, signed by President Franklin D. Roosevelt on March 24, 1934, and passed by the Philippine Legislature on May 1, 1934, provided for Philippine independence after a ten-year transitional period. In 1942 the islands were captured by the Japanese.

In 1593 George Rodriguez and Domingo Rodriguez, natives of Spain and Portugal respectively and residents of Manila, were persecuted by the Inquisition as *Judaizantes.* Between 1593 and 1677 at least eight Marranos residing in the Philippine Islands were accused before the Inquisition. Nearly all were tried in Manila and punished in Mexico City.

The Jews who settled in the Philippines about 1840 came mainly from Alsace, and engaged for the most part in the jewelry trade. In later years, especially after the islands came under the control of the United States, there was increased Jewish immigration from Europe, while a number of Oriental Jews who were familiar with the Spanish language settled in Manila, Cebu, Iloilo and other places where they opened small businesses. In addition, some Jewish business men from the United States came to the islands.

In 1917 there was a resident colony of about 500 Jews, which included about 300 Russian Jews who came mainly from the United States and about fifty each from Germany, France and Austria. Commerce and trade claimed the attention of the majority. There was a Jewish bank director, and several Jewish teachers in the schools and universities of the Philippines. Socially and financially the colony ranked well, but there were no Jewish organizations or organized Jewish activities. On holidays, services were held by a rabbi brought from the Chinese coast.

It was not until 1924 that the first synagogue was built, the Emile Temple, situated in Manila. The service was strictly Orthodox and the synagogue was maintained by dues levied in accordance with the ability of members to pay. In the period following 1933 the synagogue became a center of activity for refugees fleeing Central Europe. Classes in English were organized and every effort was made to adapt the newcomers to their surroundings. The Manila congregation in 1942 had 175 members, and represented the only organized Jewish communal life in the islands.

The majority of refugees were admitted to the Philippine Islands, following 1938, as participants in a program of selective immigration started in the fall of that year. Under a system of temporary immigration established in 1940, other refugees were admitted. In the summer of 1938, Paul V. McNutt, who was United States High Commissioner to the Philippines, suggested the possibility of refugee immigration into the islands. The Jewish Refugee Committee of Manila, with Alexander Frieder as president, was founded and conducted a survey to determine the vocations and professions insufficiently represented in the Philippine Islands. A list of these was sent to the Refugee Economic Corporation in New York city which arranged for the migration from central Europe of persons considered qualified. The corporation established a fund with the Manila committee for the purpose of making loans to the new arrivals.

For those refugees who did not fall into the selected categories, arrangements were made for temporary visas. Each refugee obtaining the two year residence visa was required to deposit a sum of money sufficient to support himself during the period. Refugees of both types made use of a farm property near Manila donated to the Jewish Refugee Committee by Manuel L. Quezon, President of the Philippine Commonwealth.

In 1939 the Refugee Economic Corporation, at the suggestion of the Philippine government, investigated the large-scale settlement possibilities of the island of Mindanao, second largest of the Philippine Islands. A commission of experts was selected and after a three months survey reported favorably on the possibilities of settlement in Mindanao. It was planned to colonize 10,000 refugees but the project was delayed because the requisite immigration legislation was pending for many months in the Philippine National Assembly. When the bill finally became law, the Far Eastern crisis was increasingly menacing. By the time terms of refugee settlement had been determined, the Japanese had attacked Pearl Harbor, the United States had entered the second World War, and the fulfillment of the project had to be postponed. ALEXANDER FRIEDER.

Lit.: Kohut, G. A., "Jewish Heretics in the Philippines in the Sixteenth and Seventeenth Century," *Publications of the American Jewish Historical Society,* No. 12 (1904) 149-56; *Report of Refugee Economic Corporation* (1942).

PHILIPPSON, ALFRED, geographer, b. Bonn, Germany, 1864; d. 1939. He was the son of Ludwig Philippson. He traveled in Greece and Asia Minor, became an instructor at the University of Bonn (1892), professor of geography at the University of Bern (1904), and subsequently in Halle (1906) and Bonn (1911). His numerous books include: *Der Peloponnes* (1892); *Thessalien und Epirus* (1897); *Beiträge zur Kenntnis der griechischen Inselwelt* (1901); *Forschungsreisen in Westlichen Kleinasien* (1903); *Das Mittelmeergebiet, seine geographische und kulturelle eigenart* (1904); *Europa* (1905; 3rd ed., 1928); *Das fernste Italien* (1925); *Das südliche Jonien* (1936); *Das byzantinische Reich als geographische Erscheinung* (Leyden, 1939). From 1921 on he published *Grundzüge der allgemeinen Geographie,* in several volumes. He was awarded the great gold Richtofen medal by the German Geographical Society (1933).

PHILIPPSON, FRANZ, banker and communal leader, b. Magdeburg, Germany, 1852; d. Paris, 1929. He was a son of Ludwig Philippson and came to Brussels at the age of fourteen to be employed in the banking house of Errara. He later founded his own bank which he directed for more than fifty years.

Philippson was a member of the governing board of Jewish communities in Belgium and of the Belgian central consistory whose president he became in 1918. In 1896 he represented the Brussels Jewish community in the administrative council of the Jewish Colonization Association whose vice president he became in 1901, and its president in 1919. He took a deep interest in Jewish social and cultural enterprises and contributed to Jewish colonization in Argentine and Brazil.

PHILIPPSON, LUDWIG, rabbi and author, b. Dessau, Germany, 1811; d. Bonn, Germany, 1889. The son of Moses Philippson, head of the Freischule at Dessau, he received his Ph.D. degree from the University of Berlin (1833). In the same year he was called as preacher and rabbi to Magdeburg, where he remained for twenty-eight years, until eye sickness forced him to resign. From 1862 on he lived in Bonn.

A firm champion of humanitarian and liberal ideas, Philippson was an eager spokesman for Jewish rights. He strengthened and solidified the legal standing of the Jews in Prussia, and intervened in behalf of the Jews in Russia and Turkey. He took a leading part in the rabbinical conferences and the Jewish synod of Leipzig (1869), in the creation of which he was instrumental. He was one of the founders of the Deutsch-Israelitischer Gemeindebund, the association of the German Jewish communities, and of the Hochschule für die Wissenschaft des Judentums, the college for Jewish knowledge in Berlin. Philippson founded a Bible society to rid the German Jews of missionary Bibles, and called into being the Institut zur Förderung der israelitischen Literatur (1855), a society for the promotion of Jewish literature which functioned for eighteen years and enriched Jewish literature with a number of valuable works, including seven volumes of Graetz' *Geschichte der Juden.*

The *Allgemeine Zeitung des Judenthums,* which Philippson founded in 1837 and whose editor he was until his death (1889), was the organ of the Reformers and assimilationists; it gave adequate expression to the manifold social and cultural interests of the German Jews. His translation of the Bible, with German commentaries and illustrations by Gustave Doré, furnished German Jewry with a model Bible for home reading (1839-53). He founded a magazine for Jewish homiletics, *Israelitisches Predigt- und Schulmagazin* (1834-36), the first of its kind. In the strife between the Orthodox and the radical Reformers he advocated moderate reforms.

His numerous writings include: *Die Entwicklung der religiösen Idee im Judentum, Christentum und Islam* (1847; 2nd ed., 1874); *Die Religion der Gesellschaft und die Entwicklung der Menschheit zu ihr* (1848); *Reden wider den Unglauben* (1856); *Israelitische Religionslehre* (3 vols., 1861-65); *Haben wirklich die Juden Jesum gekreuzigt?* (1866; 2nd ed., 1901); *Saron* (six volumes of poetry and stories, 1843-70); *Sepphoris und Rom* (a historical novel, 1866); *Gesammelte Abhandlungen* (essays, 2 vols., 1911).

Lit.: Kayserling, Mayer, *Ludwig Philippson* (1898); Philippson, Martin, "Ludwig Philippson," *Jahrbuch für jüdische Geschichte und Literatur* (1911); Elbogen, Ismar, *Ludwig Philippson* (a lecture, 1912); Kornfeld, Joseph S., "Ludwig Philippson," *Central Conference of American Rabbis Year Book,* vol. 21 (1911); Elbogen, Ismar, "Der Streit um die positivistische Reform," *Festgabe für Claude G. Montefiore* (1928) 24-29.

PHILIPPSON, MARTIN, historian, b. Magdeburg, Germany, 1846; d. Berlin, 1916. He was a son of Ludwig Philippson. In 1871 he became lecturer of history at the University of Bonn, then assistant professor at the University of Brussels (1875), and was appointed full professor of history in the same year. He also became a member of the Belgian Academy of Sciences. In 1890 he was elected rector of the university, but retired because of anti-German propaganda.

In Berlin, where he settled subsequently, his academic career was hampered by the strong anti-Semitic sentiment. Therefore Philippson devoted himself exclu-

sively to Jewish activities. In 1896 he succeeded Samuel Kristeller as chairman of the German-Israelite Union of Communities, in which capacity he served till 1912. Among the institutions he helped to found were a settlement of workmen at Weissensee, a central office for aid to transients, an institution for feeble-minded children at Beelitz, the archives of German Jewry and other institutions. He initiated the founding of the Verband deutscher Juden (1904), and served as its first president.

Upon his initiative the Gesellschaft zur Förderung der Wissenschaft des Judentums was founded, which he headed until his death. Commissioned by this organization, Philippson published his *Neueste Geschichte des jüdischen Volkes* (3 vols.). As successor of Gustav Karpeles he directed for seven years the Verein für jüdische Geschichte und Literatur. His numerous historical works were often and sharply criticized, for instance by Hans Delbrück in the *Preussische Jahrbücher*. His only larger work on Jewish history, the *Neueste Geschichte des jüdischen Volkes*, was also questioned by a number of Jewish and non-Jewish historians.

Lit.: *Allgemeine Deutsche Biographie;* Täubler, in *Mitteilungen des Gesamtarchivs der deutschen Juden*, vol. 6, pp. 98-104; Philipson, David, "Martin Philippson," *Publications of the American Jewish Historical Society*, No. 26 (1918).

PHILIPPSON, PHÖBUS, physician and author, b. Dessau, Germany, 1807; d. Klötze, Altmark, Germany, 1870. He was the brother of Ludwig Philippson. He practised medicine as a country doctor for thirty-five years. Philippson contributed an essay on the expulsion of the Jews from Spain and Portugal to his brother's *Predigt- und Schulmagazin*, and a novel, *Die Marannen*, to the *Allgemeine Zeitung des Judenthums*. The novel appeared in book form in 1855, and was translated into other languages. He collaborated with his brother on the latter's translation of the Bible into German, and in 1859 he wrote a biographical novel, *Der unbekannte Rabbi*, which was translated into English.

Lit.: *Allgemeine Zeitung des Judenthums*, vol. 34, No. 17; *Biographisches Lexikon hervorragender Ärzte* (1932).

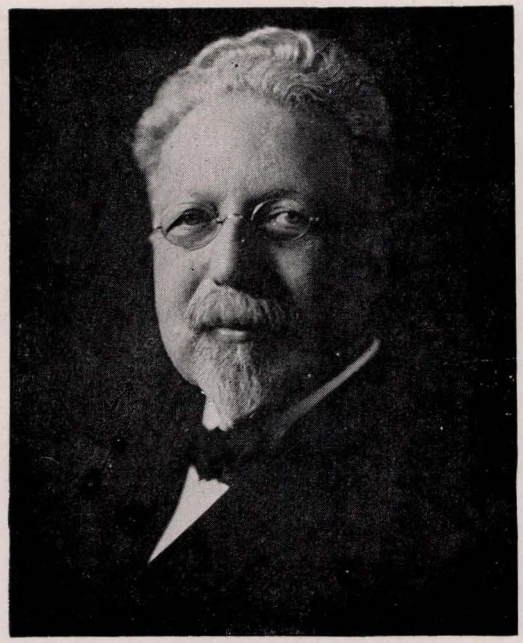
PHILIPSON, a Jewish family which came from Hamburg to Philadelphia in the late 18th cent. Subsequently, interest in new territories impelled them to travel westward, and three brothers trekked separately to St. Louis, where they settled. The family was musical and otherwise cultured.

JACOB PHILIPSON (d. 1858) reached St. Louis in 1808. He had been a business partner of his brother Joseph in Philadelphia; in St. Louis he opened a dry goods store. But he retired from business in 1811. Philipson was known to have spent the last decade of his life in teaching English, German and French to the children of the growing community.

JOSEPH PHILIPSON (d. 1844) came to St. Louis in 1810. He bought a brewery and was prosperous until 1820, serving on the boards of the Bank of Missouri and the Bank of St. Louis—the first two banks in the city. The economic debacle of 1820-22 impoverished Philipson, and he earned his living for the rest of his life by teaching and playing the piano.

SIMON PHILIPSON (d. 1841) arrived in St. Louis in 1822. He was an observant Jew, and his home—a virtual farm—was the center of discussions and artistic activities for the community. Two of his six children, Louis Philipson and Amanda Philipson, were accomplished pianists.

Lit.: Ehrenreich, Bernard A., "Three Brothers," *The Modern View*, 1935.



David Philipson

PHILIPSON, DAVID, rabbi, author, and historian of Reform Judaism, b. Wabash, Ind., 1862. His parents moved to Columbus, Ohio, while he was a child, and it was from this city, in 1875, that Philipson, at the urging of Rabbi Isaac Mayer Wise, president of the newly founded Hebrew Union College, in Cincinnati, entered that institution as a boy of thirteen. In 1883 he graduated from the University of Cincinnati, and in that same year was one of the four who formed the first class ever graduated from the Hebrew Union College. In 1942 Philipson, still residing in Cincinnati, was the sole surviving member of this class, having been given the honorable title of "Dean of the American Reform rabbinate" many years before that.

After ordination he taught for several months in the preparatory department of the College, instead of accepting a pulpit, but again at the urging of Wise, who was anxious to see a graduate of the College occupy an Eastern pulpit, he accepted the position of rabbi of Har Sinai Congregation, Baltimore, in 1884, serving to 1888. From 1884 to 1886 he carried on post-graduate studies in Assyriology and other Semitic languages at Johns Hopkins University, in Baltimore. In 1888 he was called to the pulpit of Bene Israel Congregation, Cincinnati, which he served until his voluntary retirement as rabbi emeritus in 1938. As rabbi of Bene Israel Congregation, Philipson, as early as 1894, foresaw the trend of population away from the downtown centers of Cincinnati to the suburbs, and advocated the erection of a new temple in the outlying districts; this was consummated in 1906 with the dedication of the new Bene Israel Temple at Rockdale and Harvey Avenue, Avondale, on September 14, 1906.

Philipson served also as an instructor at the Hebrew Union College, teaching Biblical exegesis, Arabic and Assyrian from 1889 to 1891. He was then appointed professor of homiletics, serving from 1891 to 1906. After that year he was a lecturer on the history of Reform Judaism at the College. In 1886 he was the first

graduate of the Hebrew Union College to be awarded the D.D. degree.

Philipson's standing as one of the leading Reform rabbis of the United States was unquestioned, and he represented Reform Judaism at numerous sectarian functions, as well as on official government occasions. He participated in the important Reform Jewish rabbinical conference at Pittsburgh in 1885, which drew up the famous "Pittsburgh Platform" containing the principles of Reform Judaism. A staunch advocate of Americanism and of the thoroughgoing compatibility of Americanism and Judaism, he remained throughout his life an opponent of Jewish nationalism of any sort, particularly of Zionism, which he regarded as incompatible with Americanism. He published his views on this subject in the tract *The Jew in America,* issued by the Tract Commission of the Central Conference of American Rabbis. Much of his writing and speaking was directed against the proponents of theories which contradicted his own concepts of Judaism. He was, however, intensely sympathetic toward Palestine as a place of refuge for the oppressed Jews of European lands and as a center of Jewish culture and learning.

Philipson was a staunch advocate of clean municipal government in Cincinnati, and ardently favored in word and deed the reform of the corrupt boss-dominated government of that city. Many of his lectures dealt with this subject. In 1905 he was appointed a member of the Honest Elections Committee, and this reform movement eventually succeeded in eliminating the corrupt political rule to which Cincinnati was subjected and in setting up a reform charter administration decently and economically run.

Philipson was president of the National Conference on Jewish Activities at Universities, and of the Hebrew Sabbath School Union of America (1894-1903). In 1903 he urged the merging of the latter with the Union of American Hebrew Congregations; later, when, with the aid of the Central Conference of American Rabbis, the merger was effected and the Joint Commission on Jewish Education was established for the publication of Jewish religious and educational textbooks and other important Jewish works, Philipson was elected chairman, a position which he held until he was elected honorary chairman for life. He was the first to introduce a fruit and products harvest festival for the festival of Sukkoth (Tabernacles). He served as president of the Central Conference of American Rabbis from 1907 to 1909, and as honorary president from 1929 to 1934. In 1889 he became a director of the Associated Charities of Cincinnati, still holding that post in 1942. He was a charter member and for many years vice-president of the American Jewish Historical Society, a member of the Board of Governors of the Hebrew Union College (from 1892 on), a member of the publications committee of the Jewish Publication Society of America, a member of the American Jewish Committee, and of other national organizations. In 1903, at a convention of the Union of American Hebrew Congregations, he suggested the formation of an all-embracing organization of American Jewish educational, religious and philanthropic groups for the discussion and solution of the problems confronting American Jews; three years later he was appointed one of the seven members of the committee which worked out the plans for the establishment of the American Jewish Committee.

Philipson was a member of the board of editors of the new Bible translation published by the Jewish Publication Society of America, was still chairman (1942) of the board of editors of the *Hebrew Union College Annual,* and was a contributor to the *Jewish Encyclopedia* and to the *Universal Jewish Encyclopedia.* He was outstanding as a historian of early American Jewry, especially in the Ohio Valley, in which field he was the pioneer.

The books written by Philipson include: *The Jew in English Fiction* (1889; 6th ed., New York, 1919); *Old European Jewries* (1894), the record of a trip which he made in 1892 to the various old centers of Jewish population in Europe; *The Oldest Jewish Congregation in the West* (1894; new edition, 1924); *A Holiday Sheaf* (1898), sermons; *The Reform Movement in Judaism* (1907; new edition, New York, 1931); *Max Lilienthal—American Rabbi* (1915); *Centenary Papers and Others* (1919); *History of the Hebrew Union College* (1925). His autobiography, *My Life as an American Jew,* was published at Cincinnati in 1941. He edited the *Selected Writings of Isaac M. Wise* (1900); *Reminiscences of Isaac M. Wise* (1901, in collaboration with Rabbi Louis Grossmann, of Cincinnati); and *The Letters of Rebecca Gratz* (1929). He contributed many papers and essays to the *Publications of the American Jewish Historical Society,* especially a lengthy article on the life and work of the famous American Jewish sculptor Moses Jacob Ezekiel (No. 28, pp. 1-62).

Philipson was awarded the honorary LL.D. degree by the University of Cincinnati (1914) and by Lincoln Memorial University (1922), the D.H.L. degree by the Hebrew Union College (1925), and the honorary D.D. degree by the Jewish Institute of Religion, in New York (1938).

ABRAHAM I. SHINEDLING.

Lit.: *My Life as an American Jew* (1941; an advance printing of a chapter from this autobiography was published in the *Contemporary Jewish Record,* vol. 4, 1941, pp. 395-407); *National Cyclopaedia of American Biography,* vol. B (1927) 302-3; *Who's Who in America* (1942-43) 1748; *American Hebrew,* Aug. 8, 1932, p. 231; *Dr. David Philipson's Fortieth Anniversary (1888-1928)* (1928); *Dr. Philipson's Jubilee 1888-1938* (1938).

PHILISTINES, a people which settled in the southwestern part of Canaan about the same time as the Israelites; their country was known as Philistia (Hebrew, *pelesheth*) and this name, in the Greek form Palestina, was ultimately extended over all of Canaan. All the literature and monuments of the Philistines have perished, and what information about them remains is derived from the records of their enemies, such as the Egyptians, the Assyrians and the Israelites.

The Philistines were among the group of "sea peoples" mentioned in Egyptian records from about 1500 B.C.E. on. The center of their civilization was in Crete, a country of sea power, whose independent cities sent forth fleets to ravage the coasts of Asia Minor and northeast Africa. About 1200, according to Egyptian records, which call them Purasati, they attempted a large-scale invasion of Egypt, but were beaten back by Ramses III. The monuments which portray Philistine captives show them as a tall well-formed people, with features greatly similar to those of the Hellenes.

Philistine settlers may have come to Canaan about the same time as the Israelite invasion (the "Philistines" encountered by Abraham and Isaac were really Canaanites who at that time occupied the area later known as Philistia). Shamgar, one of the judges, is said to have slain a number of them (*Judges* 3:31), but the historicity of this report is doubtful. They became a serious menace to the Israelites only in the latter part of the period of the judges (about the middle of the

12th cent. B.C.E.). This coincides with the fall of Crete to Hellenic invaders and suggests that the dislocated Cretans may have sought to settle in Asia Minor and Palestine. According to the Bible the Philistines came from Caphtor, which may be either Crete (Egyptian, Keftiu) or Cappadocia, in Asia Minor, as the Septuagint suggests. The Philistines apparently came in such large force that they were able to battle successfully against the tribes, especially in view of the fact that their iron weapons, particularly chariots, were much superior to the bronze spears of the Israelites. They struck first at the tribe of Dan and drove it out of the southwest of the country to the far north. They established themselves in five cities: Ashdod, Gaza, Ashkelon, Gath and Ekron, each of which was headed by a *seren* (perhaps the same word as the Greek *tyrannos,* "absolute ruler"), joined into a loose confederacy. They allied themselves to the Canaanites, who still occupied the coastal plain; they probably adopted the Canaanite language and at least a part of the Canaanite religion.

The next advance of the Philistines was against the hill country of Ephraim. This tribe was crushed at Aphek and Eben Haezer; the sanctuary at Shiloh was destroyed, and the Ark fell into the hands of the Philistines, to be sent back later when an attack of plague convinced its captors that it was dangerous to meddle with. The Philistines extended their sway into the heart of Canaan, drafting the Israelites into their armies, setting up resident governors or garrisons at such places as Gibeah and Bethlehem, and established a monopoly over the iron industry (*I Sam.* 10 to 13).

The Philistines might have gone on to still further victories but for the wise action of the prophet Samuel, who secretly anointed Saul, of the as yet untouched tribe of Benjamin, as a leader against the Philistines. Saul gradually gathered an army of volunteers, which he trained against the enemies of Israel to the east before attempting to confront the more formidable enemy. His son Jonathan began the war by attacking the Philistine garrison at Geba. A battle at Michmash, during which the Israelite mercenaries of the Philistines revolted, gained Saul a victory which checked the Philistines for a time. For the next two decades there were only minor skirmishes which left the situation at a deadlock; the Philistines were supreme in the plain, the Israelites in the hills. Eventually, after David, one of Saul's chief captains, had quarreled with his king and had accepted the service of Achish of Gath, the Philistines made a new effort. They outflanked Saul by marching north around his mountain rampart, and crushed him and his army at Mount Gilboa (about 1020 B.C.E.). Their armies pressed forward as far as Beth-shean and were masters of virtually all of Canaan.

This was the extreme limit of the Philistine power. David, after the death of Saul, hastened to Hebron and became king of Judah, and after a civil war of several years, succeeded in becoming acknowledged as king by all Israel. The Philistines, who had apparently been paying no attention to this development, were startled into action only when David besieged Jerusalem, the city of their allies, the Jebusites. They were too late. The Israelites now possessed a real army, far superior in number to that of their enemies; David defeated the Philistines in two battles and drove them as far as Gezer. Subsequently the Philistines were completely subdued by David and were glad to take service with him as mercenaries (the Cherethites, Pelethites and Gittites), who rendered valuable service at the time of the rebellion of Absalom.

The Philistines remained subjects of the Israelites until the division of the kingdom (about 935 B.C.E.) when they apparently became independent, as two kings of Israel are reported as besieging Gibbethon (*I Kings* 15:27; 16:15). They are later reported as waging war with the kings of Judah, such as Jehoram, Uzziah and Ahaz. Hezekiah conquered them and replaced their ruler in Ekron by one of his own choosing. However, soon afterwards the land of Philistia was overrun by the Assyrian armies and became a tributary to that empire. Little is heard after that of the Philistines. They became successively parts of the Egyptian, Babylonian and Persian empires. Alexander the Great besieged and captured Gaza in 332 B.C.E. and he and his successors settled the regions with Greek immigrants, with whom the Philistines became merged.

The Bible mentions two Philistine deities, Dagon, probably a god of grain, and Baal-zebub, more probably Baal-zebul, "lord of the heavenly mansion." These were probably Canaanite deities. The Philistines are reported in the Bible to have produced noted giants, such as Goliath and his brethren. Excavations show that their art was considerably in advance of any other people in Palestine. By an ironic twist of fate the name Philistine, applied by German students to townsmen, has come to mean "uncultured," and in the English language it designates one deemed antagonistic to artistic or poetic persons, or opposed to progressive ideas.

See also: ASHDOD; ASHKELON; BEELZEBUB; DAGON; EKRON; GATH; GAZA. SIMON COHEN.

Lit.: Macalister, *The Philistines* (1914); Olmstead, *History of Palestine and Syria* (1931); *Cambridge Ancient History;* Biblical dictionaries and commentaries to *Samuel, Kings* and other books.

PHILLIPS, AARON J., actor and theatrical manager, b. Philadelphia, 1778 (or 1779); d. New York city, 1846. He was the son of Jonas Phillips. Phillips was most successful in grotesque comic roles, being essentially a comedian, particularly during the latter part of his career. He appeared in support of the elder Booth and other distinguished stars of his time. In 1829 and 1830 Phillips managed the Arch Street Theatre in Philadelphia. Mordecai M. Noah, who was his nephew, wrote a play called *The Grecian Captive,* in which Phillips appeared as a Turkish commander mounted on a live elephant. Another nephew, MOSES S. PHILLIPS (b. Philadelphia, 1798; d. New York city, 1854) son of Naphtali Phillips, was also identified with the American stage, making his debut at the Park Theatre in New York, 1827, and serving as theatrical manager in various cities.

Lit.: Daly, *Jews in North America,* pp. 102-3, 120; Morais, H. S., *Jews of Philadelphia,* pp. 374-6; Odell, George C. D., *Annals of the New York Stage,* vol. 2 (1927) 441; 451; vol. 3 (1928) 5 et seq., 49 et seq.

PHILLIPS, BARNET, journalist, b. Philadelphia, 1828; d. New York, 1905. He graduated from the University of Pennsylvania in 1847 and then went to Europe to continue his studies, specializing in chemistry and physics at the University of Paris and of Giesen, Germany. When he returned to the United States he wrote some interesting papers on toxicology in collaboration with Dr. S. Weir Mitchell. In the Civil War he placed his scientific attainments at the service of the Confederate Government. Although after the war Phillips became a cotton and rice factor, in 1870 he left the commercial world for the field of literature. Among his books are *The Struggle* and *Burning Their Ships.* He was on the literary staff of the New York *Times* for over thirty years, and active in the American Jewish Historical Society.

Lit.: Levi, Isidor, in *Publications of American Jewish Historical Society,* vol. 16, pp. 195-197.

PHILLIPS, SIR BENJAMIN SAMUEL, civic official and communal worker, b. London, 1811; d. London, 1889. Phillips was president of the Institution for the Relief of the Jewish Indigent Blind, president of the Hebrew Literary Society, a member of the Board of Deputies for thirty years and vice-president of the Anglo-Jewish Association.

Together with other Jewish communal leaders of his time, he was active in the struggle to pass the Jewish Disabilities Removal Act and thus to enable Jews to hold public office. In 1846, one year after the act was finally passed, Phillips was elected to the Common Council, becoming the first Jew to hold office under the new law. Previous electees had been refused admission. He was re-elected to the Council every year until 1857 when he was made alderman. In 1859 he was sheriff and in 1865 he was chosen Lord Mayor of London, a post to which Sir David Salomons had been elected in 1855. Phillips was knighted by Queen Victoria and also decorated with the Order of Leopold by the King of the Belgians. He was the father of Sir George Faudel-Phillips.

Lit.: Jewish Chronicle (London), Oct. 18, 1889; *The Times* (London), Oct. 10, 1889; Roth, Cecil, *History of the Jews in England* (1941) 253.

PHILLIPS, SIR CLAUDE, jurist and art critic, b. London, 1846; d. London, 1924. He was the son of Robert Abraham Phillips, court jeweler, who, according to Lord Redesdale's *Memoirs,* "was really the first to introduce the artistic feeling of the 16th century into the modern jeweller's craft"; his mother was a sister of Joseph Moses Levy, founder of the *Daily Telegraph.* Phillips' education was gained largely in France and Germany. After receiving his B.A. degree from London University, he was called to the bar at the Inner Temple in 1883. Some of his greater lawsuits necessitated his paying long visits to Rome and Naples. He thus became an authority on international law, and acquired a considerable knowledge of Italian art. Step by step Phillips visited almost all the important galleries of Europe and became one of the best experts on pictures, although his interest in painting was not so much a technical as an emotional one. According to Phillips, the keynote to the art of modern times was "revolt against surrounding circumstances."

Phillips was interested also in music and literature. He contributed to the knowledge of Wagner and Berlioz, and of the French drama, especially Molière. He published studies on Reynolds, Watteau and Titian. For a long time he was London correspondent of the *Gazette des Beaux Arts.* In 1897 he joined the staff of the *Daily Telegraph.* In the same year he was appointed keeper of the Wallace Collection. In 1911 he was knighted.

Lit.: Brockwell, Maurice W., preface to Phillip's *Emotion in Art* (1925); *The Burlington Magazine,* vol. 45 (1924).

PHILLIPS, ELLEN, social worker and philanthropist, b. Philadelphia; d. Philadelphia, 1891. She was associated with Rebecca Gratz in the administration of the Hebrew Sunday School Society of Philadelphia and officiated as superintendent of the society from 1871 to 1886. Miss Phillips contributed to numerous charities and benevolent institutions, including the Jewish Theological Seminary, the Female Hebrew Benevolent Society and the Hebrew Education Society. Upon her death she bequeathed a large sum to worthy causes, naming ten non-sectarian institutions among her beneficiaries. She also left a large art collection (inherited from her brother Henry M. Phillips) to the Commissioners of Fairmount Park, Philadelphia.

Lit.: Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen,* 440; Morais, H. S., *The Jews of Philadelphia,* 150-51, 157, 190.

PHILLIPS, GEORGE, Jamaican government official, b. 1811; d. Kingston, Jamaica, 1886. He was one of the most influential Jews of the 19th cent. Phillips was appointed a member of the Privy Council of the Island in 1861. He was Custos Rotulorum (justice of the peace and keeper of the rolls) for St. James (1862) and for thirty years a magistrate consul for Germany, Spain and Sweden. During the period of insurrection in the 1860's and 1870's, Phillips became known for his calmness at government councils and was credited with having averted disasters by his demeanor. He was buried in the Ashkenazic Cemetery on Elletson Road, Kingston.

Lit.: Jamaica Falmouth Gazette, Dec. 31, 1886; *Jewish Chronicle* (London), Feb. 4, 1887.

PHILLIPS, HAROLD MEYER, lawyer and chessmaster, b. Kalvaria, Lithuania, 1874. He was brought to the United States in 1887. After receiving his B.S. from the College of the City of New York in 1896, Phillips studied law at Columbia University and entered practice in New York city in 1899. He organized and in 1907 became attorney for the New York Taxpayers' Association, and subsequently held other posts as counsel for organizations.

Winning the New York *Sun* chess tournament in 1895, Phillips was thereafter a participant in various local, national and international matches. He was champion of the Manhattan Chess Club in 1902, and president of the Club from 1933 to 1941. In 1942 he was on the board of directors of the Club. In 1916 Phillips was also president of the Intercollegiate Chess League, to which he was the donor of the Harold M. Phillips trophy. In 1933 the National Chess Federation of the United States appointed him chairman of the committee which chose the winning team for the tournament held at Folkestone, England.

Phillips was co-author of the *Book of the Warsaw Tournament* (1935). He served for a time as chairman of *Scripta Mathematica,* a journal devoted to mathematics and science, and was also a director of Yeshiva College.

PHILLIPS, HENRY, author and numismatist, b. Philadelphia, 1838; d. 1895. He was the son of Jonas Altamont Phillips. Although admitted to the bar of Philadelphia (1859), Phillips never engaged in active practice. Instead he devoted himself to archeology, philology and numismatics, attaining high rank as an authority on these subjects, and becoming known in Europe, as well as in America. Learned societies conferred honors upon him and he was the recipient of two gold medals as awards for his writings. In 1862 he was made the treasurer of the Numismatic and Antiquarian Society of Philadelphia and became its secretary in 1868. He was also the secretary of the American Philosophical Society, from 1880 on, and its librarian from 1885 until his death. Phillips was author of important works on early American money, the first books to appear on the subject. They include the *History of American Colonial Paper Currency* (1865) and *History of American Continental Paper Money* (1866). The latter work was cited by the United States Supreme Court in legal tender cases.

Phillips also wrote *Pleasures of Numismatic Science* (1867), and made translations into English of various foreign works of literature, including *Poems from the Spanish and German* (1878) and Chamisso's *Faust* (1881).

Lit.: *Appleton's Cyclopaedia of American Biography,* vol. 4, p. 759; Morais, H. S., *The Jews of Philadelphia,* 340-41.

PHILLIPS, HENRY MYER, American lawyer and Congressman, b. Philadelphia, 1811; d. Philadelphia, 1884. Admitted to the Philadelphia bar in 1832, he first served as clerk in the Court of Common Pleas, and attained high rank in his profession. Later he turned to politics, and in 1856 was elected as a Democrat to Congress, serving one term. He then resumed his legal practice and became interested in various civic and general welfare movements. He was president of the Philadelphia Academy of Music from 1872 to 1884, and an active member of Congregation Mikve Israel.

Lit.: *Publications of the American Jewish Historical Society,* No. 22, pp. 139-46; Morais, H. S., *The Jews of Philadelphia* (1894) 402-4; *Appletons' Cyclopaedia of American Biography,* vol. 4, p. 759; *Biographical Dictionary of the American Congress* (1928) 1409.

PHILLIPS, ISAAC, lawyer, son of Naphtali Phillips and Rachel Hannah Seixas, b. New York city, 1812; d. New York city, 1889. He filled several positions of public trust. President Pierce appointed him Appraiser of the Port of New York, which office he occupied for fifteen years. Educational matters claimed his attention in his capacity as Public School Commissioner and trustee. He took an active interest in the affairs of the Congregation Shearith Israel, serving as clerk of the vestry for many years. He was also Grand Master of the Freemasons (1849-54) and an active and influential member of the New York Chamber of Commerce. He should not be confused with Isaac Phillips of Philadelphia, who came from London in 1800 and was the first representative in the United States of the house of Rothschild.

Lit.: *Publications of the American Jewish Historical Society,* No. 10, p. 114; No. 16, p. 195; No. 19, p. 98; Markens, *Hebrews of America,* p. 180.

PHILLIPS, JAY CAMPBELL, portrait painter, b. New York city, 1873. He studied art in New York city and began his work as an illustrator at the age of fifteen. Phillips first exhibited at the National Academy in 1892. Some of his studies and landscapes won various prizes and were purchased by leading American galleries: *The First Born* by the Corcoran Gallery (1914) and *Paradise Bay* by the Cleveland Museum of Art. Phillips' first work had been in negro and plantation life; a collection of his plantation scenes was acquired by the New York Public Library. He was the author of *Plantation Sketches* (1899).

Later Phillips specialized in portraits. Among his subjects were Mayor William J. Gaynor of New York (1914; City Hall); William G. McAdoo and Carter Glass (United States Treasury Building, Washington); Nicholas Murray Butler (Lotos Club, New York); Bernard M. Baruch; Stephen Smith (Metropolitan Museum of Art); Mrs. James Roosevelt; Mischa Elman; Lily Pons, and Edward Johnson, director of the Metropolitan Opera Company.

PHILLIPS, JONAS, American merchant, patriot and founder of the Phillips family in America, b. Germany, 1736; d. Philadelphia, 1803. After living in London for a time with his family, Phillips emigrated to America, arriving in Charleston, South Carolina, in November, 1756, and entering the employ of Moses Lindo, who had brought him over from England. He soon moved to Albany, where he engaged in business, and several years later came to New York city. In 1759



Jonas Phillips. From a painting ascribed to Charles Willson Peale in the collection of the American Jewish Historical Society

Phillips was made a freeman of the State of New York, and he is listed as a freemason as early as 1760.

Phillips appears as one of the signers of the Non-Importation Agreement (1770), a protest against British taxation. When the Revolutionary War broke out, he urged members of the Congregation Shearith Israel in New York city to close the doors of the synagogue during the British occupation of the city. Phillips himself, like many other New York Jews, moved to Philadelphia where he received a printed permit to trade (Sept. 24, 1778). In response to a call for volunteers to swell the ranks of the Continental army, he abandoned his business activities to enlist (Oct., 1778) in a company of the Philadelphia militia, which was subsequently mustered into the field.

Phillips was one of the active founders of the Congregation Mickve Israel in Philadelphia, serving as president at the consecration of its synagogue in 1782. The letter of invitation to George Washington, asking Washington to attend the dedication exercises, bears his signature. Toward the close of the war Phillips returned to New York. But soon afterwards he went back to Philadelphia where he continued in business and also his active interest in Jewish congregational affairs. By his marriage (1762) to Rebecca Mendez Machado (daughter of a rabbi of the Jewish congregation in New York), Phillips became father of twenty-one children and the ancestor of numerous descendants who included notables in various walks of life. Mordecai M. Noah and Uriah P. Levy were among his grandsons. Although Phillips died in Philadelphia, his remains were transferred to New York city and interred in the cemetery on Oliver Street belonging to the Shearith Israel congregation.

Lit.: *Publications of the American Jewish Historical Society,* No. 2, pp. 51-61, 107-10, 177-80; London, H., *Portraits of Jews,* p. 23; Morais, H. S., *Jews of Philadelphia* (1894) 28-29.

PHILLIPS, JONAS ALTAMONT, lawyer, b. Philadelphia, Pa., 1806; d. Philadelphia, 1862. His maternal great-grandfather was Mathias Bush, a signer of the Non-Importation Act of 1765. After receiving his degree of Master of Arts from the University of Pennsylvania, he studied law in the office of his father, Zalegman Phillips, one of the city's noted criminal

lawyers, and was admitted to the Pennsylvania bar in 1826. The son too became a prominent practitioner, and from 1841 to 1854 was solicitor for the city's Board of Health. In 1847 he ran unsuccessfully for mayor on the Democratic ticket. Subsequently President James Buchanan offered him a judgeship in the United States District Court, but Phillips declined.

Phillips was an active board member of Congregation Mickve Israel, as had been his father, and his grandfather (Jonas Phillips), one of the early presidents of the congregation.

PHILLIPS, JONAS B., playwright and lawyer, b. Philadelphia, 1805; d. 1869. He was the son of Benjamin J. Phillips and Abigail Seixas. Among his plays are: *The Evil Eye,* a melodrama first performed at the Bowery Theatre, New York, April 4, 1831, which proved successful and had a long run; *Camillus,* a tragedy first produced at the Arch Street Theatre in Philadelphia, Feb. 8, 1833. Both of these were printed, as was also his *Zamira,* a dramatic sketch and other poems, in New York (1835). He also wrote and produced a melodrama called *Cold Striken* (1838), with Emanuel Judah in the cast; but it failed to achieve success. In later years Phillips turned to the study of law and became assistant district attorney for the county of New York, filling that office under several district attorneys through successive administrations.

Jonas B. Phillips had a brother, HENRY B. PHILLIPS, (b. Charleston, South Carolina, 1819), an actor of skill and intelligence, remembered for his impersonation of Isaac of York in a dramatization of *Ivanhoe.* He enacted many roles and also engaged in managerial ventures in various cities.

Lit.: Daly, *Jews in North America,* pp. 145-46; *Publications of the American Jewish Historical Society,* No. 30, pp. 276, 290, 304; *Odell's History of the Theatre in New York.*

PHILLIPS, JONAS N., son of Naphtali Phillips and Rachel Hannah Seixas, b. New York, 1817; d. New York, 1874. He was for many years chief of the volunteer fire department in New York city; also president of the Board of Councilmen and acting Mayor in 1857. He figured prominently in the affairs of the Congregation Shearith Israel and was a trustee of its new synagogue in 1860. He married Esther Peixotto, raised a large family and has numerous descendants.

Lit.: *Publications of the American Jewish Historical Society,* No. 21, p. 197; No. 27, pp. 113, 123, 157.

PHILLIPS, LAWRENCE BARNETT, artist, inventor and author, b. London, 1842; d. London, 1922. Privately educated, he was the inventor of the rocking bar keyless work for winding watches, a device which was widely adopted. He also devised simplifications of the mechanism for chronographs, perpetual calendars and calculating machines. At the age of forty Phillips turned to art, subsequently exhibiting at the leading galleries in London and the English provinces, and became an associate of the Royal Society of Painter-Etchers. He patented improved sketching boxes and palettes.

Phillips was the author of *Autographic Album* (1866); *Horological Rating Tables* (1871) and *The Dictionary of Biographical Reference,* which contained 100,000 names of celebrities and 250,000 references (1873).

PHILLIPS, SIR LIONEL, South African mining magnate, b. London, 1855; d. Cape Town, South Africa, 1936. At the age of twenty Phillips went to Kimberley, South Africa, where he started by keeping accounts and sorting diamonds for (later Sir) J. B. Robinson. In 1881 he became director of the Griqualand West Diamond Company. He was very successful in dealing with the Kaffir workers and improving their workmanship. In 1889 Alfred Beit, who became Phillips' friend and lifetime partner, invited him to enter the firm of Hermann Eckstein and Co., of Johannesburg, as mining adviser.

On the death of Hermann Eckstein, then the most prominent man on the Rand, Phillips became head of the firm. He was elected chairman of the Chamber of Mines, and was acknowledged leader of the industry. Phillips was also leader of the opposition to President Paul Krüger, and participated in the preparation of the Jameson raid. After Jameson's defeat, Phillips was sentenced to death, but later on the sentence was mitigated, and Phillips was fined £25,000 and banished. He went to England. After the South African War, Phillips returned to Africa, and from 1910 to 1915 served as member of the Union Parliament. In 1913, during the Rand strike, he was shot and severely wounded. In the first World War, Phillips served in the ministry of munition. From 1924 on he resided in London. He published *Transvaal Problems* (1905) and *Some Recollections* (1924). He was created a baronet in 1912.

LADY PHILLIPS (Dorothea Sarah Florence Alexandra Ortlepp, d. Cape Town, 1940) was a patroness of South African writers and artists. She was instrumental in the founding of the Michaelis Gallery in Cape Town and in the establishment of an art gallery in Johannesburg. She published *Some South African Recollections* (1899).

Lit.: Phillips, Lady, *Some South African Recollections* (1899).

PHILLIPS, MARION, jurist and member of the British Parliament, b. Melbourne, Australia; d. London, 1932. After her graduation from the University of Melbourne, she went to London, where she won a research scholarship at the London School of Economics (1905-6). She was awarded the degree of Doctor of Science in economics (1908). Later she became organizing secretary of the Women's Trade Union League (1912) and general secretary of the Women's Labor League (1913).

One of the first women to be appointed Justice of the Peace, Marion Phillips was for a time a member of the London Advisory Committee of Magistrates. In 1918 she became the chief woman officer in the Labor Party, and was given the task of organizing women workers for that party. She was elected a member of Parliament at her first candidature (1929), when she became senior Labor Member, and became secretary of the standing joint committee of Industrial Women's Organizations.

A prolific writer on subjects of interest to women and on industrial questions, she edited the *Labour Woman,* a monthly publication, and wrote a number of works on industrial questions, including: *A Colonial Autocracy* (1907); *A Working Woman's House* (1919); *Women and the Labour Party* (1918); and *Women and the Miner's Lockout* (1927).

In 1930 her advocacy of the assimilation of Jews into the general populations of the countries in which they live aroused a storm of controversy.

Lit.: *American Hebrew,* March 7, 1930; Phillips, Marion, *A Colonial Autocracy* (1907).

PHILLIPS, MORRIS, journalist, b. London, England, 1834; d. New York city, 1904. He first essayed the legal profession, entering a prominent New York law firm. But his literary talent lured him to journalism at an early age. In 1854 he entered the employ of

George P. Morris, editor of the *New York Home Journal* (later *Town and Country*). Upon the death of Morris, Phillips became associate editor under the editorship of N. P. Willis. Willis died in 1866, whereupon Phillips succeeded him as editor and subsequently became proprietor of the publication. He continued his journalistic career to the end of his life.

Phillips traveled extensively and was a prolific contributor to the leading magazines and newspapers, especially known for his travel sketches. He is credited with having introduced new features into modern journalism, particularly in the publication of society news. His sprightly book, *Abroad and at Home* (1893), offered practical hints to tourists.

Lit.: Appleton's *Cyclopaedia of American Biography*, vol. 4, p. 762; *American Jewish Year Book*, vol. 6, p. 165; Markens, *Hebrews in America*, pp. 241-2.

PHILLIPS, NAPHTALI, journalist, b. New York city, 1773; d. New York city, 1870. He was the eldest son of Jonas Phillips and Rebecca Mendez Machado. As a child, he was taken to Philadelphia by his father. Young Phillips, who became a devoted admirer of George Washington, continued to live in Philadelphia until 1801, when he removed to New York city for permanent residence.

Upon reaching maturity, Naphtali Phillips entered upon a career in journalism, securing his first employment with the leading Philadelphia newspaper, Clayphole's *American Advertiser*. In 1801, soon after his removal to New York, he became the owner of the *National Advocate*, the city's leading journal of that day, which he directed for many years. He then entered the service of the New York Custom House until his failing sight compelled him to go into retirement.

Naphtali Phillips took an active part in Jewish congregational affairs and wrote an historical sketch on the early settlement of the Jews in New York, together with an account of the Congregation Shearith Israel. He was also prominent in politics as a member of the Tammany Society, to which he belonged for nearly seventy-five years. He was married twice; both his first and second wife belonged to the distinguished Seixas family, and left numerous descendants.

Lit.: Publications of the American Jewish Historical Society, No. 21, pp. 172-74.

PHILLIPS, NAPHTALI TAYLOR, lawyer and public official, b. New York city, 1868. His grandfather was Jonas Phillips. A member of the firm of Phillips, Leibell and Fielding, he pursued a successful legal career in New York.

He was elected to the New York State Legislature in 1898, serving until 1901. He then became one of the organizers of the Greater New York Democracy which put Mayor Seth Low into office in 1901; the next year he was appointed deputy comptroller of New York and was twice reappointed. From 1902 to 1910 he served as secretary of the Sinking Fund Commission of New York city.

Phillips became actively associated with numerous social and educational institutions, chief among them the American Jewish Historical Society, of which he was a founder and, from 1904 to 1918, treasurer. As a student of colonial New York history, Phillips contributed numerous papers to the *Publications* of the Society. Among these were: "The Levy and Seixas Families of Newport and New York" (No. 4, 1896, pp. 189-214); "Items Relating to the History of the Jews of New York" (No. 11, 1903, pp. 149-61). He was likewise active in the New York Historical Society.

A leading factor in the Spanish and Portuguese Synagogue, Phillips was for many years its clerk and at one time president. In 1942 he was still engaged in the practice of law.

Rosalie S. Phillips, his wife, was also descendant of an old American family. Her father was Adolphus S. Solomons, an intimate of Abraham Lincoln. Rosalie Phillips was prominent in political and social activities and, like her husband, contributed to the *Publications of the American Jewish Historical Society*.

PHILLIPS, NATHANIEL, lawyer and communal worker, b. Kalwarier, Lithuania, 1884. He was brought to the United States the following year and was educated in New York city, receiving his A.B. from City College in 1903, his LL.B. from New York University in 1907 and his LL.M. from the same University in 1908. Although Phillips began to practice law in New York city in 1907, he was a teacher in the public school system from 1903 to 1911. As a lawyer, Phillips soon became interested in the field of citizenship and in the problems of the foreign-born citizen. In 1913, he was one of the founders of the National League for American Citizenship, of which he was, in 1942, still the president—a post to which he was named at the inception of the organization.

Phillips also served, at various times, as chairman of the Mayor's Citizenship Committee, as a director of the New York State Commission for Active Citizenship, and as honorary vice-president of the National Citizenship Council. Among Phillips' activities in Jewish communal life was his membership on the lawyers' committee for the department of jurisprudence of the Hebrew University.

PHILLIPS, PHILIP, public official and jurist, b. Charleston, S. C., 1807; d. Washington, D. C., 1884. Admitted to the bar in 1829, he became a leader in this profession and held numerous public and political offices. In 1832 he was a member of the nullification convention. Two years later he was elected to represent his district in the South Carolina state legislature, but resigned in 1835 and moved to Mobile, Ala., where he resumed the practice of law. In 1837 he was chosen president of the Alabama state convention. Elected to the state legislature of Alabama in 1844, he was reelected in 1852, and served as a Democratic member of Congress from Alabama from 1853 to 1855, the first Jew to be elected to the United States Congress. He was admitted to the bar of the Supreme Court in 1850 and succeeded in having Congress establish the first court of claims in the United States in 1859. He then took up his residence in Washington, D. C.

The outbreak of the Civil War induced Phillips to move to New Orleans, but he returned to Washington in 1867, where he continued to reside until his death. Among his published works are a *Digest of Decisions of the Supreme Court of Alabama* and *Statutory Jurisdiction and Practise of the United States Supreme Court.*

Lit.: Elzas, B., *The Jews of South Carolina* (1905) 212-13; *Encyclopedia Americana*, vol. 21, p. 763; Garrett, *Reminiscences of Public Men in Alabama*, 405-7.

PHILLIPS, SAMUEL, actor and writer, b. London, 1814; d. London, 1854. Even in his childhood he showed his talent for mimicry and recitation. The Duke of Sussex became interested in the boy's development and provided him with a teacher in declamation. At the age of fourteen he acted a part in a performance of Richard III in the Covent Garden Theatre. But he was forced to renounce a career on the stage because he was suffering from consumption. In 1844 Phillips published his novel *Caleb Stukely*. In the same year Lord Stanley (later Lord Derby) called Phillips to the

staff of the *Morning Herald,* which he soon left to join the editorial staff of the *Times.* Alderman Salomons aided Phillips in his efforts to edit a paper owned by himself, and provided him with the means to purchase the *John Bull.* But Phillips was not successful as editor-in-chief. In 1853 he became literary director of the Crystal Palace, and rendered excellent services to the exhibition, whose catalogue he composed.

PHILLIPS, SIDNEY, London physician. He received his medical training at the University College School and Hospital and acted as consulting physician to various London hospitals. He was a fellow of the Royal College of Physicians and from 1924 to 1938 served as its treasurer. For a time Phillips acted as examiner for the Royal College of Physicians, for the War Office and for the University of London, he also held the rank of colonel in the Medical Corps. Phillips wrote the article on typhoid fever for the *Cyclopaedia of Medicine.*

PHILLIPSON, COLEMAN, professor of law, b. Leeds, England, 1877. He was educated at the University of Leeds, then Yorkshire College, Victoria University, Manchester and the University College, London. In 1907 he was admitted to the bar.

During the first World War Phillipson did confidential work for various Government departments, and later accompanied the British delegation to the Paris Peace Conference. He also prepared the *Handbook on War Indemnities* for the British plenipotentiaries. From 1920 to 1925 Phillipson was professor of law at the University of Adelaide, Australia.

Among Phillipson's many published works were *The International Law and Custom of Ancient Greece and Rome,* in two volumes (1911); *International Law and the Great War* (1915); *The Question of the Bosphorus and Dardanelles* (1917); *Alsace-Lorraine* (1918) and *The Trial of Socrates* (1928). He was also editor of various new editions of standard books on English and international law. In 1942 he was living in England.

PHILLIPSON, IRVING JOSEPH, army officer, b. Dowagiac, Mich., 1882. He was graduated from the United States Military Academy at West Point in 1904. In 1906 and 1907 he saw action in the Philippines. In the Meuse-Argonne engagements of the first World War he commanded the 142nd and 143rd infantry regiments; he was promoted from lieutenant colonel to colonel, and was awarded the victory medal with two bronze stars and the croix de guerre with gold star. Afterwards he attended the school of the Line (1921-22), the General Staff School (1922-23), and the following year the Army War College.

In 1935 Phillipson was put in command of the 30th Infantry Presidio in San Francisco, Calif., and three years later, as a brigadier-general was transferred to the command of the second brigade, first division, of the Second Corps Area. In that post he remained until 1940, when, within the space of a few months he was made chief of staff of the Second Corps Area, at Governor's Island, New York, and then, replacing Lieut. Gen. Hugh A. Drum, commandant of the Second Corps Area, which comprises the states of New York, New Jersey and Delaware. In 1941 he was advanced to the rank of major-general.

During his stay at Governors Island, Phillipson often appeared at public functions; as grand marshal he led the New York city army day parade on April 4, 1942. In that month he received orders transferring him to Washington, D. C., to succeed Major Gen. William N. Haskell as executive director of Army Emergency Relief. Phillipson, who had served on the general staff as chief of budget and legislative planning in the years 1930 to 1935, had long been especially interested in the care of soldiers' dependents. Such relief had always before been afforded soldiers' families in time of peace. But, with the outbreak of the emergency which eventuated into the second World War, Phillipson had concentrated on plans for giving all necessary aid (supplementing Red Cross activities) to army families during actual wartime. These plans were then realized in the set-up of the National Army Emergency Relief which he was called to Washington to administer.

PHILO, Jewish philosopher of the Hellenistic period, b. about 20 B.C.E. He lived in Alexandria, Egypt. Almost nothing is known about his life. In 40 C.E. he was the leader of a deputation sent by the Alexandrian Jewish community to the emperor Caligula at Rome, appealing to him to stop his persecutions of the Jews and their religion. It is known also from his writings that he made at least one journey to Palestine. His education was that of Greek families of the upper classes. He was well acquainted with the classic philosophers and dramatists, possessed a satisfactory knowledge of mathematics and natural science, and was admirably trained in the art of rhetoric; on the other hand, he does not appear to have been well versed in the study of history. He seems to have gained his knowledge of Judaism not from any definite course of instruction, but rather from attending services in the synagogue. Here he learned the Bible in the Septuagint translation—he apparently did not understand Hebrew—as well as certain psalms and passages from the prophets, also the allegorical method of interpretation, which had been in use long before his time, as well as the etymology of the Biblical names, upon which this allegorizing was based. His acquaintance with religious customs was derived both from the life of the Alexandrian Jewish community and from his visit to Jerusalem.

Writings. Philo wrote a number of philosophic treatises, probably when he was still a young man. These deal with problems of metaphysics, such as theodicy and eternity of the world; of ethics, such as free will and the discussion of the contemplative life; or of psychology, such as the reasoning power of animals. Some scholars hold that a number of these writings are spurious. In his old age Philo wrote his *Against Flaccus* and *Embassy to Caius,* in which he depicts the anti-Jewish excesses in Alexandria, relates what followed when the embassy came to Rome, and defends Jews and Judaism against their attackers.

The greater part of Philo's writings, however, is devoted to the interpretation of the Torah or the presentation of its content. These may be summarized as follows:

1. The allegorical commentary on *Genesis,* covering chapters 2 to 31, inclusive, with some gaps. It consists of a number of essays, couched in the form of homilies, which entirely disregard the literal meaning of the text and concern themselves solely with its allegorical interpretation.

2. A systematic presentation of the teachings of the Torah. To this belong his important work on the Creation, his narrative of the lives of the Patriarchs as the living embodiments of the "original unwritten law," and the exposition of the precepts contained in the Torah, logically arranged under the Ten Commandments. In these, literal and allegorical interpretation stands side by side. Philo intended this work for both Jewish and Greek readers.

3. *Questions and Answers on Genesis and Exodus,* a work which originally was perhaps longer, the later parts now being lost. This gives a succinct collection of interpretations by both methods.

4. The *Life of Moses,* intended primarily for non-Jewish readers. It depicts Moses as the model lawgiver.

Philo is known to have written other books, of which we know only from citations in other authors' works.

Ideas. Philo is a foremost example of the group of eclectic philosophers. Like them, he combats superstition, materialism and skepticism. Like them, he uses as his basis the ideology of Plato, which affirms religion and ethics, and that of the stoics; but at the same time he borrows from purely popular beliefs.

The Greek philosophers found that contradictions arose in their philosophical systems because of the combination of so many heterogenous elements in their speculations; in the case of Philo, there were additional causes for contradictions because he was compelled to stress the religious viewpoint rather than the scientific, was bound to retain the basic concepts of Judaism, and was required to interpret the Scriptures.

From a scientific point of view, it is not correct to speak of a "system" in Philo's philosophy. Certain basic ideas, however, are clearly discernible and can be enumerated: The existence of a Supreme God is established by a teleological deduction. We may praise Him for His goodness, purity and perfection, but we can not determine His essence by means of attributes. He formed the world from eternal matter, following as model the world of ideas. He influences this world in indirect fashion, primarily through the mediation of the Logos, but sometimes by means of angels, demons and the stars. Man is able to gain a comprehension of Him not so much through reason and logical deduction as through the growth of the God-bestowed essence of the spirit, the "man within man," into intimate connection with its Original Source, as is possible in earthly life through prophecy and ecstasy, and will be possible likewise after death. From the practical point of view, this "growth and interconnection" is the goal of ethics, and one should endeavor to effect it through struggling against the lusts of the senses and other similar disturbances of spiritual peace, as well as (he suggests this in a number of places) by ascetic flight from the world. However, this union with the divine, like every greatness, is to be regarded as the gift of the grace of God, "Who sows good in the soul."

Relationship to Judaism. Philo holds that the Bible is a valuable aid to attaining the desired union with God, and that it is the source from which the wisest Greeks derived their finest teachings. He wavers between allegorical and literal interpretation of the Scriptures, without realizing the dilemma. For the most part, he prefers the allegorical method. Thus he says that everyone should strive to escape from Ur of the Chaldees, i.e. the body or (according to another interpretation) sensuality; and from Egypt, i.e. disturbances of spirit; "circumcise" the extravagant impulses of his heart; honor the sanctity of the number seven; and make a distinction between "clean and unclean animals," i.e. between proper and improper ways of life. On the other hand, Philo takes all the stories about Moses in the literal sense, and maintains the permanence of the Biblical commandments for the observance of circumcision, the Sabbath, and the dietary laws. While agreeing with the Messianic future hope of his people, Philo regards Israel as the destined proclaimer to the nations of the true God, the God already acknowledged by science.

Predecessors and Effects upon Later Thought. But few of the ideas expressed in the writings of Philo can lay claim to originality. He owes the philosophic form of his ideas to the Greeks, especially to Plato and the Stoics, and particularly to Posidonius in the latter group. He seems to have been affected by popular mysticism. It was from the synagogue that he derived most of his exegetical ideas and his knowledge of the Midrashic expansions of the Biblical narratives. Much of his Haggadah is paralleled by the Palestinian Haggadah; on the other hand, he was almost entirely ignorant of the Halachic tradition. His familiarity with Haggadah and Halachah has been overrated.

Philo's ideas and writings had only an extremely small influence upon later Jewish ideas. It is doubtful whether his influence is to be seen in the Gospel of *John* and the *Epistle to the Hebrews.* On the other hand, he had a powerful effect upon such men as Clement and Origen. ISAAK HEINEMANN.

Lit.: Editions: Cohn, L., and Wendland, P., edit., *Philo, Opera quae supersunt* (7 vols., 1886-1930); Mangey, T., *Philo, Opera quae reperiri potuerant omnia* (2 vols., 1742). English translations: Colson, F. H., and Whitaker, G. H., in *Loeb Classical Library* (Philo's works are issued in 9 vols., 1929 et seq.); Yonge, C. D., *The Works of Philo Judaeus* (4 vols., 1854-55). See also: *Bréhier, Les idées philosophiques et religieuses de Philo* (1908; 2nd ed., 1925); Heinemann, I., *Philos griechische und jüdische Bildung;* Goodenough, I. R., *An Introduction to Philo Judaeus* (1941); Boughton, J. S., *The Idea of Progress in Philo Judaeus* (1932); Stein, E., *Die allegorische Exegese des Philo aus Alexandria* (1929); Allon, G., in *Tarbitz,* vol. 5, pp. 28-36, 241-46; further literature in Marcus, R., "Recent Literature on Philo," *Jewish Studies in Memory of George Alexander Kohut* (1935) 463-91; Wolfson, H. A., "Philo on Free Will," *Harvard Theological Review,* vol. 35, pp. 131-69.

PHILO THE ELDER, Greek epic poet, who lived about 200 B.C.E. He is the author of *Peri Ta Hierosalyme,* an epic poem on Jerusalem in Greek hexameters. Only three fragments of this work were preserved by Alexander Polyhistor, and embodied by Eusebius in a collection of extracts, entitled *Praeparatio Evangelica* (IX, 20, 24, 37). The poet extolls the greatness and fertility of Jerusalem and enhances the sanctity of the Temple by pointing out that it stands on Mount Moriah, on the summit of which Abraham was about to sacrifice his son Isaac. Josephus refers to Philo as the Elder, in enumerating heathen writers who treated Jewish history (*Against Apion,* book 1, chap. 23).

There is no direct evidence that Philo was a Jew, but from the tenor of his poem it can scarcely be doubtful. Moreover, Huetius (*Demonstrata Evangelica,* 62) was of the opinion that Philo the Elder wrote the apocryphal *Book of Wisdom* and therefore considered him a Hellenistic Jew who, unskilled in Hebrew, had it translated and disseminated among his compatriots.

Lit.: Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* division 2, vol. 3, pp. 222-24; Ewald, *History of Israel,* vol. 5, p. 388 (1885); Delitzsch, *Zur Geschichte der jüdischen Poesie* (1836) 24, 209; Freudenthal, *Alexander Polyhistor,* 34, 100, 170; Smith, *Dictionary of Classical Biography.*

PHILO VERLAG, Jewish publishing house in Berlin (1919-38). It was founded by Ludwig Holländer, the then director of the Central-Verein deutscher Staatsbürger jüdischen Glaubens, and he chose Lucia Jacoby as managing editor.

During its twenty years of existence the Philo Verlag became well-known in the Jewish world. Its tendency was fixed by its connection with the Central-Verein: it stood for emancipation, for Judaism, against assimilation and anti-Semitism, and was, from a religious point of view, neutral. Fiction and non-fiction, periodicals

and booklets, voluminous scientific works and small essays written by Jewish and non-Jewish authors were published. The last catalogue shows more than one hundred authors and publications, among them famous names such as Leo Baeck, Julius Bab, Eduard Baneth, Simon Bernfeld, Raphael Breuer, Lujo Brentano, Ignaz von Döllinger, Edmond Fleg, Eugen Fuchs, Max Grunwald, Alexander Guttmann, Friedrich Hertz, Jacob Horovitz, Rudolf von Ihering, William James, Moritz Lazarus, Thomas B. Macaulay, Esra Munk, Paul Nathan, Franz Oppenheimer, Franz Rosenzweig, Alfred Wiener and Max Wiener.

The best writers of the younger Jewish generation in Germany and their teachers who, even after the Nazis' rise to power, believed in the merits of emancipation were gathered around this house. Two well-known periodicals were published: Julius Goldstein's *Der Morgen* (1925-38), later edited by Hans Bach and Eva Reichmann-Jungmann; and *Historische Zeitschrift für die Geschichte der Juden in Deutschland* (1929-38), under the editorship of Ernst G. Loewenthal and with the collaboration of Ismar Elbogen, Aron Freimann and Max Freudenthal. The fiction series *Die kleine Philobücherei* was started. The publication of the *Philo-Lexikon,* a handbook of Jewish learning (1935; edited by John F. Oppenheimer together with Emanuel bin Gorion, Alfred Löwenberg and Otto Neuburger), achieved the greatest success of any Jewish book of its kind; 30,000 copies were sold and four editions printed by 1938.

The series was continued by Eugen Tannenbaum's *Philo-Zitatenlexikon,* a collection of slogans originating with Jews and described in their meaning and origin, and by Ernst G. Loewenthal's and John F. Oppenheimer's *Philo-Atlas,* a handbook for Jewish immigrants which was the last Jewish book printed in Germany (November 8, 1938).

Two days later the premises of the Philo Verlag were destroyed during the pogrom, many books were burned and the offices were closed by the Gestapo. In 1942 Lucia Jacoby lived in Berlin, under threat of deportation to Poland.

PHILO-SEMITES. Jewish history, so replete with details of anti-Jewish persecution and propaganda, records also many instances of pro-Jewish expression by non-Jews. In critical moments, Gentile neighbors and friends have often rendered aid and comfort to communities and individual members of the martyred people. Hundreds of documents and literary works extant reveal that many choice spirits among non-Jews espoused the cause of justice for the Jew.

This appears all the more noteworthy when we bear in mind that it usually requires a particularly high degree of intellectual independence and moral courage to express sympathy with the Jew. The atmosphere of Western society has been hostile to Israel for more than twenty centuries. The classical authors of Greece and Rome circulated infamous libels against the Judeans, who refused to accept their pagan culture. This animosity became intensified with the bitter Jewish rebellions against the tyranny of Rome, and was carried into the European legacy by Gentile Christianity. Fifteen hundred years of anti-Jewish propaganda, repeated in the sanctified pages of the New Testament and in the inspired lines of Shakespeare as in the vulgar legends of the folk, left their mark on the mental habits of men.

This explains why Schiller, who could articulate with matchless beauty Europe's ecstasy over the Swiss Alps, which he personally had never seen, could also pen his defamatory essay on Judaism ("The Mission of Moses"), of which he was lamentably ignorant. It explains why Turgenev, following his country's literary traditions and models, produced such a venomous tale as "The Jew"; yet, when he later came to know the character and lot of the real Russian Jew, his heart was moved with profound pity for the unfortunate people whom he had automatically helped to vilify. Goethe, Jokai, Masaryk and others depicted graphically how the minds of Europeans are generally conditioned from early infancy to fear and hate the Jew, and how they themselves struggled to free themselves from these poisonous superstitions.

We have no magic key to unlock the minds of Hiram of Tyre, Cyrus of Persia, Alexander of Macedon, Julius Caesar, Emperor Julian, and other notables of antiquity, and to discover their true motives in befriending the Jews. We assume that they had political and economic reasons as well as personal predilections. We do know, however, that where normal human relations were permitted to function, leading Jews and non-Jews came into intimate material and cultural contact, and that many prominent as well as humble persons even embraced Judaism. We have a few instances on record of whole nations, or at least of their ruling families—such as Adiabene and the Khazars—merging themselves altogether with the people and destiny of Israel.

Economic considerations prompted a number of medieval bishops and princes to extend hospitality and clearly defined "privileges" to Jews. The charters granted by Rüdiger Huotzmann, Bishop of Speyer, in 1084, by Frederick Barbarossa, emperor of Germany, in 1157, by Richard Coeur de Lion, king of England, in 1190, by Duke Frederick II of Austria in 1244, and by Casimir the Great, king of Poland, in 1334, are examples of such political liberality, prompted by material necessity, which afforded the Jews of particular provinces temporary respite but did not exempt them from the recurrent extortions and massacres of the age.

The dictates of humanity, and the intercession of influential dignitaries, led some popes and princes of the church to protest occasionally against the slaughter of innocent Jewish communities, the destruction of synagogs, and the ritual blood libel. St. Bernard of Clairvaux, Cardinal Ganganelli, and Popes Gregory the Great, Innocent III, Gregory IX, Innocent IV, Gregory X, and Paul III belong to this class of defenders. However, their sense of humanity and of obligation to the ancient heritage of the Jew did not extend so far as to include respect for the integrity of Jewish personality or to condemn the somewhat less cruel forms of anti-Jewish discrimination.

The Renaissance and the humanistic movement brought the first expressions of abstract tolerance in Europe. Giovanni Boccaccio included the parable of "The Three Rings" in his *Decameron,* published in 1348, the terrible year when Jews were accused of and butchered for the Black Death. Two years after the death of Boccaccio, William Langland published in distant England his *Vision of Piers Plowman,* in which the English poet dared to suggest that Christian prelates might learn from Jews the virtue and art of charity. A century later we find the intellectual leaders of Europe engaged in a diligent study of the Hebrew language and literature, deriving particular satisfaction from the mystic poetry of the Cabala; and some of them, notably Johannes Reuchlin and Ulrich von Hutten, protesting with scorn and force against the Dominicans' passion for burning rabbinic books. Reuchlin's work was condemned by Pope Leo X in 1520, the year when Luther was excommunicated, and three years before the hero of the Reformation published his essay "That Jesus Was Born a Jew."

Luther, who in 1523 condemned bitterly the "papists"

for their historic brutality against the Jews and extolled almost enviously the glory of belonging to the Jewish race, himself turned hatefully against the people of the Bible when they refused to be converted to his newly proclaimed form of Christianity. The 16th and 17th centuries are indeed among the darkest periods in the annals of Jewish martyrdom. Nevertheless, the seeds of cosmopolitan culture, scientific objectivity, Biblical reference, religious criticism and political groping were germinating in the soil of Europe and preparing men for the revolutions of the modern age.

It was then that Hans Sachs in Germany, Luis de Camoens in Portugal, and Jean Baptiste Racine in France based some of their finest compositions on Scriptural themes which reflected the pathos and patriotism of the Jew. Henry More attributed all the wisdom of the Greeks, and the philosophy of Descartes, to the inspiration of Judaism. Blaise Pascal enumerated the "Advantages of the Jewish People." Bishop Bossuet of Meaux, preceptor of the Dauphin, and Abbé Fleury, confessor of Louis XV, as well as Jacques Saurin, the Protestant preacher, wrote of Jewish virtue and nobility. Another French Protestant theologian, Jacques Basnage, wrote a history of the Jews, in which he deplored the fact that "In the decay and dregs of centuries men have adopted a spirit of cruelty and barbarism towards the Jews," and noted with satisfaction that "They still live in spite of the contempt and hatred which follow them everywhere, while the greatest monarchies have fallen."

While these men praised the more or less abstract Jew, their words could not fail to carry a wholesome influence into the realm of practical affairs. Roger Williams and John Locke made clear and specific mention of the Jew in their classical pleas for toleration. Holland, Poland and Turkey offered concrete examples of humane treatment accorded to the Jew. In 1556 Solyman the Magnificent, who had reposed confidence in brilliant Jewish statesmen, addressed an ultimatum to Pope Paul IV for the immediate release of Ottoman Jewish merchants whom the latter had condemned to torture. Exactly 100 years later, in 1656, King Charles II, moved by the exigencies of an expanding empire, addressed the Jews of Amsterdam, inviting their capital and initiative to participate in the unfolding colonial trade. In encouraging the admission of Jews into England, he followed not only the wish of Oliver Cromwell but also the counsel of his Dutch competitors. In 1615 Hugo Grotius, founder of the science of international law, had published his "Remonstrances in favor of the Settlement of Jews in Holland and West Friesland," and many refugees from the Inquisition and Iberian expulsions had indeed found a haven in the Netherlands. Practical business considerations explain such documents as the charter of "Privileges" granted to the Jews of Surinam in 1665, and the "Dutiful Petition" addressed to the emperor by the Knights of Pyritz in 1687, begging him to introduce Jewish merchants into their territory in order to break the merciless monopolies and usurious practices of Christian tradesmen.

With the emerging capitalism and liberalism there persisted also the age-old dream of pious Christians to see Jesus' brothers in the flesh embrace the faith of the church; and while this dream led some zealots to exasperation, it induced others to follow a policy of friendship and benevolence. Both Hugo Grotius, in his work on "The Truth of the Christian Religion," and his contemporary, the English philosopher Thomas Hobbes, in his work on "Liberty," wrote with tender feeling about the Jewish people, "the Offspring of Holy Men, whom God often visited by his Prophets and his Angels," "not only the freest, but also the greatest enemy to human subjection, by reason of the fresh memory of their Egyptian bondage." The desire to see this noble race attracted to Christianity inspired many a zealous humanitarian in succeeding centuries to champion the cause of Jewish emancipation.

The 18th cent. saw a galaxy of brilliant rebels against the Old Order, condemning the brutalities of the hierarchical and political powers, and clamoring for "liberty, fraternity, equality," for the "rights of man." These rationalists and humanists stressed the fact that the Jew was a human being, and as such had to be included within the category of the above-mentioned slogans. Addison, Toland, Harrington, Chesterfield and Cumberland in England, Dohm, Kant, Herder and Lessing in Germany, Montesquieu, Rousseau, Voltaire, Mirabeau and Abbé Grégoire in France, Pestalozzi in Switzerland, Vico in Italy, Hahn in Holland, Kosciuszko in Poland, and Washington in the new republic of the West, are among those who attacked the persecution of Jews, or extolled their Biblical tradition and contemporary character, or pleaded eloquently for the amelioration of their economic and political lot. Those who saw evil characteristics in the Jew attributed them to the evil conditions under which the Jew had been compelled to live, and preached the removal of all disabilities. Their common belief was that the Jew had become a wholesome citizen of the new national states.

The struggle continued throughout the 19th cent., in parliaments, at international congresses, and in courts of law, where victims of anti-Jewish plots and libels had to defend their faith and lives. The century began with the emancipation of the Jews in France and The Netherlands, followed by the manifesto of Jerome Napoleon in 1808, the edict of Frederick William III of Prussia in 1812, and the consistent defense of the rights of the Jew by Prince von Hardenberg. While legislators, such as Thomas Kennedy in Maryland, fought for the full enfranchisement of the Jews in America, Macaulay, Peel, Russell, Hazlitt, Daniel O'Connell, Elizabeth Fry and others championed the cause of political equality for the Jew in England. American, British and French statesmen interceded in behalf of oppressed Jewish minorities in Eastern Europe and in Mohammedan lands; and each outburst of revolting persecution, such as the czarist massacres and the vicious legislation of the 1880's and 1890's, raised a storm of indignation and protest among the social and political leaders of the West.

Literature of the 19th cent. reflected the growing liberalism of the age. Byron sang his "Hebrew Melodies"; Scott created his Rebecca; Moore, Wordsworth, Edgeworth, Coleridge, Goldsmith, Andersen, Hugo, Hebbel, Gutzkow, Longfellow, Whittier and Field treated Jewish themes sympathetically; Browning and Aldrich attacked medieval bigotry; Alexis, Lenau, Swinburne thundered against contemporary malevolence; Wergeland pleaded for the admission of Jews into Scandinavian countries; Ségur, Schleiden, Renan wrote of the contribution of Jews to civilization; Mickiewicz, Orzeszkowa, Szymanski articulated the pathos of Jewish life and extolled their patriotism. National heroes, such as Jefferson in America, Cavour in Italy, Kossuth in Hungary, espoused in their letters and conversation the cause of full Jewish participation in the life and opportunities of their countries.

When the monster of anti-Semitism raised its ugly head in France, Germany, Austria and elsewhere, the finest intellects recoiled against it in unmistaken lan-

guage. To mention only a few of the men who came out in open repudiation of the madness and disgrace of Jew-baiting and anti-Semitism during the century, we think readily of Arndt, Bebel, Bismarck, Blind, Bunsen, Freytag, Fontane, Humboldt and Nietzsche, Frémont, Laffitte, Leroy-Beaulieu, Michelet, Painlevé, Quinet, Saulcy and Thiers, Carlyle, Farrar, Gladstone, Huxley, Kipling, Lecky, Meredith, Mill, Stevenson and Webb, Andrassy, Bethlen, Jokai and Liszt, Matthew Arnold, Henry Ward Beecher, Oliver Wendell Holmes, William James, Sidney Lanier, James Russell Lowell, William Osler, Carl Schurz, Mark Twain, and Zebulon Baird Vance, Pirogov, Soloviov and Tolstoy, Castelar, Perez Galdos, Ruiz Zorilla and Sawa, Bonghi, Ferrero and Moleschott, Bjoernson and Ibsen. At the close of the century, the voices of Clemenceau and Zola and of Masaryk resounded in their valiant defense of Israel at the celebrated trials of Dreyfus and Hilsner.

However, the laurels for the finest manifestation of friendship for the Jew during the 19th cent. must go to none of these men but to an Englishwoman, a sublime novelist and poetess, George Eliot. The above-named defenders of Israel were moved by a spirit of pity for the persecuted and underprivileged, or by the logic of their social ideologies, or by a common hatred against bigoted clerics and unscrupulous politicians who were responsible for the misery of Jews as well as for the enslavement of other men. We can not avoid the feeling, for example, in reading the Czech story, "Moralistni Bestie," that Machar's philo-Semitism was essentially anti-clericalism, or in observing that the Jewish heroes in the works of the distinguished Ruthenian poet and novelist, Ivan Franco, are always victims of an otherwise sordid Jewish environment, or that the Jewish hero of Freytag's novel *Soll und Haben* is in no way distinguishable as a Jew. In fact, many statesmen and authors, like Kossuth and Mommsen, made it clear that their fervor for Jewish emancipation was contingent on the readiness of the Jews to abandon their distinctive culture and to assimilate within the national and racial life of the dominant peoples.

George Eliot was a friend of the Jews in a far more intimate and spiritual sense. She portrayed the Jew as a Jew, pleaded for his freedom to be himself, and eloquently presented the arguments for the restoration of his ancient homeland and the revivification of his indigenous culture. Jean Henri Dunant, Alexandre Dumas fils, Laurence Oliphant and others shared her enthusiasm for a Jewish Palestine, but George Eliot's profound respect for Jewish personality and her absolute faith in Israel's survival value, as well as the force and beauty of her art, earned for her a unique place in the heart of the modern Jew.

The 20th cent. began with the gradual organization of humanitarian sentiment throughout the world against the Jew-baiting policies of czarist Russia and of Roumania. Liberals of all lands, including Russia, hailed the abrogation of the Russian trade treaties by France and the United States, denounced the pogroms and the ritual murder trials staged by the St. Petersburg government, and approved of the pressure brought by European and American statesmen on the authorities in Bucharest. The first World War produced insincere proclamations of devotion to Israel by the opposing high commands of Russia and the Central Powers, and the significant Balfour Declaration. All the four molders of the Versailles peace, Clemenceau, Lloyd George, Wilson and Orlando, were friends of the Jews, and helped to secure constitutional guarantees for the civil and religious rights of Jewish minorities in the Succession States. The revolutionary leaders of Russia, both Social Democratic and Communist, have been likewise sympathetic with the Jews, enacting the only legislation in the world which renders anti-Semitism an offense against the state, although the Soviet policy is opposed to the spiritual traditions of Israel as it is to religion and bourgeois culture.

The rise of the Ku Klux Klan in the early 1920's led many prominent Americans to express their repugnance to anti-Semitism and their sense of fellowship with the Jews. Among those who thus expressed themselves were Woodrow Wilson, William Howard Taft, Theodore Roosevelt, Charles Evans Hughes, Robert Lansing, William Jennings Bryan, Newton D. Baker, Edwin Markham, and Cardinal Gibbons. Similar protests burst out throughout the world, by distinguished statesmen and intellectuals everywhere, against the policy of boycott and humiliation pursued by the social and governmental leaders of the new Poland. But the fullest measure of sympathy for the Jew and appreciation of his tragic role in history came with the rise of Adolf Hitler to the position of supreme authority in Germany. The gruesome spectacle of a helpless and glorious minority condemned to extermination, the shameless perversion of all the standards of truth, justice and honor, and the ruthless mobilization of all the instrumentalities of society and civilization for the crushing of the spirit of democracy inherent in the Judeo-Christian tradition, called forth the stubborn resentment of all lovers of liberty and decency on earth. Amidst the poignant suffering endured by Jews, they were heartened by the knowledge that intellectuals like Thomas Mann preferred exile with the Jewish refugees to security with the Nazis, that Christian spokesmen like Pope Pius XI chose to decorate themselves with the title Semite, and that even from the distant fields of India came the voice of solace from Mohandas Gandhi.

Finally, mention must be made of another group of friends of Israel who, while interested primarily in the quest for truth, have by their diligent research and scientific methodology helped to remove much of the superstition and falsehood which sustained Judeophobia through the ages. Brilliant historians, biographers, literary critics, anthropologists and social psychologists gathered indispensable information regarding the true character of the Jew, and of his role in civilization, and have demolished forever the possibility of anti-Semitism among real scientists and among those who believe in scientific criteria of knowledge. The number of these teachers and scholars is legion, and it would be idle to attempt to name them. But specific mention must be made of men like Hermann L. Strack in Germany, R. Travers Herford in England, George Foot Moore in the United States, and their numerous colleagues and disciples, who have manifested the courage to review even sacred literature and Christian and Jewish tradition, and to apply the scientific technique to all the channels of information which would yield the true facts and the true understanding of human relations in the past and present. In the light of and through the process of such investigations, these objective scholars have proved to be the greatest friends of Israel, and perhaps ultimately the most formidable enemies of the disease called anti-Semitism.

See also: BETTER UNDERSTANDING; CHRISTIAN WRITERS ON JEWS.

JOSEPH L. BARON.

PHILOSOPHY, ALEXANDRIAN, more properly Judeo-Alexandrian philosophy, a name given to the metaphysical and theological ideas developed by

George Wolf

the Jews in Alexandria during the period from about 250 B.C.E. to about 40 C.E. The writings in which these ideas are found are in Greek and embrace the Septuagint translation of the Pentateuch and the other books of the Bible, the Apocryphal *Wisdom of Solomon,* the spurious *Letters of Aristeas,* the fragments of Aristobulus, the Pseudo-Phocylidean poem and the works of Philo. There is no system of philosophy to be found in these writings until we come to Philo, from whose works, though not systematic in character, a connected and fairly complete theological and theosophical doctrine may be extracted. All that it is necessary to do here is to give a brief characterization and resumé of the subject.

Judeo-Alexandrian philosophy represents the combination of Greek philosophy and the Hebrew Bible. This syncretism was brought about by the Jews who lived in Alexandria in a Hellenistic environment by which they were influenced. The Greek translation of the Pentateuch was the first product of the Hellenization of the Alexandrian Jews, and the process continued until it reached its culmination in Philo. The earliest attempts in this direction were confined to a toning down of the anthropomorphisms in the Bible and an ethical rationalization of the ritual, ceremonial and dietary laws of the Pentateuch. Guided by a consciousness of the unity of all truth, they were led to a belief that the Bible and the Greek philosophers taught the same thing, and their belief in the revealed character of the Bible suggested the notion that the Greek philosophers borrowed their ideas from the Bible. Then in order to find these ideas of the Greek philosophers in the Bible they had to resort to a method of regarding the narratives in the Biblical books as allegories with an ethical, psychological or metaphysical content. This allegorical method of interpretation was fully developed by Philo, who was the precursor and model of all such interpretations of sacred writings, Jewish, Christian and Mohammedan, in the Middle Ages.

Another characteristic of Judeo-Alexandrian philosophy is the conception of God as a transcendent Being, and the corollary thereof, the introduction of intermediate beings or powers between God and the world. We find the beginning of this in the *Wisdom of Solomon,* where Wisdom is the intermediate power, and this tendency finds its culmination in Philo, whose theory of the Logos is the essential contribution of this school. Subsequent Jewish philosophy in the Middle Ages rejected the Logos doctrine which was adopted by Christianity, although in the doctrine of the Active Intellect as developed by Gersonides we have an analogue to Philo's Logos. ISAAC HUSIK.

Lit.: Drummond, *Philo Judaeus or the Jewish-Alexandrian Philosophy* (1888); Bentwich, Norman, *Hellenism* (1919); idem, *Philo Judaens of Alexandria* (1910); Zeller, *Die Philosophie der Griechen,* vol. 3, part 2.

PHILOSOPHY, JEWISH. Biblical Judaism did not produce a philosophy of its own. The Bible is the expression of a continuous and, in the philosophic sense, naive religious consciousness, and not a work of philosophic theory. Not even the post-Exilic periods of reflection bear any philosophic character. Wherever the Bible does touch upon fundamental religious questions, this arose from the need of the religious consciousness to orientate itself as regards troubling inner religious problems and difficulties, and not out of any philosophic impulse.

Contact with the Hellenistic world of thought first gave rise to a Jewish philosophy. However, its stricter form, which originated in Alexandria and achieved literary presentation only through Philo, has remained an episode in the history of Judaism. Only scattered and individual elements of it, at best, penetrated into Talmudic Judaism; these ideas, when severed from their systematic context, lost their philosophic character. If medieval Judaism was influenced thereby, non-Jewish sources were its agents.

A continuously developing Jewish philosophy first originated in the Middle Ages, within Islamic cultural circles. It was completely under the influence of Islamic philosophy, which in turn was decisively determined by Greek philosophy. Even those trends which were considered by Islam as its real philosophical and not its theological ones were only reworkings and transformations of Greek systems. From the 8th to the 10th centuries numerous philosophical writings, along with a considerable number of works of Greek mathematicians, astronomers, and physicians, were translated into Arabic through the intermediation of the Syrians; among these writings were especially the works of Aristotle, those of his commentators, several extracts of Neo-Platonic literature, and several of Plato's works. The philosophical movement in Islam may be said to have originated from these sources; in addition, the development of Islamic theology itself led to philosophy. Partly perhaps through Jewish or Christian influence, dogmatic disputes arose comparatively early in Islam and were due primarily to the doctrine of predestination in the Koran and to its strong anthropomorphic God conception.

A purely philosophical treatment of the underlying controversial questions arose from these dogmatic disputes in the Arabian philosophy known as Kalam; this later developed into a philosophic rationalization of religion. No matter how much the dependence of the Kalam on Greek thought may be disputed in single instances, the influence of Greek philosophy is as a whole markedly evident in Islam's transition from dogma to philosophy. Islam's contact with the manifold other religious forms which thrived in the empires which it had subjugated served as a further stimulus to the cultivation of philosophic speculation. After the conquest of the Neo-Persian empire, the Zoroastrian religion was added to the Jewish and Christian religions, which had already been subdued. All these religions, together with the many extant Gnostic religious sects of the ancient period then drawing to its close, asserted their claims to exclusive authoritativeness. The conflict among the various positive religions led now and then to unbiased views out of which there arose a concept of a universal religion underlying all of them. This general religion was at times conceived as an ethical religion based on reason, and at other times as a mystical form of religiousness. But at the same time the positive religions themselves were compelled to defend their claims to authoritativeness; this they did by attempting to demonstrate the genuineness of their traditions and the truthfulness of their contents.

All these tendencies of Islamic thought penetrated into the realm of Judaism. The Arabic language spread rapidly among the Jews of the entire sphere of Islamic culture; thus they early participated in the literary and cultural life of Islam. The Jewish poets who had already enriched Arabic literature in pre-Islamic times were now joined by scholars who were especially active in medicine and astronomy. Thus philosophical literature, particularly where it was independent of the postulates of Islam, penetrated into Jewish circles; after dogma had been superseded by the religio-philosophic

tendency in the Kalam, works on the philosophy of religion gained admittance into Judaism.

The same forces which disturbed the religious life of Islam stirred Judaism. As in Islam, numerous sects sprang up in Judaism from the end of the 7th to the beginning of the 9th cent.; these compelled Talmudic Judaism to vindicate its basic principles. Even the Biblical bases of Judaism became the target for severe and radical criticism. Hiwi (more properly, Hayawaihi) al-Balkhi, who wrote in the middle of the 9th cent., was the best-known advocate of such Biblical criticism. He tried to prove the inferiority of Biblical ethics and of the Biblical conception of God. In its essential points his criticism came close to the objections brought against the Bible by the theologians of the Zoroastrian religion; this fact clearly shows how the skepticism developed through constant contact with other religions entered Judaism. Thus the need arose in Judaism for philosophic apology, which in turn became the strongest incentive toward the development of specific religio-philosophical thinking. A purely philosophical interest was also evident; this transcended specific religio-philosophical problems and resulted in participation in the general metaphysical interests of Islamic philosophy.

The first literary expressions of these endeavors are encountered at a relatively late date. The first Jewish philosophers known to us appeared at the beginning of the 10th cent. Their works, however, especially those of Saadia, indicate that a considerable philosophic development must have preceded them. Saadia repeatedly disputed certain doctrinal opinions which were supported with Biblical proofs by their champions and which, therefore, must have been of Jewish origin. He mentions a dispute between Jewish and Mohammedan scholars on the subject of the possibility of abrogating a divine law. This presupposes an understanding in Jewish circles of the philosophical concepts of the Kalam. Thus we can set the naissance of philosophic thought among the Jews of the Islamic sphere of culture at about the middle of the 9th cent.; the systematic treatment of philosophic problems, however, can not be traced with certainty beyond the beginning of philosophic literature.

Jewish philosophy was entirely dependent in its general philosophical fundamentals upon Islamic philosophy. Most of the Jewish philosophers expressed this externally in that they were content to treat particular problems of philosophy of religion. The only larger works of general philosophic character up to the end of the 12th cent. were those of Isaac Israeli, the earliest Jewish philosopher, and of Solomon ibn Gabirol. Later in the Middle Ages such works were met with more frequently, especially commentaries and supercommentaries on the Aristotelian writings. In the main, however, Jewish philosophy remained theology, and treated philosophical problems from purely religio-philosophical points of view. This concentration upon problems of philosophy of religion, though undoubtedly acting as a hindrance to the development of Jewish philosophy, did not prevent it from being independent as much as it might appear at first glance. The originality of the Middle Ages in philosophy developed primarily through religious problems; thus the restriction of such problems to the domain of the philosophy of religion denoted a concentration upon those problems which were of the greatest importance for the Middle Ages.

Like Islamic philosophy, Jewish philosophy successively passed through the phases of the Kalam, Neo-Platonism, and Aristotelianism. However, these several tendencies in Islamic philosophy did not follow a course whereby the older tendencies were simply replaced by the newer ones; on the contrary, the later tendencies remained side by side with the earlier ones for a considerable period. This was especially true of Jewish philosophy, at least as far as the relation of the Kalam to Neo-Platonism was concerned, because both trends of thought were already present in Islam at the time when Jewish philosophy came into existence. Israeli, the first Jewish philosopher, was entirely Neo-Platonic; after Gabirol, the most consistent Neo-Platonist, various combinations of the Kalam and Neo-Platonism appeared. However, the main line in the development was marked by the succession of these three tendencies.

1. The Kalam in Jewish Philosophy. The philosophic treatment of the basic religious questions, which developed out of the dogmatic controversies in Islam, was designated in Arabic by the term "Kalam," which originally meant "speech"; later on it assumed the meaning of the logical and dialectical treatment of a problem. From this it was finally carried over to the systems of philosophy of religion which proceeded in accordance with this logical and dialectical method and the followers of which were called "Mutakallimun" (dialecticians). The Mutazilites (those who "separated"; it was formerly explained as "freethinkers," but more recently as "ascetics") represent the oldest school of the Kalam. This rationalistic tendency in Islamic theology, which was split up into many groups and schools, proceeded primarily from the dogmatic problems of the anthropomorphisms in the Koran's conception of God and of the belief in predestination which appears repeatedly in the Kalam. The contrast between the anthropomorphic way of thinking and the monotheistic idea of God was early perceived, and efforts were made to explain away these anthropomorphic traits and eliminate them from the God conception. However, this was still a part of the sphere of dogmatics.

Two motives in the doctrine of God characterized the transition within Islam from dogma to philosophy. First, through the influence of Neo-Platonism, the consistency of the unity of God with a multiplicity of attributes was questioned. This questioning led the Mutazilites to an intense spiritualization of the concept of God, from which they attempted to remove all plurality. However, they resisted the Neo-Platonic notion that God is absolutely indeterminable and indefinable, and retained the supposition of certain fundamental attributes of God. These attributes, the Mutazilites taught, are not separate from the divine being, but are at one with it, and indicate only its various manifestations.

The second point which indicated the new philosophic character of their doctrine of God was their endeavor not merely to accept the existence of God as a religious doctrine, but to prove it by means of logic. Their arguments, always identical in their main features, at least among the later representatives of this school, aimed to prove the creation of the world, and therefore the existence of a Creator. Thus they proceeded from theology to the study of cosmology and created a system of metaphysics which, although originating in religious motives, embraced the entire world. Individual tendencies of Islamic dogma had already pointed to the doctrine of predestination in the Koran as being incompatible with divine justice, which could not reward or punish human beings for their conduct in the absence of freedom of will. However, other passages in the Koran, more favorable to the theory of self-determination, induced them to represent this

doctrine of the freedom of the will as the true teaching of Islam.

The Mutazilites, by examining the principles underlying the relation between God and morality, gave to this problem a philosophical interpretation. They did not stop at the claim of divine justice, but sought to prove that divine conduct must be in accord with the law of justice, because this law of justice, like the laws of morality in general, represents a law of reason which is binding also upon God. Proceeding on the basis of the belief in retribution which thus resulted, they endeavored to rationalize the doctrine of the survival of the soul after death. Upon this teaching they laid considerable stress. Thus their doctrine became an ethical rationalism based on the belief in God, in freedom of the will, and in the immortality of the soul. Against this Mutazilite direction of the Kalam there later appeared another form which, remaining closer to the Orthodox conception, opposed Mutazilite rationalism both in the problem of the divine attributes and in ethical questions. In an ethical respect especially, it emphasized the absolute sovereignty of the divine will.

Only in its Mutazilite form did the Kalam gain followers in Judaism. The doctrine of the freedom of the will, which in Islam could be represented only in opposition to the prevailing conception of the Koran, unquestionably overbalanced in the Bible all the contradictory tendencies and beliefs, and in the Talmud also it is expressly formulated as a fundamental conviction of Judaism. In addition, the rational understanding of morality was strictly in accord with the Biblical and Talmudic conceptions of the internal evidence of the divine commandment. The opposition to the anthropomorphic conception of God also found support in the Bible and Talmud; among the Mutazilites, an abstract attenuation of the God conception had to be kept within limits consistent with the doctrine of a divine creator.

SAADIA BEN JOSEPH AL-FAYYUMI, the great founder of Jewish medieval knowledge, was the most important and influential exponent of the Kalam in Jewish philosophy. Although Saadia adopted many individual teachings of the Aristotelian system, he followed the Kalam in his chief philosophic work *Sefer Haemunoth Vehadeoth* (Beliefs and Views), which even in its outward form is modeled after the manuals of the Kalam. He followed the Kalam also in his commentary on the *Sefer Yetzirah* and the numerous philosophical parts contained in his Biblical commentaries. In agreement with the Mutazilites, Saadia taught that reason and revelation have to harmonize with each other, and that the fundamental truths received through the divine revelation must therefore be accessible to reason, i.e. must be able to be proved philosophically. Thus he saw but one purpose in revelation, to make truth in itself, and independently of revelation, accessible to those who have neither the schooling nor the ability for philosophic study, and to free them from the doubts and uncertainties in which human research may easily become involved.

In his basic arguments concerning the relation between reason and revelation Saadia explained that to the believing philosophers philosophy need only clarify the contents of the doctrine of revelation, and that it does not have to prove the truth of the doctrine from the philosophic point of view, because that truth has already been established through revelation. In contradiction to the foregoing, he stated in another chapter that consistency with reason constitutes one of the criteria by means of which it must be judged whether a doctrine which purports to be a revelation is actually of divine origin.

However, even on the basis of his first premise, which must be regarded as Saadia's real conviction, there was more latitude for reason than would appear at first glance. For, according to Saadia, those expressions in the Bible the tenor of which seems to contradict reason must receive an interpretation which will eliminate such contradiction. Even when reason must accept revelation as an actual truth, reason still remains the decisive factor, because in all vital questions it dictates the interpretation of the contents of the revelation itself. Saadia himself rarely, and then only cautiously, made use of this principle. His own philosophic point of view did not force him into any essential reinterpretation of Jewish doctrines. In the further course of this development, however, this reinterpretation became the basis for considerable adaptations of the Jewish conception to that of philosophy.

Historic demonstration must prove the actuality of revelation proper. Herein there was revealed a contest among the various religions, each of which claimed divine origin and endeavored to prove its own divine origin and to weaken the assertions of all the others. The aim of such demonstration was to make the actuality of revelation a historic fact. In the belief in revelation reason was opposed by a conviction founded upon the general criteria of historical knowledge, not by an inwardness of religious consciousness. On this point, too, Saadia fixed the rules for proof, which remained authoritative for Jewish philosophy of religion. The presence of the entire people at the decisive revelation assured the divine origin of the Jewish doctrine. Deception in this would be inconceivable, because an occurrence which an entire nation is alleged to have witnessed could not have been invented without arousing opposition among the people. The later prophets of Israel too were attested to through carefully tested miracles. In characteristic manner Saadia emphasized the fact that no revelation is to be accepted without such attestation. In the emphasis that is here laid on miraculous proof there is revealed a rationalism which refuses to acknowledge an unverifiable assertion of an inner vision, but will recognize only confirmable miraculous proof.

Metaphysical discussions proper set in with the presentation of evidence concerning the existence of God. In this respect, too, Saadia closely followed the method of proof typical of the Kalam. He evolved four proofs in favor of the temporal genesis of the world. As the first proof he set forth the terrestrial limitation of the world, and deduced therefrom that only a finite force or power can reside in it, a force which can maintain itself only for a finite period. In his second proof he concluded from the composite nature of all the things of the world that there is a being who composed and united them. According to his third proof, the world must have had a beginning, for everything in it is charged with accidental circumstances which appear and disappear, hence anything which bears such changing accidents must itself be temporal. In his final argument he showed that time must be finite, for an infinite period of time never comes to an end, and a moment which must have been preceded by such an unending period of time can never come to pass. The genesis of the world presupposes its creation, since it could not have come into being without the agency of a creator existing outside of it. Saadia confirmed this result by successively refuting all opposing theories concerning the origin of the world. In so doing he evidenced a comprehensive knowledge of Greek philosophy, but

was rather awkward in the arrangement of his ideas.

From this conception of a Creator Saadia developed, again in close agreement with the Mutazilites, his concept of God. God as creator is inconceivable without the attributes of life, wisdom, and power. But the unity of the divine being, a doctrine which Saadia makes basic in his theory of God, remains unimpaired by these attributes. For these attributes imply a plurality only to our way of thinking; in themselves, however, they are not to be separated the one from the other, since they merely express the concept of the creator from different points of view. Saadia arrived at the same conclusion as did the Mutazilites, without making any use of their doctrine that God in His essence is wise, living, and powerful. The energy wherewith he denied all plurality in the divine essence had a polemical motive in addition to philosophical ones. Saadia aimed to refute and weaken the speculative proofs of the Christian doctrine of the trinity. His proofs for the unity of God assumed the form of a similarly clear polemic against the dualism of the Zoroastrian religion, which still openly represented a living force in his surroundings.

In addition to the problems of the divine unity, Saadia was primarily concerned with those ethical questions the starting-point for which in the Kalam was formed by the problem of divine justice. Nowhere is Saadia's rationalism more clearly and definitely expressed than here. With regard to these very ethical laws he made agreement with reason in the previously mentioned passage as the criterion for every doctrine which claimed to be of divine origin. Proceeding from this conception, he introduced into Jewish philosophy of religion the distinction between the commandments of reason and the commandments of obedience which were given in the revelation as additional commandments. The practical application of this ethical rationalism is still extremely elementary; it provides a basis for the necessity of the moral laws in an essentially utilitarian sense, but even despite this basis it remains superficial. This utilitarian conception of reality is rather directly connected with the Biblical idea of "command" (thou shalt). The externality of such speculation becomes most evident in those of Saadia's arguments in which he attempted to prove the necessity for a revelation of the moral laws despite the rational character of reality.

To the previously mentioned general point of view, which makes revelation necessary together with reason, he adds that reason in the domain of ethics must be supplemented by revelation, because reason can determine only the principles of the moral, not the manner of their application. Thus reason can prohibit adultery and theft, but it can not specify the conditions which are required for the valid consummation of marriage or for the valid acquisition of property. In all such matters reason is compelled to be supplemented by revelation. However, Saadia's failure to make any distinction between the ethical and the legal sphere is obvious. In the general field of ethics Saadia's system scarcely goes beyond the establishing of a few general moral laws. But the precepts of proper conduct, which he mentions in another passage, are much more profound. They predicate a harmonious and versatile cultivation of all the powers possessed by man. The commandments of obedience which revelation adds to the commandments of reason are mainly intended to provide us with the opportunity for obedience to God, and in return therefore to be rewarded with a greater share of blessedness. Saadia, however, does not confine himself to this formal conception, but adds that these laws too have a rational meaning, and that they serve to perfect mankind. If we fail to attain to this meaning, it is only because our reason does not always grasp it.

Not until Saadia came to treat of the problem of divine justice which, seen from another point of view, coincides with the problem of retribution, did he develop the decisive consequences of his conviction regarding the rational character of morality. As a natural result of his conception of the moral, he concluded that divine conduct too is bound by the laws of morality. The entire second half of the *Emunoth Vedeoth* is devoted to proof that the divine world order is in harmony with these laws, and that it appears as a theodicy which is conducted from this point of view. Although he comprehended the world as the work of the divine goodness, he set the motive of justice in the foreground. His first step in this direction was his claim that man possesses freedom of will. This doctrine is the necessary hypothesis for the responsibility of man and for the idea of retribution.

The theoretical discussion of the problem of freedom of will proceeds, in Saadia's writings, as in the whole of medieval philosophy, from the relation of freedom of will to the omnipotence and omniscience of God. Saadia took pains to point out that the omniscience of God does not limit man in the exercise of his freedom to determine his conduct. The idea of free will justifies that of retribution, which is the fundamental basis of theodicy. All happiness is to be regarded as reward, all misfortune as punishment. Wherever this rule is not applicable, as in the case of animals or of children who die during their minor years, the demand for divine justice must be satisfied through some form of compensation for the sufferings which one has innocently undergone. The belief in a life after death, which brings with it real reward or punishment, was the inevitable consequence of the doctrine of retribution. However, Saadia evidenced no readiness or originality in the detailed presentation of his ideas. The difference between the pious person whom God rewards and the evil person whom He punishes consists in the fact that in the case of the former, good deeds were in the majority, and in the case of the latter, evil deeds. The idea that personality is a unity was not yet attained in Saadia's teachings, whereas the moral evaluation of personality was carried out by means of a mere mechanical adding up of man's individual actions. The doctrine of immortality, which was rendered indispensable because of the idea of retribution, was theoretically justified by Saadia in his treatment of the problem of the soul.

It was the goal of Saadia's investigation to prove the substantiality of the soul, and hence its immortality. Saadia again evidences an extensive knowledge of Greek philosophy in his criticism of the various theories of the soul. In the details of his views on the soul he frequently aligned himself with Plato and Aristotle. However, in the basic definition of his concept of the soul he remained far behind the theory of the immateriality of the soul developed by Aristotle and Plato, for he characterized the soul as a delicate and light-like substance. For the most part, however, Saadia followed Talmudic sources in his doctrine of retribution. This becomes especially clear through the importance he attached to the idea of resurrection. Retribution, he said, sets in only after the reunion of the body and the soul. Saadia followed the Talmud likewise in his phantastic embellishments of the doctrine of retribution and of that of eschatology. These elements are increasingly evident in the subsequent books of his work. In the main, however, Saadia's system, to judge by its

basic character, remained one of ethical rationalism, in which the fulfillment of the commandment in connection with the belief in divine retribution constituted the essential of religion.

David ibn Merwan al-Mukammas, contemporaneously with Saadia, or perhaps somewhat earlier, was likewise a protagonist of the Kalam. Although the greater part of the Arabic original of Mukammas' principal work, the *Ishrun Maḳalat* (Twenty Chapters), was discovered at the end of the 19th cent. (1898), the main source for information regarding his doctrines still consists of the Hebrew extracts incorporated by Judah ben Barzillai in his commentary on the *Sefer Yetzirah*. In addition to brief explanations, revealing Greek influence, of the development of the sciences, these extracts contain Mukammas' teaching about God. Whereas in its formulation Mukammas came even closer to the doctrine of the Mutazilites than did that of Saadia, his interpretation thereof approximated more nearly the Neo-Platonic concept of God. Wisdom and life, and similar attributes which we ascribe to God, must not be regarded as being different from the essence and nature of God; on the contrary, the unity of the divine essence requires that they coincide with it. God is wise through His essence, living through His essence, and so on. It further follows, however, that all these attributes must also be identical among themselves, otherwise through them plurality would be carried into the divine essence. But these attributes are merely various designations for the essence of God which is in itself absolutely simple. They thereby lose their wonted positive meaning. Their real function is to exclude from God every imperfection from all possible points of view. Thus Mukammas arrived essentially at the Neo-Platonic idea that all our knowledge concerning God is of a negative character, i.e. the knowledge of God by way of negation. He agrees, in its essentials, with Saadia's doctrine of retribution, without, however, conceiving of reward and punishment as an end in itself, but only as the means for directing man to the fulfillment of the divine commandments.

The influence of the Mutazilite teachings was not confined to the philosophers in the real sense of the term. As an element of enlightenment it penetrated into all those places where Jewish culture existed. This influence was a considerable factor in the Biblical exegesis of Gaon Samuel ben Hofni, one of the last heads of the academy at Sura, who lived and labored at the beginning of the 11th cent. Even Gaon Hai of Pumbeditha, a savant who devoted himself solely to the study of the Talmud, was affected by the doctrines of the Mutazilites. In addition to these last Talmudic authorities of the East, Nissim ben Jacob, who lived at Kairwan, in North Africa, one of the founders of the study of the Talmud in the West, adopted Mutazilite views and employed them also in his Talmudic writings.

Mutazilite teachings prevailed among the Karaites to an even greater degree than they did in Rabbinite Judaism. The influence of the Mutazilite doctrines upon the Karaites must certainly date back to the 9th cent. However, their first systematic presentation appeared at the beginning of the 11th cent. in the writings of Joseph ben Abraham al-Basir, who as a rationalist was considerably more consistent than Saadia. He regarded as impossible the knowledge of a revelation which was independent of all philosophy, because the external confirmation of the revelation can not guarantee the truth of the doctrine of the revelation until the truthfulness of the being which reveals itself is established. This, however, can be ascertained only through philosophic inquiry. Thus the philosophic knowledge of the existence and the nature of God must necessarily have preceded all knowledge of the revelation. However, in the citation of proof for the existence of God and in the development of his God conception al-Basir essentially followed the path marked out by Saadia; but in the details he more closely followed the Kalam. Thus he followed the Kalam as regards the atomic conception of the world, a theory rejected by Saadia.

Moreover, his rationalistic principles were applied to ethical doctrines as well. He energetically opposed the view, represented by the Orthodox school of thought of the Kalam, that the moral laws have no internal necessity, but are merely arbitrary commandments of God. Against this view he directed the argument, previously mentioned, that the trustworthiness of the revelation presupposes the truthfulness of God. If all differentiations of moral values be considered as pure arbitrariness on the part of God, then we can not be certain that God is truthful in His revelation and that we may trust such revelation. Above all, however, he relied upon the inner evidence of moral consciousness, which grasps the difference between good and evil independently of all revelation and which feels an inner urge to do good without regard to reward or punishment. In this way he came as near to the conception of autonomous morality as it was possible to attain to with a medieval outlook on life. Thus the purpose in the creation of the world could only be ethical; it consisted not in the justice of God, but in His goodness. As al-Basir remarked in his opposition to the extreme application of the principle of justice, God was not obliged to create the world; it was His goodness that induced Him to do so and that had the welfare of His creatures in mind. Once the world was created, however, the commandment of justice became binding likewise as regards God's conduct towards His creatures.

In the essential points of view al-Basir's pupil, Jeshua ben Judah, agreed with him. Jeshua ben Judah cited in great detail the proofs adduced in the Kalam in favor of creation. But he presented them in a peculiarly complicated form and in close combination with the atomistic doctrine of the Kalam. He followed his teacher also in his arguments concerning the rational character of the moral, also in his idea that the authenticity of the revelation presupposes a rational knowledge of God.

The Kalam held sway among the Karaites even at the time when Jewish philosophy tended predominantly toward Neo-Platonic and Aristotelian thought. In the middle of the 12th cent. Judah Hadasi took over the Kalam in his encyclopedic presentation of Karaite doctrines. Even the great work on Karaite philosophy of religion, the *Etz Hayim* (Tree of Life), which was composed in 1346 by Aaron ben Elijah of Nicomedia and which purported to be a sort of counterpart to Maimonides' *Moreh Nebuchim*, endeavored to maintain the point of view of the Kalam against Aristotelianism, although it was compelled to make considerable concessions to the latter. As the adherents of Aristotelianism had maintained that the nucleus of the Aristotelian teachings was of Jewish origin and that these doctrines had reached the Greeks only through the agency of the Jews, so Aaron ben Elijah construed the Kalam as the doctrine of ancient Israel, whereas, he claimed, Greek philosophy was contradictory to the spirit of Judaism. He tried hard to re-establish the validity of the moral conception of religion as against the speculative conception represented by Aristotelianism. Furthermore, his teaching regarding God and his doctrine of providence oppose the Aristotelian point of view. This polemic compelled him to make an inde-

pendent and thorough study of the Kalam. However, his book, as regards its basic doctrines, remained throughout dependent on the earlier Karaite philosophers of religion, from whom he took over much material.

2. Jewish Neo-Platonism. Neo-Platonism, the last great system which Greek philosophy produced, remained the predominant tendency in Greek philosophy until it reached its close. Even after the decline of Greek philosophy, Neo-Platonism apparently continued to flourish among the Syrians, whence we can trace it in a continuous line to Arabian Neo-Platonism, in which it shared the field with Aristotelianism from the very beginning. With the first penetration of Greek philosophy into the Islamic world, the Stoics and Plato exerted considerable influence upon Islam. Neo-Platonism, however, was the system by means of which the actual doctrinal beginnings of Arabian philosophy were achieved, and it was only gradually that Neo-Platonism was replaced by Aristotelianism.

The world-view of Neo-Platonism was based upon the same fundamental principles which, produced by a blending of Greek and Oriental views, dominated the last few centuries of antiquity and appeared now under a more religious form, now under a more philosophic form. The world, according to this theory, emanates through a gradual process of evolution from a perfect, divine primary or original being. This process of development, however, is at the same time a gradual descent from divine perfection to the lowliness and baseness of the sensual world. Man is entangled in this world of the senses, but he still carries in his soul a spark of the divine. The way to redemption lies in his turning away from the sensual and in his return to the source of the soul; this return can be effected by the contemplation of God and through ecstasy. Neo-Platonism gave this world-view its strongest speculative expression in the forms of Greek philosophy. It conceives of the evolution of the world from God as a logical process in which the uniform primary truth gradually developed into the fullness of its consequences.

The contrast between the higher and the lower worlds thus coincides with the antithesis between the ideal and the sensual. Therefore the world of the senses is not only the antipode to the divine world, but also its reflection. Although the absolute unity of the divine is no longer accessible to human thought, that unity is nevertheless logically demanded as the starting-point of all manifoldness in thinking; it is the logical in its original form, which is no longer attainable to discursive thinking. Philosophy is the only way to salvation, and even ecstasy, which is primarily thinking, is the highest form of philosophic consciousness.

The opposition of this conception to monotheistic religiousness is obvious. In its essence it is the same contrast as that existing between Arabian Aristotelianism, in which Neo-Platonic elements are strongly intermingled, and monotheistic religiousness. However, in Islam, as in Judaism, the contrast with Aristotelianism was sensed much more keenly than that with Neo-Platonism. In the main it was settled by means of a compromise or agreement with Aristotelianism. The reason for this is manifest in the fact that the Aristotelian conception appeared with greater abstract definiteness and scholastic precision. The difference between the fundamental religious motives was frequently not perceived in Islam as well as in Judaism, and the philosophers of both religions often adapted their basic religious attitude to that of Neo-Platonism. In the metaphysical interpretation of the world the consciousness of the difference for the first time became more pronounced. Here Neo-Platonism, too, substituted for the doctrine of a temporal act of creation the theory of an eternal emanation of the world from God. However, the doctrine of the eternity of the world is not emphasized as pointedly here as it is in the writings of Aristotle. The doctrine that the world necessarily emanated from God, though intrinsically Neo-Platonic, was far more impressively developed by the Arabian Aristotelians than it had been in Neo-Platonism proper. In the more popular forms of Arabian Neo-Platonism, in which greater stress was laid upon the religious than upon the philosophic aspect of the Neo-Platonic body of ideas, and which were frequently adapted to the prevailing religious views, these aspects of the Neo-Platonic system were completely kept in the background. A long list of Jewish Neo-Platonists who still clung in all respects to the traditional Jewish views and tried to work the Neo-Platonic motives into them also adopted these ideas. Only a few of the Jewish Neo-Platonists grasped the full meaning and profoundness of the system, but even among these, as far as it can be seen, the religio-philosophical conclusions regularly remained veiled.

As has been previously mentioned, ISAAC BEN SOLOMON ISRAELI (832-942), the first of the medieval Jewish philosophers, was a protagonist of Neo-Platonism, although he combined therewith many of the views of Aristotle and Galen. His works, *Kitab al Istiḳsat* (Book of Elements) and *Kitab al-Hudud* (Book of Definitions), are hardly more than compilations made on the basis of preceding works. Although he was held in high esteem as a physician during the entire Middle Ages, he exercised practically no influence at all on the development of Jewish philosophy. Only in Christian scholasticism was he frequently referred to as a philosopher. To judge by his philosophic position, he deserves inclusion not in the history of the philosophy of religion, but in that of general philosophy. Nowhere in these two works of his did he treat of particular Jewish problems; even general problems of the philosophy of religion are altogether subordinated to metaphysical problems and problems of natural philosophy. He accepted the Neo-Platonic idea of emanation only in that he represented the lower beings as having proceeded from the higher. He also adopted the Neo-Platonic scheme essentially as regards the enumeration of the beings thus following upon each other in this process of emanation. But he represented the idea of emanation as applying only to the emanation of the created beings from one another; however, the origin of the entire succession from God he perceived not in a process of emanation, but rather in an act of creation which had to be carefully differentiated from all other forms of becoming. He did not consider as necessary any justification or explanation of his breach of the principle of emanation, but with utter unconcern combined the doctrine of creation with the theory of emanation. In entire accord with the monotheistic doctrine of creation, he regarded as the reason for creation the goodness of God which always bears the welfare of His creatures in mind. Similarly, he taught that God's mercy communicates to mankind also His will, in order that men may follow the path leading to eternal blissfulness. Thus, although he clothed his views in the phraseology of Neo-Platonism, he followed the traditional ideas of Judaism as regards the doctrine of retribution. The Neo-Platonic doctrine of retribution was in principle akin to the conception of the monotheistic religions in this regard; this accord contributed considerably to facilitating his reconciliation of the two systems.

SOLOMON IBN GABIROL (about 1020-50), about a century later, with incomparably greater energy, mastered and developed the Neo-Platonic world of ideas. His "Fountain of Life," the Arabic original of which is lost and of which we possess only a Latin translation *Fons Vitae* and a Hebrew extract *Meḳor Hayim,* had hardly an equal for speculative energy either among the Islamic or the Jewish Neo-Platonists. His little treatise *Tiḳḳun Middoth Hanefesh* (The Improvement of the Moral Qualities) is of far lesser importance. Even Ibn Gabirol's "Fountain of Life" is not a work of the philosophy of religion, but of metaphysics. It treats metaphysical problems without any relation to the special religious hypotheses of Judaism. Even the religious motives resident in Neo-Platonism itself recede into the background in Ibn Gabirol's writings, for his interest lies chiefly in the logical and dialectical development of the system.

To Ibn Gabirol too the world was a graduated succession of essences or beings which emanated from the unity of the divine and gradually descend to the multiplicity and compositeness of the corporeal world. In typically Neo-Platonic fashion he too posited intellect, soul and nature as the series of intelligible essences or beings existing between God and the corporeal world. However, he did not accept the theory of the continuous emanation of the many from the one as something to be taken for granted, but his speculations were always centered around the deduction of this principle. He sought with the utmost sagacity to bridge over the basic antithesis between the spiritual and the corporeal and to comprehend the transition from the spiritual to the corporeal only as the last step in the development leading from unity to plurality. Although he was concerned here only with the understanding of the logical motives of the Neo-Platonic doctrine, he nevertheless developed them in detail and in his own free style in his doctrine of matter and form. According to Ibn Gabirol, both material objects and intelligible substances are composed of matter and form. All manifoldness of things is resolved into these two fundamental factors. It is only through the identity of these basic factors that the thoroughgoing coherence of the world appears in its full clearness.

The real meaning of this conception of Ibn Gabirol's becomes clear to us only when we revert to its motives. Wherever a majority of substances possess common basic elements, there must also be a common substratum underlying them to which that common element belongs, whereas its difference is attributable to a new, differentiating principle. The common substratum is matter, which is differentiated through form. Thus a common, corporeal primary matter, to which the particular form-distinctness of the elements is then added, forms the basis for all the various elements into which all temporal bodies are dissolved. The same duality applies also to the spiritual substances, in which the general character of substantiality must be differentiated from the particular distinctness of every individual substance.

It is clear how the logical relationship of the concepts is here transposed into a real relationship, and how its logical sequence presents itself as a succession of metaphysical essences. But this tendency, typical of all Neo-Platonism, appears in unique form in Ibn Gabirol's system. As the basic principle in the construction of the world he asserts the relation between the general and the particular, in place of the relation between unity and plurality. General matter and general form continuously become differentiated with ever-increasing distinctiveness and concreteness. In this process, however, the relation between matter and form is reversed in peculiar fashion as over against the original Aristotelian understanding of these concepts. To Aristotle, form is the abstract and categorical essence of things, which becomes individualized only through its connection with matter; to Ibn Gabirol, matter is the general substance which, although not individualized through form, is differentiated thereby. This change in relationship has its definite purpose and sense. The general is at the same time the indefinite, and differentiation is progressive definition. Matter, conceived of as the indefinite both in Aristotelianism and in Neo-Platonism, simultaneously becomes the absolute universal which has the same relation to the forms which it bears as the species has to the classification. The superiority which, viewed from the standpoint of mere universality, attaches to matter, receives its most pregnant expression in Ibn Gabirol's idea that in the gradation of substances the function of matter is attributed to the higher substance, and the function of form to the lower. That Ibn Gabirol likewise assumes an ultimate duality of universal matter and universal form has its beneficent significance. In the development from the general to the particular a differentiating moment is necessary in addition to a fundamental and general principle, because the transition to the particular is not derivable from the general itself, and the alternation of these two elements must repeat itself anew at every step in this evolution.

Ibn Gabirol too yields to dialecticism in his conceptions of matter and form. Although matter, viewed from the standpoint of mere universality, is logically superior to form, nevertheless, in its indefiniteness, it remains the shapeless, the merely potential, to which form first lends shape and reality. Thus the conception prevailing in Aristotelianism and in earlier Neo-Platonism concerning the relation between these two factors is re-established; it goes so far as to establish matter as multiplicity to which form imparts unity. Especially the derivation of the corporeal from the spiritual is consummated from this point of view. In quantity, which is the constitutive characteristic of bodies, the unity of form is explained through the substratum which underlies it. However, not even the dialecticism of Ibn Gabirol could master or eliminate this contradiction in terms. It was particularly evident in his system, because he followed out these concepts to their ultimate and logical conclusion, and then validated and systematically developed the usually rejected point of view.

Through the resolution of all reality into the duality of matter and form, Ibn Gabirol again saw himself face to face with the fundamental difficulty of Neo-Platonism, i.e. that of explaining the transition from unity to plurality, since the duality of these factors is in direct opposition to the unity of God. His doctrine of the will was intended to solve this difficulty; it was included either by Ibn Gabirol himself or by unknown predecessors of his as a new element in the Neo-Platonic system. In certain of its features this doctrine resembled Philo's doctrine of the Logos; it probably owed its existence to the influence of the Logos theory, which must certainly have reached the Arabians. The actual exposition of this difficult doctrine was to have been reserved for a separate work, but even from the scattered allusions to it in the "Fountain of Life" its motives at least are discernible to some extent.

The change which the concept of form underwent in the philosophy of Ibn Gabirol, together with the necessity, previously mentioned, of deriving duality from matter and form, led to his acceptance of the will.

Form„ which is the principle of activity in contrast to the passive substratum of matter, lost this function in Ibn Gabirol's system, for it is now assumed by the will. However„ it is difficult to comprehend in abstract manner the essence of this will. It is supposed to be identical with the divine essence, and, again, to be differentiated as something derived therefrom. Ibn Gabirol sought to solve this difficulty by differentiating between the divine will per se, which is identical with the divine essence, and the will which determines upon action, which latter proceeds from the divine will. However, all the efforts to set up a principle of duality without sacrificing the absolute unity of God are futile; nevertheless, Ibn Gabirol attempted to demonstrate a principle of motion in the immobility of the divine being. Here, too, Ibn Gabirol's futile struggle gives expression to the final inner difficulty of the Neo-Platonic conception of God. With the introduction of the will as the principle of creation, Ibn Gabirol hoped to conquer the idea that the world necessarily emanated from God. The idea of divine self-determination, by which the process of the creation of the world was initiated, is, it is true, far removed from the Biblical idea of the creation. But the idea of a divine spontaneity in which the world has its origin takes the place of the idea of the necessary emanation of the world from God.

In psychology and ethics Ibn Gabirol displayed considerably less originality. The individual soul has its origin in the universal soul. After its descent into the sensual world the knowledge originally inherent in it becomes obscured. But out of the knowledge of the world of the senses it can regain the knowledge of the spiritual essences which form its basis. It is the aim and task of the soul to free itself from the bonds of the sensual and to regain in the knowledge of the intelligible world its lost unity with it.

Although Ibn Gabirol developed his ideas in his chief philosophical work likewise without any reference to the Bible, several examples of his interpretation of the Bible, cited by Abraham ibn Ezra, indicate that he too employed the method of allegory in order to show that his system was to be found in the Bible. In the paradise story he saw the emanation of the world from God portrayed as the evolution of the lower world out of the higher world. Thus he perceived no contradiction between religious and philosophical conviction, and could intone in his *Kether Malchuth* a hymn to Neo-Platonic piety which is also the innermost expression of his Jewish belief.

BAHYA IBN PAKUDA can be included among the Jewish Neo-Platonists only with certain qualifications. He is to a certain extent only remotely concerned with the speculative problems of Neo-Platonism. His *Hoboth Halebaboth* (Duties of the Heart) is primarily devoted to ethics, and even in this field religious exhortation takes precedence over theoretical knowledge. The problem of God, the only metaphysical problem he discusses at rather great length, is treated only in part from a Neo-Platonic point of view. In his proofs for the existence of God Bahya followed the Kalam, and formed his own idea of creation on the basis of the Kalam. It was in the doctrine of the nature of God that he first adopted Neo-Platonic ideas; here God is defined as the primary, original One, and even the predicates of unity, existence and eternity are defined as merely negative definitions of God. In his ethical and religious attitude, too, he was not an outspoken Neo-Platonist. His ethics, which has its basic motive in gratitude towards God and its goal in the love of God, is primarily dominated by the motives of Biblical and Talmudic morality. This fact was responsible for the great popularity of his work. However, his ethical system represents a peculiar modification of Jewish morality. His psychology is dominated by the contrast between the sensual and the spiritual; man's most important moral task is to conquer the sensual. The elevation of the soul to God means release from the bonds of earthly life; subjective morality is relegated to a position far behind that of devout meditation on God and absorption in His contemplation. The contemplative religiousness of Neo-Platonism thus transformed into Jewish piety, but only to the extent of adding a new aspect to the basic Jewish motives. The final standpoint in Bahya's ethical system is the love of God and its attendant bliss, not Neo-Platonic ecstasy, which aims to be at one with God.

Greater Neo-Platonic influence is evident in the *Maani al-Nafs* (Nature of the Soul), a product of the 11th or 12th cent. and erroneously ascribed to Bahya ibn Pakuda. It follows Neo-Platonic doctrines both in psychology, which is the real theme of the work, and in the doctrine of the gradation of the essences and their origin in God. However, it is dominated by the popular form of Neo-Platonism previously described rather than by strictly philosophic Neo-Platonism. The procedure of the world from God is designated as emanation, but its theory of emanation is so obscurely phrased that its difference from the theory of creation is completely wiped out, and the gradated evolution of the world from the simple to the complex is the only feature of it that remains.

That part of the work which is devoted to the doctrine of the soul is a rather mechanical reproduction of the teachings of Neo-Platonic psychology. But an interesting feature of this work is its predilection for treating the phantastic embellishments of Neo-Platonic psychology in its presentation of the descent of the soul from the higher to the lower sphere, and especially in the depiction of the fate of the soul after death. The remarkable feature of this work consists primarily in the fact that it reveals how this popular Neo-Platonism manifested itself in Jewish circles.

ABRAHAM BAR HIYYA, who wrote at the beginning of the 12th cent., was another follower of the same line of thought. Though an eminent savant in astronomy and mathematics, he was of little significance as a philosopher. His *Hegyon Hanefesh* (Meditation of the Soul), our chief source for his views on philosophy, bears more the character of a homily interspersed with philosophic reflections than of a systematic philosophic didactic work. What he took over from Neo-Platonism represents only a few isolated didactic fragments rather than the systematic ideas upon which the unity of the system is based. In typical Neo-Platonic fashion he divides the world into the higher and the lower sphere; he gives a detailed description of the various kinds of forms and their different relations to matter, but of the Neo-Platonic theory of emanation nothing remains in his system. Not only does he substitute the idea of the creation for the theory of emanation without presenting any reasons for the change, but he maintains also that both matter and form were directly created by God.

In his teaching regarding the soul, too, the Neo-Platonic groundwork serves essentially as support for the religious idea of retribution, which, however, in its details, is frequently made to conform to the forms dominant in philosophic literature. Thus his thinking is essentially theological. The individual ideas which he borrowed from Neo-Platonism are included, without a thorough harmonization of the two contrasting modes of thought, in his own general conception which involves quite a different orientation.

JOSEPH IBN ZADDIK, who belongs to the middle of the 12th cent., was a more consistent thinker. His *Sefer Haolam Haḳatan* (Microcosm) develops in detail the idea, always indigenous in Neo-Platonism, that man is an image of the universe, and deduces therefrom the conclusion that in the knowledge of himself man possesses the key to the knowledge of the world. The world picture developed from this point of view also is Neo-Platonic in its basic features. Intellect proceeds directly from God; from this intellect the universe evolves by degrees. The human soul has its origin in the universal soul, and returns to it after its separation from the body, provided, however, that it has succeeded in freeing itself from the fetters of sensuality during its earthly existence. Ibn Zaddik accepts also Plato's idea that knowledge is cognition. Again in a Neo-Platonic sense, he conceives of God as an absolute unity, and rejects emphatically the compromise formulas of the Kalam which, despite the unity of God, attempt to retain the idea of divine attributes.

In addition to these popular Neo-Platonic ideas, there are in his work individual ideas reminiscent of Ibn Gabirol, such as the doctrine that spiritual essences also are composed of matter and form. Other reminiscences of Ibn Gabirol are to be found in his extremely unclear arguments concerning the divine will and its relation to the divine essence. Ibn Zaddik avails himself of these detailed arguments only in order to come a step closer to the Biblical conception of creation than Ibn Gabirol did, and also to justify the idea of the temporal creation. Thus, despite his usual opposition to the Kalam, he is able to employ its proofs for the creation in his own system. Despite the Neo-Platonic construction of his metaphysics, he thus recovers God as the creator and with it the ethical conception of God which enables him to subscribe to the ethical doctrines of the Kalam. As regards the basic religious problems he adopts in the main the personal conception of Judaism, without, however, perceiving its contrast with Neo-Platonism.

Jewish philosophy was preparing for the change from Neo-Platonism to Aristotelianism in the days of Joseph ibn Zaddik. The Aristotelian influence on Ibn Zaddik himself extended primarily to problems of natural science, in which the Arabian Neo-Platonists also frequently followed Aristotle. In Ibn Zaddik's contemporary Judah Halevi, however, the transition from Neo-Platonism to Aristotelianism is already clearly perceptible. Although Judah Halevi in many instances adopted Neo-Platonic views, nevertheless in the controversy between religion and philosophy which constitutes the real theme of his *Kuzari,* he regarded Aristotelianism predominantly as the representative of philosophic thought. Judah Halevi must, therefore, be treated only in connection with Aristotelianism.

However, the gains made by Aristotelian motives within Jewish Neo-Platonism markedly assert themselves in the writings of ABRAHAM IBN EZRA (1097-1167). For the knowledge of his philosophic views we must rely mainly upon the philosophical digressions and remarks in his exegetical and grammatical writings; neither as a thinker nor because of his mode of presentation can he be classed as a philosophical systematizer. Nevertheless, the basic features of his philosophic thought are clearly discernible. In accord with Neo-Platonism, he conceived of God as the ultimate unity from which the world emerged; however, he did not assume a temporal creation, but saw the world as an eternal emanation from God. In Ibn Ezra we meet also with Ibn Gabirol's analysis of the spiritual essences into matter and form. However, both in his doctrine of God and that of creation Aristotelian elements are combined with these Neo-Platonic elements. He too designates God as the thought of Himself, and while he characterizes creation as a delimitation or definition, he hints unmistakably that the divine creating is only a shaping and a delimiting of a primary matter independent of God. This inclination toward Aristotelianism allows the contrasts between the religious and the philosophical conception to appear in the same form as that which is peculiar to Arabian Aristotelianism. The knowledge that God has of Himself includes also a knowledge of the world which emanates from Him. However, this divine knowledge applies only to the universal and eternal lawfulness, and not to the changing individual objects, which owe their individualization to matter.

Ibn Ezra attempted also to make the doctrine of providence conform to the Aristotelian conception; he states that the idea of individual providence is valid only within the limits to which it shows itself intelligible from the Aristotelian point of view as well. This more independent and daring attitude of his toward Biblical tradition extends also to the Neo-Platonic elements of his teachings. He is fully aware of the pantheistic character of his doctrine of God, and repeatedly designates God as The All (*Haḳol*). Thus already in Ibn Ezra we meet with all the problems by which the history of Jewish Aristotelianism is dominated, even though he merely alludes to them rather than develops them.

3. Jewish Aristotelianism and Its Opponents. The difference between Aristotelianism and Neo-Platonism in Islamic and Jewish philosophy is less fundamental than gradual. Although Neo-Platonism in the Jewish and Islamic world absorbed many new Aristotelian additions, far beyond the Aristotelian elements already inherent in Neo-Platonism from its inception, the Aristotelian system was remodeled in a Neo-Platonic sense. If the independence of the individual object constitutes a fundamental principle in the Aristotelian system, which conceives of the world as a perfectly arranged system of such individual objects, this system having its apex in God but not its origin, now, in the Neo-Platonic sense, every individual object is derived from the ultimate divine being. The Neo-Platonic theory of emanation was also appropriated by Islamic Aristotelians for the derivation of the individual. As a consequence of this monistic feature, at least some of the Islamic Aristotelians now proceeded to overcome the Aristotelian duality of matter and form and to represent matter as having emanated from form. While Avicenna (Ibn Sina) had already reverted to Aristotelian dualism, it was Averroes (Ibn Roshd) who restored dualism in all its purity. But even he retained the theory of emanation for the world of forms, although he abandoned all intermediaries between unity and plurality.

Logical and religious interests were equally responsible for this remodeling of the Aristotelian system. The logical interest in a coherent knowledge of the world demanded that the grandiloquent system of species and classifications into which Aristotle had arranged reality be derived from ultimate abstract elements and that the world of abstract forms be conceived as the evolution of an ultimate law of form. The religious interest, however, sought to break down the theory of the world's eternal co-existence with God and to understand all existence only as the expression and evolution of the divine. Thus the barriers between God and mankind, like those between God and nature, were removed. Union with God becomes the goal of

men, and knowledge the means of attaining this goal. The Aristotelian ideal of the individual who attains to perfection in knowledge is changed into the ideal of intellectual community with God. The knowledge of the empirical world is no longer an end in itself, but the means for the attainment of metaphysical knowledge, which is understood in this religious sense. Despite the various changes, however, the original Aristotelian tendencies of the system can not altogether be displaced. The only way to the comprehension of the supernatural is solely through a systematic knowledge of the world of the senses; this knowledge always awakens an independent interest in the subject. Above all else, however, the Aristotelian idea of an eternal and inviolable order of nature remains unchanged. Hence the emanation of the world from God can be conceived only as an eternal and necessary process. This is in thorough accord with the original Neo-Platonic concept of emanation.

Although frequently obscured in Arabian Neo-Platonism, the idea of emanation was rigorously upheld by the Arabians after its inclusion in the Aristotelian system. Thus the world-view which, in its basic principles, was common to medieval Neo-Platonism and to Aristotelianism, derived its most pronounced stamp from the latter and, consequently, here for the first time, as has been said before, its antithesis to the fundamental ideas of the monotheistic religions was brought out in all its acuteness.

This conception of the world, from its theoretical aspect, represents a dynamic and teleological conception of reality. The effective causes of all accidents are the forms, i.e. the categorical substances of things, which make their impress in matter which is per se indefinite. These forms, however, are at the same time purposive and active forces which actualize their usefulness in all accident. The individual forms which determine mundane accident have their origin in the supernatural form-substances which in turn emanate from God. God is the final primary force which, in the process of the formation of the world, develops into a succession of derived forces from which there finally proceeds the plurality of effective individual forms. All accident is therefore teleologically determined, but it does not follow the teleology of a purposeful will, but rather that of an impersonal cohesion of forces. In the thus defined purposive accident a stringent necessity is inherent. Both the development of the divine force into the individual forces and the cohesion of the individual forces which are already conceived of as given are dominated by this necessity.

If the question of the origin of the ultimate primary matter is put aside and this ultimate primary matter is accepted as something given, then this necessity rests upon a reciprocal relationship between matter and form. The individual form-forces emanate from the supernatural form-substances, and communicate themselves to matter. However, the hypothesis for this is that matter has the disposition to absorb them. If this is so, the effect of force must enter in, or else it is impossible. An especially characteristic illustration is the realization of knowledge. The form-substance nearest to us, the so-called active intellect, communicates its inherent abstract knowledge to the individual human intellect, which in itself possesses only the potentiality of abstract knowledge, but solely to the extent to which our intellect is prepared and destined to absorb it. Knowing, too, is such a cohesion of forces through which the individual intellect attains to its connection with the higher world of intellect.

This interpretation of the world is parallel in its entire structure to the conception of the monotheistic religions. For it, too, the world has its origin in God, who is at the same time the origin of all purposefulness of reality. It is acquainted also with the idea that divine truth is communicated to the human intellect, it sees in the spirit or intellect the nobler and more divine part of man, who is destined for community with the divine, and promises him immortality. But despite this parallelism there is a thoroughgoing and complete antithesis between the two conceptions, the contrast of the dynamic interpretation of the world on the one side, and that of the voluntary conception of the world on the other. The dynamic teleology of Aristotelianism finds a place for all the fundamental concepts of the monotheistic religions, but imparts to all of them an altered meaning by taking away their character of voluntary agency and interpreting them as elements of an impersonal combination of purpose.

At another juncture this contrast presents itself as one between the natural and the supernatural. In this, as it must be clear from the preceding discussion, the sphere of the natural is not restricted to the empirically given reality, as would be the case from the standpoint of the modern conception of nature. Included in it there is also the world of the spiritual substances, which are in continuous effective relation with the empirical world. The boundary between the natural and the supernatural lies rather between the necessary relation of the sensual and supernatural world on the one side and the free spontaneity of divine effect on the other. In order to harmonize Islam and Aristotelianism, the Islamic Aristotelians attempted to give to all the fundamental religious concepts of Islam naturalistic interpretations, and thus simultaneously sought to justify them from a metaphysical point of view.

In the God conception, however, the Neo-Platonic concept of God as the ultimate one who is exalted above all definition alternates with the Aristotelian identification of God with the highest intellect. But it is precisely on the ground of the latter conception, which per se is closer to the monotheistic concept of God, that a transformation of this concept of God became perceptible. According to Aristotle, the thinking of God is only the thought of Himself; it includes, however, the thought of the effects emanating from God. But even this extension applies only to the general essence of things, and not to the individual thing in its individuality. To this conception of the divine thinking the monotheistic doctrine of divine omniscience must be adapted. The doctrine of creation is likewise understood as an eternal and necessary emanation of the world from God. In the intra-worldly relation itself the natural explanation of the basic religious concepts becomes especially clear in the problems of providence and revelation. Providence is identified with the natural, purposive order emanating from God; this purposive order is realized through the system of effective forms. Its validity is therefore limited to the general categorical determination of accident.

Revelation coincides with the process, previously mentioned, in which knowledge is communicated to the human individual intellect from the super-individual active intellect. In the prophets this universal relation increases to the extent to which it is realized also in the purely abstract knowledge of the philosopher. But the special knowledge of the prophet is conditioned in a natural manner by the peculiarity of his talents, and is therefore to be conceived as a necessary consequence of a natural relation. The particular intimacy of the relation of such chosen humans with the higher world makes them to an especial degree the bearers of their

powers. This results in a sort of compensation for the idea of individual providence, but even in this extension the interpretation of the concept of providence remains naturalistic and within the limits circumscribed thereby.

The doctrine of immortality of Arabian Aristotelianism varies with the interpretation of the moot Aristotelian doctrine of the human intellect. That conception of immortality which had the greatest influence on Jewish philosophy of religion makes immortality dependent in this respect, that the human intellect, which is altogether a mere predisposition, arrives at realization through activity in learning. Thus immortality is not only limited to the thinker, but is a natural consequence of the process of thinking. Eternal bliss ceases to be a free gift of divine mercy and becomes the necessary consequence of perfection which is attained in thinking.

This remodeling of the religious world of ideas reveals itself at this point as an adaptation to the altogether different religious motives which penetrated into the Aristotelian world of thought from Neo-Platonism. In place of a moral community with God there is substituted the union with God which is perfected through knowledge; the concept of religion is correspondingly remodeled. Only in the popular form of religion is religion the realization of the divine commandment. Its innermost and most profound meaning is the metaphysical knowledge which is at the same time union with its object. For the thinker, moral purification is only the indispensable means of attaining to this goal.

Even before Aristotelianism had met with any literary expression in Jewish philosophy, JUDAH HALEVI, who lived in the first half of the 12th cent., criticized it in his *Kuzari*. He perceived with exceptional keenness its antithesis toward the religion of the Bible. From the metaphysical point of view, Judah Halevi sees in Aristotelianism the system of necessity in which God is presented as the highest world cause and in which His direct connection with the world is replaced by the idea of emanation, together with its manifold intermediaries. In a religious respect, he characterizes Aristotelianism as a rational religion which takes the place of a historic religion, and bases the religious relation of man to God on the activity of the human reason instead of on the revelation of God which is communicated to man. The consciousness of this antithesis induced him to abandon the rational conception of the relation of religion and philosophy generally current in Jewish philosophy of religion and to align himself with the Arabian philosopher Ghazzali in the latter's polemic against rationalism. He followed Ghazzali especially in the refutation of the allegedly cogent metaphysical proofs of Aristotelianism, but, like Ghazzali, he reached no definite conclusions as regards the question of the possibility of metaphysical knowledge in general.

In the endeavor to oppose philosophy's rationalistic conception of religion by means of an interpretation of religion based on the facts of religious life itself, Judah Halevi again followed Ghazzali. However, he differed with him entirely in the carrying out of this idea. Judah Halevi's definition of the concept of religion was by far his most original and important contribution. It depicts the peculiar character of Jewish piety more vividly than did any other Jewish philosopher of the Middle Ages. Despite his polemic against philosophy, he too was influenced by it. But the ideas he adopted were more frequently Neo-Platonic ones than Aristotelian. He too thought of the God conception in the Neo-Platonic sense, and although he opposed to the philosophic God conception a religious one, he retained the Neo-Platonic idea of God as the basis for this religious God conception, which went beyond the philosophic conception only in the comprehension of the divine influences. However, even in his doctrine concerning the divine influences he employed the philosophic categories to a far greater extent than his fundamental attitude toward philosophy would permit one to expect. To him, too, the nature of matter determines what formes God communicates to it. He represents superrational relationship to God as being dependent on a particular predisposition of the human soul which only the Jewish people possesses. Thus it seems that he has merely added another step to the gradated system of the philosophers, but in this he firmly adheres to the idea of the free spontaneity of the divine influence. He conceives of creation as an act of divine spontaneity and considers God as the master of the world who can at will interfere in its course. Although he himself makes no effort to reconcile these antitheses, his intention as a whole must be understood to be an attempt to overcome the basic idea of necessity in Aristotelianism through his theory of the free, divine spontaneity, and to comprehend with the aid of philosophical categories the regulated coherence of the world and the manner in which divine influence reveals itself in this regular course of the world.

ABRAHAM IBN DAUD (d. as a martyr about 1180) was the first Jewish Aristotelian. His *Emunah Ramah* (Exalted Faith) is an expression of his conviction that between religion and philosophy absolute harmony exists. Only superficial philosophic thought can lead to religious doubts; a more profound and thorough knowledge of philosophy must confirm the truth of religion. His book is devoted to the exposition of this thesis. He indicates in detail the harmony between Judaism and Aristotelian philosophy, the basic concepts of which he briefly develops before treating the problems of philosophy of religion proper. Here Ibn Daud reveals himself as a clear and sound thinker and displays a thorough knowledge of Aristotle; however, he fails to show any consciousness of the depth and importance of the antitheses which have to be bridged over. He employs the Aristotelian argument, which deduces a primary mover from the fact of motion, to prove the existence of God. However, whereas this proof enables God to be recognized only as the originator of motion, Ibn Daud makes it serve to trace the existence of the world back to God. Into the Aristotelian system he incorporates the idea of the temporal creation of the world, without harmonizing it with the Aristotelian conception of the eternity of the world and its necessary emanation from God, and without discussing the difficulties arising out of the basic concepts of the system in opposition to the idea of creation. He adopted the Arabian Aristotelians' conception of philosophy, but combined with it the Biblical idea of prophecy as a mission, without effecting an inner harmonization of the two contrasting conceptions. In his treatment of the problems of immortality and the soul, Ibn Daud easily harmonized the Jewish conception with the Aristotelian; for he followed Ibn Sina's interpretation of Aristotle which regarded the rational part of the soul as immortal in accordance with its very essence, and thus arrived at the assumption of general immortality. It may perhaps be considered a greater concession on his part to Aristotelianism when, in order to retain human freedom of will unimpaired, he denied that God possesses knowledge in advance concerning human conduct, without professing his belief that such divine knowl-

edge is limited to the general order of things. On the whole, the problems with which Aristotelianism confronted Jewish philosophy remained latent in Ibn Daud, and thus this first Jewish Aristotelian did not become the founder of Jewish Aristotelianism.

Moses Maimonides (1135-1204) was the actual founder of Jewish Aristotelianism in its deeper sense. His *Moreh Nebuchim* (Guide of the Perplexed) treats clearly all those problems which remained latent in Ibn Daud's philosophical work, and recognizes in its uttermost acuteness the antithesis between the dynamic and teleological system of Aristotle and the personal religiousness of Judaism. In his *Moreh Nebuchim* he laid the foundation for the entire later development of Jewish philosophy, even where it differed with his own solution of these problems. Maimonides' solution can be reduced to this simple formula: Maimonides incorporates the Aristotelian conception into the Jewish by presenting the dynamics of Aristotelianism and the explanation of accident as the result of the mutual relationship between matter and form as being valid for the inner-worldly relationship; however, as regards the relation of the world to God, he rejects the validity of this mode of thought, thus maintaining for the final interpretation of the world the ethical personalism of Judaism. Thus the bounds between the natural and the supernatural sphere are marked out. He prepares the way for this solution by seeking to prove, in his discussion of the problem of creation, that the Aristotelian categories in reality are not applicable to the derivation of the universe, but are valid only with regard to intra-worldly relations. Indirectly he testifies to the correctness of the idea of creation through his criticism of the doctrine of emanation. Having thus gained a fundamental point of view, he can now do justice to the demands of Biblical religiousness in all such individual problems as those of divine knowledge, miracles, providence, and prophecy. His treatment of the problem of prophecy is especially characteristic; he recognizes the natural explanation of prophecy as given by Aristotelianism, but leaves room for the Biblical idea of prophecy as a mission which rests upon the free and spontaneous selection of the prophet by God.

In two points, however, the Aristotelian and Neo-Platonic conception triumphed over the Jewish. Even Maimonides could not escape from the Neo-Platonic conception of God as the absolute One. Maimonides gave the most classic formulation in the history of Jewish philosophy to the doctrine that no positive assertion concerning God is possible, and that our knowledge of Him is confined to the fact of His reality and to the comprehension of the effects emanating from Him. Not more than his Jewish predecessors could Maimonides escape the compelling force of the argument which maintained that the unity of God could be understood only in the sense of the absolute abstract oneness. However, in the continuation of his system he escaped the consequences of this God conception; the voluntary character of the relation between God and the world re-establishes the personal conception of God. He is also influenced against the Jewish conception by the speculative and mystical tendency of religiosity in Arabian Aristotelianism. With Maimonides, too, knowledge is the way whereby man attains to community with God; his endeavor to validate herein the ethical religiousness of Judaism fails of decisive results. This becomes especially clear in his doctrine of immortality, in which he followed the rather radical formulation of Arabian Aristotelianism. In his opinion, immortality is acquired through thinking, and the blessedness of eternal life is the eternal blissfulness of knowledge.

The effect of these ideas was extremely great immediately after the appearance of the *Moreh Nebuchim*. Aristotelianism had already become the philosophy of the educated classes among the Jews also, and for these the *Moreh Nebuchim* had actually become the guide which showed them the way to harmony in their religious and philosophical consciousness. Thus it became the basis for Jewish Aristotelianism, and exercised such powerful influence that philosophic activity was at first limited to popularizing and enlarging upon Maimonides' ideas. The translation of the *Moreh Nebuchim* into Hebrew extended its influence far beyond the confines of the Jewish Islamic world, and carried it especially into Provence and Italy. Nowhere, perhaps, did the *Moreh Nebuchim* make a more powerful impression than in Provence, which, under the influence of a strong Spanish Jewish immigration, had begun to participate in Jewish Islamic culture and was preparing to amplify it by means of literary productions. Samuel ibn Tibbon was the translator of the *Moreh Nebuchim* in Provence, and also a propagator of its ideas. His successor and son-in-law, Jacob Anatoli, was of like mind; he was called as a translator to the court of the Hohenstauffen Emperor Frederick II, and succeeded in interesting him in Maimonides. His *Malmad Hatalmidim* (Teacher of the Disciples), a collection of philosophical homilies for all the Sabbaths and festivals of the year, represents an enlightenment essentially in the spirit of Maimonides. However, a radical enlightenment which denied the religion of revelation or considered it as being of value only to the uneducated masses, appeared under the guise of Maimonides. This radicalism is expressed in the words put into the mouth of Samuel ibn Tibbon by the enemies of philosophy, i.e. that the narrations of the Torah are legends and its religious prescriptions folk-customs. This radicalism caused the Orthodox stubbornly to oppose philosophy, and resulted in the impassioned conflicts concerning philosophy which deeply stirred Jewish intellectual life in the 13th cent. and at the beginning of the 14th cent.

While these conflicts as such do not belong within the province of Jewish philosophy, the basic contrasts which reveal themselves therein are extraordinarily characteristic of the position of philosophy in the whole of Jewish intellectual life. It is characteristic of the commanding position occupied by Maimonides that the struggle which raged about philosophy was carried on essentially as a struggle around Maimonides. The leaders of the opposition to philosophy were rabbis who, remote from all philosophic thinking and unaffected thereby, tenaciously and naively adhered to their belief in all the anthropomorphisms of the God conception as portrayed in the Bible and Talmud and to the sensual portrayal of the idea of the hereafter as contained in the Haggadah of the Talmud. They reproached Maimonides for having spiritualized and idealized these notions.

Besides these Orthodox opponents, there were men well versed in philosophy; these were more profound in their sensing of the antitheses, and accused Maimonides of being guilty of lack of thoroughness in that he failed to do justice either to religion or to philosophy. They objected particularly to Maimonides' attempt to interpret some of the Biblical miracles rationally, on the ground that such an attempt lacked purpose from the point of view of philosophy also. For, they asserted, once the principle of miracles is recognized, it is of little consequence whether their number is greater or smaller.

The antithesis assumed its most acute poignancy in the last great conflict, at the beginning of the 14th cent. The opponents of philosophy accused the Jewish adherents of philosophy at that time of having appropriated completely the Aristotelian idea of the absolute necessity of all accident,

and of having dissolved the historic contents of the Holy Scriptures into a system of general concepts through their unbounded use of allegory. However, the defenders of philosophy refuted both contentions as completely unfounded. And, in reality, the writings of Levi ben Abraham of Villefranche, who was especially attacked, indicate that he did not essentially proceed beyond the point of view of Maimonides, although in his restriction of the possibility of miracles he somewhat exceeded Maimonides. Even his allegorizing of the Biblical narrations is not intended to destroy their historic content, but rather to attribute to the historic events a still deeper import. Nevertheless, it appears that the more radical tendency, too, was widely disseminated.

At the same time, however, these conflicts indicate how deeply the philosophical enlightenment had penetrated into Jewish life. It is safe to assume that the community of Provence, where lectures on the works of Jacob Anatoli were held every Sabbath and were participated in by nearly all the members of the community, was not an isolated case. Even the opponents of philosophy betray its influence in their entire mode of thought. The religious life of the Spanish and Provençal Jews of the later Middle Ages everywhere shows this influence of Jewish philosophy of religion, which, transcending its scientific significance, thus became a decisive factor in the history of the Jewish religion.

The entire radical movement which manifested itself in the religious struggles may perhaps be ascribed to the increasing influence in Jewish circles of Averroes' philosophy which, although formally remaining on Islamic ground, nevertheless abandoned itself entirely to Aristotelianism objectively. There were few followers of Averroes in philosophic literature until the end of the 13th cent. HILLEL BEN SAMUEL of Verona (second half of the 13th cent.), in his work *Tagmule Hanefesh* (Retribution of the Soul), defended the point of view of Maimonides against Averroes' daring reinterpretation of the Aristotelian doctrine of the human intellect which leaves no room for individual immortality. Hillel ben Samuel systematically developed the position merely alluded to by Maimonides himself. Only his younger contemporary, ISAAC ALBALAG, approached the position of Ibn Roshd. He owned to the doctrine of the eternity of the world. Above all, however, Albalag advocated the so-called doctrine of the twofold truth which, although not found in Ibn Roshd himself, belonged to his school. According to this doctrine, a final and unremovable contradiction between religious and philosophic truth is possible. At the beginning of the 14th cent. the influence of Ibn Roshd increased. Moses of Narbonne, a keen commentator of Maimonides, who wrote commentaries on many of the works of Ibn Roshd, frequently adopted the views of the latter and criticized Maimonides on the ground of his standpoint.

The greatest influence of Ibn Roshd, however, is evident in GERSONIDES (Levi ben Gershon, 1288-1344). This philosopher, who in the basic principles aspired to exceed Maimonides, was the only one among all the Jewish Aristotelians who could be compared with Maimonides in speculative power. In his *Milhamoth Adonai* (The Wars of the Lord) he subjected the new form of Aristotelianism, as portrayed in the philosophy of Ibn Roshd, to a thorough analysis. Though he refused to yield to Ibn Roshd entirely, Gersonides always proceeded on the basis of the former's formulation of the problem. What Maimonides accomplished with the Aristotelian forms which were available to him, Gersonides attempted to do with the formulation of the Aristotelian system evolved by Ibn Roshd. In this, however, he adhered essentially to Aristotelianism more closely than to Maimonides, and arrived at an understanding with Judaism not so much through the fundamental reconstruction of the metaphysics of Aristotelianism as through the dialectical adjustment of individual philosophic and religious attitudes to one another.

In one point, however, Ibn Roshd suggested to Gersonides a possibility of coming closer to the Jewish point of view than had his predecessors. As in many other points, Ibn Roshd, in his definition of the God conception too, had given up the Neo-Platonic views dominant in the earlier Arabian Aristotelianism and had reverted to the original teaching of Aristotle. To Ibn Roshd, God was no longer the indefinable One, but He was the highest intellect, as in Aristotle. In an impressive analysis and discussion of the Neo-Platonic conception of God he attempted to prove that the unity of the divine being is not destroyed by the assumption of positive definitions of the essence of God. Here Gersonides followed in his footsteps; he too again assumed positive attributes in God, but freed them from the compulsion of changing all our assertions concerning God into mere negations.

But this highest intellect, wherewith Aristotle defined God, differed essentially from the Biblical conception of God; it was precisely this adherence to the Aristotelian idea of God which became the root of all the concessions which Gersonides had to make to the Aristotelian system. This is evident above all in the problem of creation. To Aristotle God is the highest form. Out of this form the other forms may be derived. Matter, however, can never emanate from form. Thus Gersonides saw himself confronted with the necessity of putting side by side with God an eternal, uncreated matter; although he greatly reduced the importance of matter and stressed its inherent characteristic of mere potentiality, it nevertheless represented a basic acknowledgment of Aristotelian dualism. With this dualism, however, Gersonides now sought to combine the idea of creation. The forming of matter into the world is not to be conceived as a process of eternal necessity, but as a free act of creation. Directly favoring this theory is the purposefulness of the world, which points to a plan of creation; indirectly in its favor is the impossibility of reconciling the idea of the eternity of the world with the Aristotelian doctrine of the impossibility of an infinite magnitude.

In the doctrine concerning the divine knowledge the consequences of this basic position reveal themselves anew. Gersonides, like Maimonides, conceived of the knowledge of God as a creative knowledge which preceded the existence of its objects in abstract form. However, there results from this that God can know only the forms which emanated from Him. God's knowledge does not extend to matter, and hence not to the individual object, which receives its particular impress only after matter has received form. Only the world of forms constitutes an abstract system which can be encompassed in a coherent act of knowledge, whereas infiniteness of the individual object is incapable of any abstract unity. By restricting divine knowledge only to that which is general Gersonides attempted to smooth out the contradiction between divine omniscience and human freedom of will. The conduct of man belongs in the sphere of the individual which is not comprehended by the divine knowledge. But Gersonides did not intend to remove the individual from the sphere of the divine knowledge; the individual, he stated, is known by God insofar as it is a link in the lawful order of things or perhaps, more exactly, insofar as it is a special case of the general law of form.

From this point of view Gersonides treated also the

problems of prophecy and providence. The knowledge of the active intellect, from which the prophet receives his revelation, comprehends the individual only insofar as it is a link in a determined general order. It does not know the individual or its fate as such; its knowledge extends only to the consequences resulting from a definite general structure of the individual. Hence prophetic revelation, in accordance with its origin, is of a general nature; it first assumes its individual character in the intellect of the prophet. Providence, in accordance with its nature, is likewise general. It becomes individualized only in its effect upon human individuals, each of whom, in proportion to his close attachment to the world of the spiritual, has a greater or lesser share in it. This connection of the individual intellect with the world of the spiritual is conceived by Gersonides in principle in a manner similar to Maimonides; the result of his extraordinarily subtle discussion of the problem of immortality essentially agrees with Maimonides. Ibn Roshd's interpretation of the problem of immortality, which goes much beyond Maimonides' interpretation and in which individual immortality is completely rejected, is rejected by Gersonides also. But in this matter Maimonides previously had entirely adopted the Aristotelian point of view and had departed considerably from the traditional Jewish conception. In the doctrine of immortality as well as in all other doctrines, Gersonides fundamentally adhered to the teachings of Arabian Aristotelianism. He even followed it in its method of interpreting the ideas of monotheistic religiosity in the sense of the Aristotelian system; only in the application of this method did he effect an approximate approach to the traditional religious concepts.

Hasdai ben Abraham Crescas (d. 1410) aspired in his *Or Adonai* (The Light of God) to overcome Aristotelianism completely and basically. He examined the antithesis between Aristotelianism and Judaism not only in accordance with their metaphysical aspects, but also from the point of view of the contrast in values. He endeavored to establish the validity of the Jewish conception in both directions. Even the external construction of his work discloses this tendency. He arranged the individual doctrines according to the dogmatic significance attached to them from the Jewish point of view. His attitude was frequently compared with that of Ghazzali and Judah Halevi, by whom he was influenced in many points. However, the validity of this comparison is only a conditional one. Indeed, in a methodical respect, Crescas disclosed a tendency to dispute the certainty of metaphysical knowledge, and in various individual questions he even attempted to prove the impossibility of a metaphysical solution. This skeptical attitude, however, is only of secondary importance; for it was his real purpose to undertake a transformation of the metaphysical concepts so as to make them conform to the basic Jewish convictions. Even in a religious respect Crescas followed a path which was different from that of Judah Halevi, and he was hardly influenced by Judah Halevi's differentiation between religious and knowing consciousness and by the theory concerning the basic superrational and supernatural character of the relationship between man and God. In return, however, he endeavored to develop the moral nature of the religious concepts in all directions.

Crescas' opposition to Aristotelianism extended also to its picture of nature, a picture which, from the religious point of view, is an indifferent one. The basic doctrines of the Aristotelian physics, and especially its concept of space and its doctrine of the spacial finiteness of the world, are subjected by Crescas to penetrating criticism in which he anticipated the space concept of modern natural science and the doctrine of the spacial infiniteness of the world. The especial aim of this criticism, however, was to discredit the Aristotelian proof for the existence of God; in its stead Crescas offered a purely ontological proof which, independent of the Aristotelian world-picture, concluded the existence of a necessarily existent being from the abstract accidentality of the world.

Crescas' religio-philosophical differences with Aristotelianism began with the God conception. On this question he followed the path of Gersonides and Ibn Roshd. First he proved the impossibility of the Neo-Platonic exaggeration of the concept of unity, which forbids every positive definition of the divine being. With extraordinary acuteness he criticized this theory. Thus he pointed out that the allegedly merely negative definitions, to which Maimonides reduced the meaning of our assertions about God, in reality infer a positive content; his criticism dealt with the difficulties of the ultimate, fundamental categories upon which is based the Aristotelian as well as the Neo-Platonic doctrine of being. His own theory concerning the relation of unity and plurality in God shows Crescas' lack of the means of expression to secure the views gained through his criticism. But whereas Ibn Roshd and Gersonides substituted for the Neo-Platonic God conception the Aristotelian idea of God as the highest thinking, it is just here, according to Crescas, that the religious inadequacy of Aristotelianism reveals itself. The thinking of God, which is based on itself, can never render the idea of creation intelligible. Only when we conceive of God as the principle of the good can we understand His activity as creator on the ground of His being. The good, or, as Crescas expresses it, love, thereby becomes the fundamental attribute of the divine being. Only love can render intelligible the blessedness of God. The Aristotelian theory, according to which the blessedness of the highest knowledge is ascribed to God, overlooks the fact that the joy of knowledge does not rest upon its possessions, but rather on its acquisition, and is, therefore, not applicable to the eternal knowledge of God. Crescas considered the elevation of knowledge to the position of greatest value as the basic error of Aristotelianism, and it was his main purpose to show the ethical value of love as the ultimate and original value.

From this point of view all the difficulties which beset Maimonides as regards the question of the ultimate purpose of the world, questions which he declared unanswerable, are solved for Crescas. After love has become the essence of God, the meaning of the divine creation is rendered directly comprehensible. The realization of the good is the final purpose which is furthered by the very essence of God Himself. God and the world are connected in the concept of the good; thus there is no longer any difficulty in conceiving of the world as having emanated from God, because it is bound up with Him through an inner community of natures.

Crescas applied the same way of thinking to man. For man, too, the final purpose is in community with God. This union, however, is effected through love of God, not through knowledge. In the Aristotelian system the moral sphere had been subordinated to the logical because all moral conduct is directed only towards intra-worldly purposes. Crescas admitted this statement as regards conduct, but differentiated from it the moral disposition, which represents the loftiest aim of man and forms the basis for his connection with

God. Accordingly, immortality too can not be the result of knowledge. Crescas subjected the Aristotelian doctrine of immortality to thorough criticism from the logical point of view also. In this criticism, partly in addition to the inner discussions of Aristotelianism, he revealed the difficulties of the Aristotelian doctrine of the intellect. Crescas himself conceived of the soul as independent of the body by its very nature, and even though in the formulation of this idea he touched on the interpretation given to this Aristotelian doctrine by Ibn Sina, he departed from it in his refusal to recognize the intellect as the highest force of the soul, even psychologically.

Crescas' chief aim, in all these efforts, was to reestablish the Jewish conception in all its purity. However, even in his own system Crescas betrayed tendencies that were remote from the traditional conceptions of Judaism. At any rate, he declared that the Torah demands the acceptance of a temporal creation which must therefore be recognized by every Jew; not even from the Jewish point of view, however, did he see an inner necessity for this acceptance. The only essential of religion is the acknowledgment of the fact that the world owes its origin to the divine will. However, this conception is possible also if we conceive of the world as the eternal effect of an eternal divine will to create. It almost appears from the esoteric meaning of his doctrine that the world originated from this eternal will, and that in place of logical necessity, the process by means of which the world is derived from God in Aristotelianism, there comes his own theory of the necessity of will, which has to realize the good. This assumption is favored by his attempt, in the question of man's will, to understand the idea of morality and of divine retribution from the point of view of determinism too. Here, too, however, Crescas was restrained from adopting this deterministic point or view out of consideration for the statements of the Torah. When he finally rejected the idea of the necessity of will there is no doubt that the inner impulses of his system strongly inclined him toward making this decision. For the intellectualistic conception of Aristotelianism he substituted a voluntaristic. However, even from the voluntaristic point of view, the problem of the necessity of world coherence manifested itself again with undiminished force.

4. The Close and After-Effects of Jewish Philosophy of the Middle Ages. With Hasdai Crescas the period of independent thought within Jewish philosophy of religion in the Middle Ages came to a close. All that the 15th cent. brought forth were reproductions of the extant systems or combinations of the individual doctrines of the various philosophers. Even Joseph Albo (1380-1444), who studied with Hasdai Crescas, hardly contributed anything new to philosophy in his widely read *Iḳḳarim* (Principles). This work was nothing more than a blending, and not always a consistent one, of certain ideas of Maimonides and Crescas. Its seeming originality rests essentially upon the fact that Albo, to an even greater extent than Crescas, puts in the foreground those questions dealing with the basic doctrines of the Jewish religion and subordinates the entire philosophical material to the points of view at which he arrives in these questions. It is true that he borrowed these points of view from his older contemporary Simon ben Zemah Duran. However, inasmuch as Albo gave them their historic effectiveness and made them the basis for his entire work, they may be treated in connection with his philosophy. That these dogmatic problems attained to such great significance at that time must be ascribed to the internal and external condition of Judaism then. The violent convulsion which Spanish Judaism experienced by reason of the catastrophe of 1391, the ensuing period of persecution, and the constant attempts at conversion necessitated a dogmatic conflict with Christianity. Its basis had to be the fixed laying down of the Jewish dogmatic doctrines.

In addition, the development of Jewish philosophy itself created the necessity for such a fixing of the Jewish doctrines. The most important dogmas of Judaism had, through this development, become the object of philosophical controversies and had been subjected to considerable transformation. Even the most radical exponents of Jewish philosophy had recognized the authority of the Torah and had sought to understand it in the sense of their respective philosophic views. But as a result there arose the question whether every convenient interpretation of the Torah was admissible from the religious point of view, or whether there were definite and generally valid principles of Jewish belief which would set fixed limits to the interpretation of the Torah. The thirteen articles of faith laid down by Maimonides could not satisfy this need, because the principle underlying their choice was not discernible. Crescas attempted to establish such a principle by accepting revelation as a fact and by designating those assumptions without which revelation would not be possible as the necessary basic doctrines of Judaism. Duran and Albo followed Crescas in principle, but deviated from him in their application of his principles. In conjunction with the formulation which Ibn Roshd had given to older Islamic doctrines, they laid down three fundamental principles of every revelational religion: belief in God, belief in divine revelation, and belief in the retributive justice of God. Each of these basic doctrines or dogmas contains a number of logical consequences which likewise are indispensable for every revealed religion.

However, what they thus developed were the principles of revealed religions in general, not of that of Judaism in particular. As previously in Crescas, several special Jewish dogmas were added, but these bore no organic relation to the principle of their dogmatics. But even the basic doctrines derived from the concept of revelation suffice to differentiate between alleged and real revelation. Contradictions to these principles are to be found both in Christianity and in Islam. Above all, however, the proof demanded by reason of the concept of revelation for the fact of revelation can be adduced only for Judaism. Similarly, these principles provided Albo with the possibility of refuting the radical reinterpretations of the content of the revelation. In his special arguments on the three basic principles Albo endeavored essentially to reject their reinterpretation in the Aristotelian sense of the dynamic conception of the world and to prove that this reinterpretation is incompatible with the religious meaning of these principles.

Whereas Albo still succeeded in setting his own personal impress on the traditional ideas current up to his time, in the course of the 15th cent. philosophic learning increasingly took the place of philosophic thought. The continued existence of the various philosophic tendencies is characteristically displayed by the Shemtob family. Shemtob ben Joseph ibn Shemtob renewed the old attacks against philosophy with great vehemence, and did not even bow to the authority of Maimonides. His son, Joseph ben Shemtob, endeavored to harmonize religion and philosophy, but completely subordinated philosophy to faith. How-

ever, his son, SHEMTOB IBN JOSEPH, the renowned commentator of the *Moreh Nebuchim,* was again in complete accord with Maimonides. Even the prolific literary productions of ISAAC ABRAVANEL (1437-1508), the last distinguished Jewish statesman in Spain, possess no real originality, despite their erudition and dialectic skill. In the main, they reflect the point of view of Maimonides, but endeavor to reestablish the traditional Jewish views where Maimonides deviated from them. The following will serve to characterize his method: in a writing dealing with the dogmas he spiritedly and in detail defended Maimonides' point of view against the attacks of later philosophers; however, he concluded with the statement that Judaism does not permit the setting up of any individual basic doctrines, because the entire content of the Torah is of equal importance because of its divine origin.

In the new philosophical movement that set in at the close of the Middle Ages the Jews hardly participated at all. If the Jews still possessed any philosophic consciousness, it was satisfied with the cultivation of their medieval traditions. Thus at the close of the 15th cent. Elijah Delmedigo acquainted his pupil, Pico della Mirandola, with the philosophy of Ibn Roshd, without, however, himself being influenced by the new tendencies of Italian philosophy. Soon after, Judah Abravanel (1470-1530), who was the son of Isaac Abravanel and who became well-known under the name of Leone Hebreo (Leo Hebraeus), was profoundly influenced by the Neo-Platonism of the Renaissance, especially as taught in the school of Pico della Mirandola. His *Dialoghi di Amore* (Dialogues of Love), written in Italian, breathes forth the enthusiastic spirit of this tendency, and fuses aesthetic and religious motives in its spirit. However, this beginning was hardly followed out. Although Italian Judaism frequently came into contact with the humanistic tendencies of the Renaissance, essentially it stood remote from active participation in the Renaissance philosophic movement. Joseph Solomon Delmedigo (1591-1655), a descendant of Elijah Delmedigo, as a pupil of Galileo absorbed the main doctrines of modern natural science and recognized its incompatibility with the world-view of medieval philosophy; however, despite his essentially enlightened nature, he felt no inner urge towards an independent philosophic examination and understanding of Judaism.

Even the Spanish Jews who took refuge in Holland continued for the most part to live in accordance with the medieval traditions of their old homeland. Men like Manasseh ben Israel, it is true, absorbed the philological learning of Late-Humanism in Holland, but they never proceeded beyond the external appropriation of this material. They were, at any rate, hardly affected by the philosophic problems which motivated Dutch scientific pursuits. This held true at least for those groups which remained internally united with Judaism. It is difficult to estimate the extent to which the various liberal-minded elements within the Jewish community of Amsterdam were subject to the after-effects of the medieval enlightenment, or how much they were influenced by contemporary tendencies. Their strong attachment to the traditions of medieval philosophy is clearly shown in Spinoza. He utilized for the theological and exegetical arguments in his *Tractatus Theologico-Politicus* the material which Jewish philosophy and Biblical exegesis of the Middle Ages offered him, and also evidenced his relation to the Judaism of the Middle Ages in his philosophy.

If his philosophy is completely rooted, from the point of view of method, in the world of concepts of modern science, the metaphysical view of the world which he expressed through these means was akin to that of Arabian and Jewish Aristotelianism. However, the radical form into which he developed these views destroyed their relation to Judaism, and his system therefore has no place in the history of Jewish philosophy. Among strictly Jewish thinkers, however, there was no such productive continuation of the traditional ideas. Medieval philosophy, at best, continued to be handed down as a traditional heritage, but no efforts were made to develop it further or to bring it into relation with the many and varied problems of modern philosophy.

Not until the days of Moses Mendelssohn, when Judaism's gradual incorporation into the modern European cultural world was consummated, did Jews come to participate actively in the work of modern philosophy. But whatever was achieved in philosophic labors by the Jews at that time, in accordance with its objective content, bore no relation either to Judaism or to Jewish problems, and was accomplished solely in connection with the philosophy of the various European nations. Even Moses Mendelssohn's philosophy of religion treated the religio-philosophical problems in an altogether general manner, and, in keeping both with its purpose and its nature, formed a part of the philosophy of the German Enlightenment, and not of Jewish philosophy of religion. Only his "Jerusalem" can be considered a philosophic treatment of Judaism, but basically its aim was to show there is no special Jewish philosophy of religion.

Not until the fourth and fifth decades of the 19th cent. did thinkers like Salomo Ludwig Steinheim, Solomon Formstecher, and Samuel Hirsch appear with new attempts at a Jewish philosophy of religion, attempts which had their basis in the various systems of German philosophy. However, these attempts, despite certain valuable contributions, remained merely a passing episode; they had no influence whatsoever upon the inner development of Judaism, and were not continued by subsequent thinkers. A period of historical research followed which completely forewent every philosophic comprehension of Judaism. It was only the increasing philosophic need of the last few decades which awakened in Judaism, too, the desire for philosophic self-consciousness. This beginning of modern Jewish philosophy of religion, which reached its climax in the achievements of Hermann Cohen, is still of the present, and can not as yet be subjected to historical evaluation.

See also: ANGELS; ARABIC LITERATURE OF THE JEWS; ARISTOTLE; ATTRIBUTES OF GOD; BIBLE EXEGESIS; COSMOLOGY; CREATION; DOGMAS; FREE WILL; GOD; JUDAISM; LITERATURE, HEBREW; METAPHYSICS; MYSTICISM; NEO-PLATONISM; PLATO; PREDESTINATION; PROPHETS AND PROPHECY; THEODICY; THEOLOGY; and the articles on the individual philosophers.

JULIUS GUTTMANN.

Lit.: Munk, Salomon, *Mélanges de philosophie juive et arabe* (1859); Eisler, *Vorlesungen über die jüdischen Philosophen des Mittelalters* (1870-83); Neumark, David, *Geschichte der jüdischen Philosophie des Mittelalters;* idem, *Jehuda Halevi's Philosophy in Its Principles* (1908); Husik, Isaac, *A History of Mediaeval Jewish Philosophy* (1916); Schmiedl, *Studien über jüdische, insbesonders jüdisch-arabische Religionsphilosophie* (1869); Guttmann, Julius, *Die jüdische Religionsphilosophie des Mittelalters* (1930); Schreiner, *Der Kalam in der jüdischen Literatur* (1895); Guttmann, Jakob, *Die Philosophie des Salomo ibn Gabirol* (1889); Wittmann, *Die Stellung Avencebrols (Ibn Gabirols) in der Entwicklung der arabischen Philosophie* (1905); Kaufmann, D., *Die Theologie des Bachja ibn Pakuda* (1874); Wolfsohn, Harry A., *Crescas' Critique of Aristotle* (1929); Tänzer, *Die Religionsphilosophie Josef Albos nach seinem Werk Ikkarim systematisch dargestellt und erläutert* (1896); the literature cited under individual philosophers.

PHINEHAS, name that occurs in the Bible and was frequently borne by Jews in later times; modern forms are Pinchas and Pinkus. It may perhaps be the same as the Egyptian Pe-Nehasi, which means literally "negro," but it probably did not indicate a member of a negro race as much as a person of swarthy complexion. The principal characters of this name in the Bible are:

1. high priest, son of Eleazar and grandson of Aaron. He is praised for his zealous conduct in killing Zimri of the tribe of Simeon and a Midianite woman at the time when the Israelites sinned at Shittim, whereby he saved Israel from being overwhelmed by a plague; for this God rewarded him by declaring that he would be high priest and that the high priests would be his descendants (*Num.* 25). He is later reported to have

been sent as emissary of the tribes west of the Jordan to those east of the Jordan (*Josh.* 22:13-34) and to have been serving as high priest at the time of the war of the other tribes against the Benjaminites (*Judges* 20:28). His residence is given as Ephraim (*Josh.* 24:33).

The rabbis expatiate on the merits of Phinehas in his zeal for God. Twelve miracles were said to have been wrought for him at Shittim. Since both he and Elijah are praised for their zeal, it was natural that Elijah should be regarded as the reincarnation of Phinehas or Phinehas himself (*Pirḳe de Rabbi Eliezer* 47). Mattathias cited Phinehas to his sons as an example of heroism (*I Macc.* 2:54), and *Sirach* gives him a place in the list of famous men (45:23-24).

2. son of Eli, priest at Shiloh. He was regarded as unworthy, and was slain with his brother Hophni in battle with the Philistines. His son, born at the same time, was called Ichabod (*I Sam.* 4).

Lit.: The Biblical commentaries and histories; *Jewish Encyclopedia,* vol. 10, pp. 18-19.

PHINEHAS BEN JAIR, Tanna of the fourth generation, who lived in the 2nd cent. C.E. He was a son-in-law of Simeon ben Yohai and a contemporary of Judah Hanasi. Not a single legal opinion of his is reported, but he was renowned for his piety and famed as a miracle worker. He was extremely scrupulous about tithes, and blamed every misfortune upon failure to seperate them; his mule was said to be so imbued with its master's spirit that it refused to eat untithed grain. He was noted also for the fact that he never accepted an invitation to dine with another; this was true even of his own father after Phineas had reached the years of maturity. He laid great stress on right intention in religious conduct, drawing up the following chain of virtues: "Observance of the Law leads to carefulness; carefulness, to diligence; diligence, to cleanliness; cleanliness, to separation; separation, to purity; purity, to fear of God; fear of God, to humility; humility, to fear of sin; fear of sin, to saintliness; saintliness, to the Holy Spirit; the Holy Spirit, to the resurrection of the dead" (*A.Z.* 20b; cf. *Sotah* 9:15). To Phinehas is ascribed the authorship of *Midrash Tadshe,* which is therefore known also as the Baraitha of Phinehas ben Jair.

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 1 (1940) 439-42; *Jewish Encyclopedia,* vol. 10, pp. 20-21.

PHINEHAS OF KORETZ (Schapira), one of the earliest Hasidic leaders, with the surname of "The Holy," b. Sklow, Poland, 1726 or 1728; d. 1791, while on a journey to Palestine. Phinehas of Koretz regarded himself more as a friend than as a pupil of Israel Baal Shem Tob, the founder of Hasidism. For a while he devoted himself to teaching in the towns of Korec and Ostroho. He was one of the Zaddikim who, favoring moderation in the practice of Hasidic asceticism and frowning on anything ecstatic, believed that they could attain more by means of music than through prayer. He declared that melody preceded repentance. Some of his sayings are cited in Hasidic collections.

Lit.: Minkin, Jacob S., *The Romance of Hassidism* (1935) 307; Newman, Louis I., *The Hasidic Anthology* (1934) 316, 327 et seq.

PHOCYLIDES (Phokylides), pseudonym of a poet, probably a Jewish Hellenistic one, who was the author of a didactic poem in 230 verses. The name which he assumed, that of an ancient Gnomic lyricist of Miletus of the 6th cent. B.C.E., led to the poem's acceptance, up to recent times, as the work of the Greek poet. The moral precepts which it advocates are in close harmony with the spirit, and sometimes even with the letter, of the Bible. For this reason it obtained high popularity in Christian scholastic circles in the Middle Ages, and has been preserved in many manuscripts.

The claim was occasionally made that the author of the poem was a Christian. However, since the critical investigation made by Jacob Bernays, the majority of scholars are inclined to the view that the poet was Jewish. While the ethical doctrines which the poem preaches are those common to both Judaism and Christianity, there is no mention of the theological principles of either faith, beyond an incidental reference to such basic Jewish concepts as belief in the One God and in future retribution. A few phrases in the poem appear to indicate interpolations made by the hand of a Christian enthusiast, and there are also gaps and changes in the text. There can be little doubt that the poem was written by a person who wished to teach the morality of the Old Testament to a pagan world.

The date of the poem may be assumed to be before the end of the 1st cent. C.E., and possibly much earlier.

Lit.: Ludwich, A., *Quaestionum pseudophocylidearum hartungiana* (1904); Bernays, Jacob, *Über das phokylideische Gedicht* (1856; also in his *Gesammelte Abhandlungen,* vol. 1, 1885, pp. 191-261); *Paiema Nouthetikon or the Preceptive Poem,* trans. J. Hart (1744); *Phocylides, Poem of Admonition* (1879; Feuling and Goodman); Bergk, *Poetae Lyrici Graeci,* vol. 2 (1866) 450-75; Fürst, J., *Bibliotheca judaica,* vol. 3, p. 96 et seq.; Schürer, E., *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* division 2, vol. 3 (1909) 313-16.

PHOEBUS, JOEL BEN SIMEON, 15th cent. calligrapher and illustrator, b. Cologne, Germany. He carried on his work in many cities, and was one of the few Jewish artists whose accomplishments and life can be traced through a series of works preserved under his name. The earliest of these is a Haggadah, which seems to have originated in Brünn, Moravia, and found its way to the German Museum in Nuremberg. This Haggadah is decorated with medallions, depicting Biblical scenes, details of daily life and signs of the zodiac, done on a brown sepia background. Two of his Haggadahs are now in the Jewish Theological Seminary in New York. One is embellished with animal figures, the second with extraordinarily fine decorative drawings, framing the text and alternating flowers and the profiles of male heads in marginal squares. A detailed statement is found in this Haggadah, saying "I, the scrivener Joel ben Simeon, called Phoebus Ashkenazi of the City of Cologne on the river Rhine, have written, punctuated and illuminated this Haggadah."

Phoebus is the familiar humanistic form of the Jewish name Feibusch. The style of the second New York Haggadah shows definite traces of northern Italian influence, and the artist had been in that region. At the Royal Library in Turin there is a Mahzor which bears his signature; according to a note, it was done in Cremona in 1452-53. Still another Mahzor with his signature is in the Library at Parma, and a Haggadah in the British Museum has unusually interesting illumination. Phoebus evidently left Brünn at the threatened arrival of the Franciscan John Capistrano (1451), whose fanatical provocations led every where to the persecution and burning of Jews. When Capistrano died in 1456, Phoebus probably returned to Germany, where he continued his trade as itinerant illustrator, in Ulm.

MAX OSBORN.

Lit.: Fooner, Michael, "Joel Simeon, Illuminator of Hebrew Manuscripts in the 15th Cent.," *Jewish Quarterly Review,* New Series, vol. 27, p. 217 et seq.; Marx, Alexander, *ibid.,* New Series, vol. 19, p. 14; Landsberger, Franz, "Jewish Artists before the Period of Emancipation," offprint from *Hebrew Union College Annual,* vol. 16, pp. 253-357.

PHOENICIANS. The Phoenicians were the inhabitants of the land known to the Greeks and Romans as Phoenicia, a designation of uncertain origin, though generally believed to come from the Greek *phoinix*, "palm," because palms form a characteristic feature of the coastal plain of Syria. In the second millennium B.C.E. the Phoenicians called their land Canaan (cuneiform, Kinakhna), and themselves Canaanites. This name survived in Phoenicia itself into the Greek period, and was inherited by the Carthaginians; "Punic" is equivalent to Phoenician. For political purposes, however, the name "Canaanite" was replaced, toward the end of the second millennium B.C.E., by "Sidonian," after Sidon, the most important Phoenician city in later times. This designation was adopted by the Israelites, and is the only general Biblical term (cf. *Deut.* 3:9; *Judges* 3:3; *I. Kings* 11:5); the kings of Tyre are called "king of the Sidonians" both in the Phoenician inscriptions and in the Bible. In post-Exilic times the name "Tyrian" begins to appear; so *Neh.* 13:16 and often in Josephus.

1. Geography. The territory of the Phoenicians varied at different times, according to the power of the individual city-states. In general, however, it may be said to have extended from Carmel north to the region of Tartus, on the mainland opposite the island of Arvad (modern Ruad). All the Phoenician cities of importance were seaports, but Mount Lebanon, with its almost unlimited store of timber and its hardy population, formed the real foundation of Phoenician power. Without the strong human support derived from the rugged mountaineers, the ancestors of the modern Libanese, and without the cedar, fir and cypress of the mountains for ship-building and for export, Phoenicia could hardly have attained her importance in Biblical times. The narrow coastal plain, never more than a few miles wide, and often vanishing entirely, where the mountains project as promontories into the sea, however fertile and well-watered it might be, was entirely inadequate to form the base of a great commercial empire. It is thus not accidental that the period of greatest Phoenician power begins with the increase of human settlement in the mountains of Lebanon, made possible by the increasing use of cisterns at the start of the Iron Age (12th cent. B.C.E.).

Phoenicia was poor in natural resources, outside of its timber. The only metal which seems to have been mined in Lebanon was iron, referred to in a Babylonian text from the time of Nebuchadrezzar, and probably also in *Deut.* 8:9. Wine, oil and fruit were abundant in Phoenicia, but grain was almost entirely lacking. The Phoenicians were, therefore, obliged to import practically all their grain, as well as a large part of their wine and oil, from the eastern hinterland, mainly from Israel and Aram (Damascus). The most important Phoenician cities were from south to north: Acco (Acre), Achzib (ez-Zib), Tyre, Zareppath (Sarepta), Sidon, Berytus (Beirut), Gebal (Byblos or Byblus; modern Jubeil), Arka, Simyra (Biblical gentilic, Zemari), and Arvad. Tripolis, between Byblos and Arka, was founded by the Greeks in post-Biblical times. Tyre and Arvad were built on islands; Tyre became a peninsula after the erection of a great causeway by Alexander the Great. Several of the cities were moved out to islands or peninsulas from original more inland sites; this is true of Acco, Tyre and Arvad. Only one, Arka, is situated inland, and its foundation certainly antedates the beginning of Phoenician sea-power.

2. History. Our knowledge of the early history of Phoenicia was until recently extremely limited. The excavations of the French at Jubeil (Byblos), under the direction of Montet and Dunand, have happily enlarged our horizon, and we are now able to follow the development of civilization in the oldest of the Phoenician cities with some degree of precision. Byblos became at a very remote age, not later than the First Egyptian Dynasty, the base for the exportation of cedar to Egypt. In fact, there is much reason to believe that Byblos was an Egyptian colony, though its name Gubla (Egyptian, Kupna) is in any case not Egyptian. As we shall see below, its religion was a curious blend of Egyptian and Syrian elements, and the syncretism affected Egypt itself almost as much as it did Phoenicia. The principal temple of Byblos, discovered by Montet and studied in detail by Dunand, was built originally in the Old Empire, and continued in use, with many restorations, down to the Roman period. In it were found many broken monuments and votive offerings, the oldest dated object going back to the Second Egyptian Dynasty, though several undated ones are probably even older. During the Old Empire it would appear that Byblos was directly dependent on Egypt, politically as well as culturally. In the Middle Empire (2000-1800 B.C.E.) Byblos became again subject to Egypt, but with local autonomy, under its own princes of Canaanite race, some of whose names are known: Yakin-ilu, Abi-shemu, Yapi-shem-abi, and others. Several of the royal tombs of Byblos belonging to this age have been discovered; the richness of their contents gives a vivid idea of the wealth which came to Byblos through the cedar trade. From the Middle Empire (about 2000 B.C.E.) we have also broken vases from Egypt, covered with inscriptions calling down curses on rebels against Egyptian authority; among the rebel cities are Byblos and Arka. During the Hyksos period we know nothing directly about Phoenicia, but the fact that Tyre and Sidon emerge as important places in the following age suggests that Phoenicia played a part in the eventful but little-known 17th cent. B.C.E.

In the late Canaanite Age (1600-1200 B.C.E.) Phoenicia remained an Egyptian dependency with local princes. A vivid picture of their intrigues is given in the Amarna Letters, belonging to the reigns of the Egyptian kings Amenophis III and IV, between 1411 and 1358 B.C.E. Because they were situated between Egypt, Mitanni, and the Hittite empire, and exposed to every invasion from the east, it is not surprising to find the position of the Phoenician cities very precarious. During this period it would seem that they were not able to send out colonies of their own, but served mainly as harbors for the powerful maritime states of the Aegean. Phoenicia already possessed the alphabet, as we know from the tomb of Ahiram (Hiram) of Byblos, whose sarcophagus bears the oldest inscription of any length in the Canaanite (Hebrew) language and alphabet, dating from about 1250 B.C.E. It is true that there was a rival alphabet, adapted from cuneiform, but used to write Canaanite, discovered by Schaeffer at Ras esh-Shamra, and partially deciphered by Bauer.

The irruption of the so-called Sea-peoples, about 1200 B.C.E., put an end to the domination of Mycenean (early Greek) power in the Eastern Mediterranean, at the same time that the decay of Egypt prevented the latter from further invasion of Asia. The stage was thus set for a rapid expansion of Phoenician power, the material for which came from the increasingly dense population of Mount Lebanon, a race of hardy mountaineers well suited to bear the Phoenician name to all parts of the known world. Unfortunately, we know little of the detailed history of this period, but it would seem that Byblos and Sidon at

first divided the hegemony, until Tyre gained the ascendancy under its famous king Hiram, the contemporary of David and Solomon. At this time Phoenicia was absolutely independent, and possessed a fresh energy which enabled her sailors, merchants and warriors to carry Phoenician colonization to the remotest parts of the Mediterranean, while her merchants pushed on beyond the Pillars of Hercules, to search for the natural resources of Western Africa and Western Europe. Among the colonies which were probably founded about the 10th cent. B.C.E. were Utica, in North Africa, and Gades, near Tartessus (Tarshish), in Spain. It is true that a number of scholars recently denied that Phoenician influence in Spain goes back so far, but we must certainly follow Eduard Meyer in opposing such undue scepticism toward our sources. In the 9th cent. B.C.E. Phoenician sea-power was at its zenith; colonies were founded in North Africa, in the islands of the Mediterranean, Sicily, Sardinia, Malta, and especially in Cyprus, while trading stations were established in the heart of the Aegean. But Phoenicia was no longer politically independent. Between 920 and 870 B.C.E. it was forced to submit to Egyptian suzerainty, under the energetic Bubastite kings Shishak and Osorkon I.

After 870 B.C.E. Phoenicia found new, and much more exacting masters in the kings of Assyria. Tiglath-pileser I had occupied Phoenicia about 1100 B.C.E. but his immediate successors were too much engaged in a life-and-death struggle with the Arameans to interfere in the affairs of the Syrian coast, so it was not until the time of Ashur-nasirpal II (882-858 B.C.E.) that the Assyrian peril began to be felt. Assyrian oppression began to affect Phoenician commerce seriously about 800 B.C.E., after Shalmaneser III and Adad-nirari III had destroyed the power of Aram (Damascus). Ruinous taxation forced the Phoenician mother-cities to increase their demands upon their colonies, which, one by one, like Carthage, severed their connection with them. Repeated revolts led in the 7th cent. B.C.E. to the abolition of their autonomy and the erection of Assyrian provinces, although several local dynasties were permitted to hold nominal sway under the control of Assyrian residents. Meanwhile, the Greek cities had reentered the commercial arena, and soon swept the Phoenicians from the Northern Mediterranean, while Carthage took possession of all Phoenician colonies and interests from Sicily to the west.

In the 6th cent. B.C.E. Babylonia followed Assyria, after a short interval of Egyptian domination, as suzerain of Phoenicia; Babylonian oppression rested heavily on Tyre, which revolted and was captured after a long blockade (cf. *Ezek.* 26 to 28), after its commercial strength had been exhausted. Sidon then took the place of Tyre, and held it through nearly the entire Persian period, until its revolt and subsequent destruction by Artaxerxes Ochus (about 350 B.C.E.). It was now again the turn of Tyre, whose brief period of renewed prosperity was brought to an end by Alexander the Great, who captured it in 332 B.C.E. Thereafter the Phoenician cities followed the fortunes of the diadochs, first of the Ptolemies, later of the Seleucidae.

In the Hellenistic-Roman period Phoenicia was on the whole very prosperous, but early lost all national feeling. Culture and religion were completely Hellenized, while the Phoenician language seems to have been entirely replaced by Aramaic before the Roman period outside of the cities, while Greek and Aramaic were spoken in them.

3. Civilization. The only period when Phoenicia can be said to have had its own civilization is in the Early Iron Age, between the 12th and the 7th centuries B.C.E. This civilization is best known in the artistic objects, especially of metal and ivory, of Phoenician or Syrian provenance, which have been found in regions as far apart as Assyria and Italy, dating mainly from the period 900 to 600 B.C.E. The technical skill shown in execution is generally very high, the decorative sense excellent, but the art is so strangely composite that it fails to impress the modern student. It is from Egypt that the Phoenician artists obtained most of their inspiration, including most of their technical processes as well as practically their entire decorative repertoire. They were, however, influenced in composition, as well as in detail, by the so-called Syro-Hittite art of the late second millennium, an art which drew its inspiration mainly from Mesopotamia, but partly from Asia Minor. Early Greek art was deeply influenced by Phoenician, as is becoming increasingly evident.

Israel was almost completely under the sway of Phoenician art, as is, of course, particularly evident in the case of the Temple of Solomon, built by Phoenician craftsmen. It is practically certain that the new type of stone masonry which appears in Palestine in the 10th and 9th centuries B.C.E. was introduced from Phoenicia. The dynasty of Omri in Israel was also under very strong Phoenician influence, as shown both by the Biblical account as well as by the results of excavation. Since the Phoenicians were preeminent in all the arts and crafts, notably in the textile and metal industries, the Israelites must have been profoundly under their influence. It is, in fact, maintained by some that they took a very active part in Phoenician industry, trade and colonization. This is doubtless true in large measure of the northernmost tribes, especially Asher, whose territory, as described in *Joshua,* lies almost entirely within the later borders of Tyre. From all parts of Israel adventurers must have gone in large numbers to join the ranks of Phoenician colonists and merchants (cf. *Jonah* 1:3). There can be little doubt that the recently expressed view is correct that *Gen.* 10, with its list of peoples and countries, is dependent upon Phoenician prototypes. We must never forget that the Phoenicians spoke a language and wrote in a script which were practically identical with that of Israel; the Hebrew of Samaria as found in the ostraca, although somewhat different from the Hebrew of Jerusalem, is indistinguishable from the language of the older Phoenician inscriptions.

4. Religion. Phoenician religion is of particular interest to the Biblical student for two reasons, first, because it is the most direct survival of the Canaanite religion which the Hebrews found in the land on their arrival and which influenced them profoundly, and secondly, because it exerted a direct influence itself on Israel, especially during the time of Solomon and Ahab. It was, like all Western Asiatic religion, primarily a cult of the reproductive powers of nature, as expressed in the plant, animal and human spheres. A few great deities were worshipped everywhere, under various names, and with slightly different forms of cult. The male factor in nature, appearing sometimes as the god of the storm (Hadad, Rimmon), sometimes as the sun-god (Shemesh, Baal-hammon), or as the god of the earth and the underworld (Reshep, Makkal), was the head of the pantheon, and was generally called by an honorific name, such as Baal or Adon, "Lord," or Milk, "King."

It must be emphasized that Baal was not only storm-god or sun-god, but that he was generally both at once; the Assyrians identified the principal Syrian

god indifferently with their own sun-god or storm-god. The god of heaven (Baal-shamem) might also be the god of the underworld, and so on. The same fluidity of conception is found in the case of the great mother goddess, who embodied the feminine element in nature. She was both the great mother, the patron of fecundity, and the virgin goddess. The most important names given to her were Ashtart (in the plural Ashtaroth, meaning not "the Astartes," but "the goddess embodying the totality of all forms of Astarte") and Anath.

The most popular of the Phoenician cults were those of Adonis (Adon, "Lord"), which centered in Byblos, and Eshmun, localized at Sidon. The cult of Adonis at Byblos combined Egyptian and Babylonian elements with native Byblian. From the recent discoveries at Byblos we now know that the original figure was the god of the cedar which formed the principal wealth of the city. This god met his death annually with the death of all vegetation in the summer, but was reincarnated annually in the cedar tree. His consort was Ashtart, called Baalath Gubl, the Lady of Byblos. Adonis was very early identified with the similar Egyptian figure of Osiris, and the two myths were so thoroughly amalgamated that numerous Phoenician elements appear in the Egyptian myth itself. But Adonis was also identified at a very early date with the Babylonian Damu or Tammuz, whose cult spread to Israel through Phoenicia. The cult of Eshmun developed from a variant of the Adonis cult to one emphasizing the healing function of the god, identified by the Greeks with Aesculapius. Aesculapius, and almost certainly Eshmun before him, had as his special emblem a serpent coiled around a rod or staff, which is naturally the same as the Biblical Nehushtan (*II Kings* 18:4).

Cult, ritual and religious terminology were in many respects similar to the Hebrew. The Temple of Solomon was unquestionably modelled from Phoenician prototypes, as may be seen in the plan of the building, in the pillars of Jachin and Boaz, in the bronze sea, the portable lavers, the bronze altar, and especially in the decoration. The Phoenicians employed the same terms in cult and ritual, as we know from such monuments as the sacrificial tariff of Marseille, of Punic origin. The tithe was also a Phoenician custom. However, there were just as great differences. The Phoenician temples possessed an elaborate retinue of eunuch priests and female priestesses or temple prostitutes which played a great role in the orgiastic worship which was characteristic of them. It was this type of worship which was introduced by Solomon and especially by Ahab, and which was so abhorrent to the Hebrew prophets. Human sacrifice was also a vital element in Phoenician cult, and proved very hard to eradicate from Israel, where it persisted down into the 7th cent. B.C.E. WILLIAM F. ALBRIGHT.

Lit.: Pietschmann, *Geschichte der Phönizier* (1889); Baudissin, *Adonis und Esmun* (1911); Cooke, G. A., *A Text-Book of North-Semitic Inscriptions* (1903); Montet, *Byblos et l'Égypte* (1929); Harris, Zelig S., *A Grammar of the Phoenician Language* (1936).

PHOENIX, *see* ANIMALS, FABULOUS.

PHOENIX, capital of Arizona, with a population in 1940 of 65,414, of whom about 1,000 were Jews. The Jewish population more than doubled between 1920 and 1940. In 1942 there were two congregations in the city. Beth El Congregation, following an Orthodox and Conservative ritual, was organized in 1926; its rabbi was Nathan A. Barack, who was elected in 1939. The building in which the synagogue was housed was bought in 1930. Affiliated with the Congregation was the Phoenix Hebrew School. Beth Israel, following the Reform ritual, had A. Lincoln Krohn for its rabbi; his predecessor was Philip W. Jaffa. There was (1942) a Jewish Community Council, organized in 1940. Herman Lewkowitz was assistant United States attorney for Arizona in 1917 to 1918, and city attorney for Phoenix in 1935. Barnett Ellis Marks was assistant United States attorney for Arizona in 1927 to 1928.

PHRASES, BIBLICAL. The Bible, as the sacred book of both Judaism and Christianity, has exerted its influence in every country to which these religions have penetrated. For many centuries it was the only book which was familiar to the people, and for others it was often the first book of instruction. It is natural, therefore, that phrases and expressions from the Bible and its translations found their way into popular speech and are still in frequent use. Some of these, such as the expressions "apple of one's eye," "scapegoat" and "three score and ten," are regarded as Biblical because they are found in the English Bible; actually they are due to the translators and do not represent the phraseology of the original. In most cases, however, these expressions arise from the genius of the Biblical writers. In a few instances the Biblical phrases have acquired a connotation different from that of their original meaning.

Many of the characters of the Bible have become so familiar to the general public that their names are used metaphorically to indicate character. Thus the name Ananias has come to be synonymous with liar, David and Jonathan with bosom friends, Delilah with a temptress, Goliath with a hulking giant, the Good Samaritan with a friend in need, Methuselah with one of great age, Nimrod with a sportsman, Samson with a strong man, and Solomon with a wise judge. The story of Joseph and Potiphar's wife furnishes metaphors for one who resists temptation and for a temptress, while a cabman was familiarly known as a Jehu "because he drives furiously" (*II Kings* 9:20).

The following are some of the more familiar phrases from the English Bible that have become a part of the literary language:

A brand from the burning (*Zech.* 3:2).
A drop in the bucket (*Isa.* 40:15).
A little child shall lead them (*Isa.* 11:6).
A soft answer turneth away wrath (*Prov.* 15:1).
Aaron's rod (*Ex.* 7:10-12).
Avenger of blood (*Num.* 35:19 and frequently).
Bricks without straw (*Ex.* 5:10-11).
Brother's keeper (*Gen.* 4:9).
Can the Ethiopian change his skin, or the leopard his spots? (*Jer.* 13:23).
Cast thy bread upon the waters (*Eccl.* 11:1).
Coat of many colors, Joseph's coat (*Gen.* 37:3; used humorously for a ragged, patched coat).
Egyptian darkness (*Ex.* 10:22).
Escaped by the skin of my teeth (*Job* 19:20).
Eye for eye, tooth for tooth (*Ex.* 21:24; used erroneously to indicate vengeance).
Feet of clay (*Dan.* 4:12).
Fig leaf (*Gen.* 3:6).
Fleshpots of Egypt (*Ex.* 16:3).
Go to the ant, thou sluggard! (*Prov.* 6:6).
Heap coals of fire upon his head (*Prov.* 25:22).
Hope deferred maketh the heart sick (*Prov.* 13:12).
How are the mighty fallen! (*II Sam.* 1:19).
Is Saul among the prophets? (*I Sam.* 10:11; 19:24; used to indicate surprise at wisdom from an unexpected source; in the Bible it means just the opposite).
It is not good for man to be alone (*Gen.* 2:18).
Jeshurun waxed fat and kicked (*Deut.* 32:15).

Job's comforter (*Job* 3 et seq.).
Job's messenger (*Job* 1).
Joseph's coat (see under Coat of many colors).
Judgment of Solomon (*I Kings* 3).
Letter of Uriah (*II Sam.* 11:14-15).
Like the shadow of a great rock in a weary land (*Isa.* 32:2).
Look not upon the wine when it is red (*Prov.* 23:31).
Man does not live by bread alone (*Deut.* 8:3).
Man is born to trouble as the sparks fly upward (*Job* 5:7).
Many waters can not quench love (*Song of Songs* 8:7).
Mark of Cain (*Gen.* 4:15; also "brand of Cain").
Mess of pottage (*Gen.* 25:34).
Money-changers in the Temple (*Matt.* 21:12 and parallels).
O that mine adversary would write a book! (*Job* 31:35; used humorously, in a sense different from Bible context).
Out of the mouth of babes (*Ps.* 8:2).
Peace, peace, and there is no peace (*Jer.* 6:14; 8:11).
Plough with another's heifer (*Judges* 14:18).
Pride goeth before destruction (*Prov.* 16:18).
Put not your trust in princes (*Ps.* 146:3).
Selah (frequently in *Psalms*).
Shibboleth (*Judges* 12:5-6; originally used in its original metaphorical sense of "test," it has acquired the additional connotation of "party slogan").
Sleep of the just (*Prov.* 24:15).
Sodom and Gomorrah (*Gen.* 19).
Spear that knows no brother (*Ex.* 32:27).
Stone that the builders rejected (*Ps.* 118:8).
Surely in vain the net is spread in the sight of any bird (*Prov.* 1:17).
Sweat of thy face (*Gen.* 3:19; generally cited as "sweat of thy brow").
Tell it not in Gath (*II Sam.* 1:20).
The Lord hath given and the Lord hath taken (*Job* 1:21).
The race is not to the swift nor the battle to the strong (*Eccl.* 9:11).
The voice is the voice of Jacob, but the hands are the hands of Esau (*Gen.* 27:22).
The wicked flee when no man pursueth (*Prov.* 28:1).
There is nothing new under the sun (*Eccl.* 1:9).
To the writing of books there is no end (*Eccl.* 12:12).
Valley of the shadow of death (*Ps.* 23:4).
Vanity of vanities, all is vanity (*Eccl.* 1:1).
Vengeance is mine (*Deut.* 32:35).
Way of all flesh (*Gen.* 6:12, 13).

See also BIBLE IN LITERATURE. SIMON COHEN.

Lit.: The dictionaries of phrases; Buchmann, G., *Geflügelte Worte,* chapters on Bible.

PHRASES, POPULAR. The long sojourn of the Jews in various countries in which they formed a minority, the constant study of literature written in Hebrew, a natural fondness for picturesque speech, and in some cases a desire for concealment, have produced hundreds of phrases which Jews have used and often still use within the vernaculars that they employ. These phrases are drawn from all sources and exhibit characteristic modifications in pronunciation; they vary from country to country, and even from locality to locality. Some have been adopted into the slang of non-Jews, while others have acquired a recognized status in literature and drama. Still others appear derived from phrases current among non-Jews.

The following list gives some of the typical phrases that are current among Jews in the 20th cent.:

Ad Meah Shanah (Hebrew, "to a hundred years"), a general expression of wishes for a long life.

Adam's Ale, water.

Adam's Apple, the male larynx, particularly if it protrudes in the throat. Derived from a popular superstition that when Adam ate the fruit of the forbidden tree (*Gen.* 3) a part of it lodged in his throat.

Adam's Costume, nakedness.

Alef-Bes (Hebrew, Aleph Beth), alphabet; metaphorically, the simplest knowledge.

Alev Hasholem (Hebrew, *'alav hashalom,* "upon him be peace"), added after mentioning the name of a deceased person. Also pronounced Olev Hasholem.

Armageddon, a final battle between the forces of good and evil. Derived from the Hebrew for Mount Megiddo, conceived as the place of a Messianic struggle (cf. *Rev.* 16:16).

Ausheben, the liturgy of removing the scroll of the Torah from the Ark prior to reading from it. Its return to the Ark is called Einheben.

Azes Ponim (from the Hebrew *'azuth panim,* literally, "hardness of face"), boldness, shamelessness, impudence.

Beezrath Hashem (Hebrew, "with the help of God"), equivalent to "God willing," *deo volente;* used in expressing an intention.

Behemah (Hebrew, "animal"), a stupid person.

Bekoved (a hybrid formation from the Hebrew word *kabod,* "honor"), distinguished, respectable.

Bes occurs frequently in compounds derived from Hebrew, such as Bes Hakevores, Bes Hakevure, "cemetery," Bes Hamedresh, "academy," Bes Hamikdesh, "Temple," Bes Hakisse, "privy."

Beschreien, see Unbeschrieen.

Bilbul (Hebrew), confusion, disorder. The phrases Sheker Bilbul, "lies and confusion;" is possibly the origin of the slang phrase Ish Kabibble, current in the early years of the 20th cent. in the sense of "I should worry!"

Bobe (Russian), grandmother; Bobe Meisses is equivalent to "old wives' tales."

Bosheth Panim (Hebrew; popular pronunciation, Boshes Ponim), a bashful, hesitant person. A variant is Beishan (Hebrew, *bayeshan*).

Ch: for phrases beginning with German *ch,* see under H.

Covenant of Abraham, circumcision.

Dabar Aher (Hebrew, literally "another thing"), euphemism for such objects as swine, idolatry, leprosy and the like. A common form is Dovor Acher.

Daiges (from the Hebrew *de'agoth,* "cares"), worries, anxieties. There are numerous variations, such as Deiges, Deinges, Daages and Danges.

Dalfen, a poor starving wretch. The term seems to have been derived from Dalphon, one of the sons of Haman who was hanged (*Esther* 9:7), chosen because it recalls the Hebrew word *dal,* "poor."

Dalles (from Hebrew *daluth,* "poverty"), lack of money.

Davke (Aramaic, "exactly"), to be sure, nevertheless.

Efsher (Mishnaic Hebrew), maybe.

Einheben, see Ausheben.

Esheth Hayil (Hebrew, "woman of valour"; *Prov.* 31:10), wife who conducts a business that supports the family.

Gallah (Hebrew, "shaven"), a Catholic priest or member of a monastic order, from the tonsure.

Gam Zu Letovah (Hebrew, *gam zu letobah,* "this, too, is for the best"), phrase used in resigned acceptance of misfortune.

Ganef (Hebrew, *gannab*), thief, or rascal in general. This phrase passed into the underworld argot as "gun." Webster mistakenly regarded the word as a corruption of "gone off."

Gezerah (Hebrew, "decree"), anti-Jewish law or persecution, conceived of as the divine decree.

Goy (Hebrew, "nation"), non-Jew. Feminine, Goyete or Goya; plural, Goyim.

Goyim Naches (connected with the Hebrew *nahath,* "ease," "pleasure"), frivolous and unworthy amusements, not consonant with the serious view of Judaism.

Halevai (Aramaic, "would that"), added to a wish or hope.

Halilah (Hebrew), perish the thought! Often used in the form Has Vehalilah, in the same meaning.

Hammer (Hebrew, *hamor,* "ass"), stupid, stubborn person.

Hanoah (Hebrew *hana'ah*), satisfaction over some event.

Has Vehalilah, see Halilah.

Has Vesholem (Hebrew *has veshalom,* "quiet and peace"), God forbid!

Hattes (Hebrew, *hattath,* "sin"), worthless person, good-for-nothing. Also used in the form Hatteskopf.

Hazak ("be strong"), uttered upon completion of a task.

Hazer (Hebrew, *hazir,* "swine"), 1. swine's flesh; 2. food forbidden by the dietary laws; 3. a greedy person.

Hutzpa (Aramaic), impudence. Hotzef or Hutzpa Ponim, an impudent person.

Kaas (Hebrew), anger, Kaasan, Kaasnik, irascible person.

Kashe (Aramaic, "difficulty"), question, problem.

Kedoches (Hebrew, *ḳadahath,* "fever"), extreme poverty.

Kelev (Hebrew, *ḳeleb*), dog; also used as an epithet.

Kibitzer, onlooker who gives unsolicited advice, as at a card game. Said to have been derived from a German expression addressed to a talkative person: "Kiewitz ist kein Vogel."

Kinnesinne (Hebrew, *ḳin'ah,* "jealousy," and *sin'ah,* "hate"), violent enmity.

Koilen (Middle High German), ritual slaughtering.

Kotzen (Hebrew, *ḳatzin,* "chief"), rich and prominent member of the community.

Kozev (Hebrew, *ḳozeb*), liar.

Lauchevitz (Hebrew, *lo hafetz,* "undesirable"), scamp, rogue.

Lehachis (Hebrew, "to provoke"), out of spite. Often corrupted to Lehachlis; sometimes the word ponim is added.

Lehavdil (Hebrew, *lehabdil,* "to distinguish"), equivalent to "Pardon my mentioning this subject in the same breath as that!"

Lehayim (Hebrew, "for life"), the customary toast when drinking.

Lekoved (Hebrew, *lichebod*), in honor of.

Litvak, Lithuanian Jew.

Lo Alechem, see Nebbich.

Makkes (Hebrew, *makḳoth*), a beating.

Mamzer (Hebrew, "bastard"), rascal, underhanded. Mamzerkopf, a clever person.

Massematten (Hebrew, *massa umattan*), business.

Mazal, luck. Derived from the idea that fortune comes from a favorable constellation (Hebrew, *mazal*). Variant form, Mazel; adjectives, Mazelig, Mazeldig. Shlimazel (from the German *schlimm,* "bad"), misfortune. Mazeltov, a wedding, since this is the greeting to the couple at the end of the ceremony.

Mazuma (Hebrew, *mezuman,* "provision"), money. This term has passed over into general slang.

Mechulle (Hebrew, *mechulleh,* "destroyed"), bankrupt.

Mechutten (Hebrew, *mehuttan*), related by marriage, such as the parents of a bridegroom to those of the bride.

Medine (Hebrew, *medinah*), country, neighborhood.

Meisses (Hebrew, *ma'asiyoth,* "events"), events or narratives.

Menubbel (Hebrew, *menuval*), ugly.

Menuchah (Hebrew), peace, rest, quiet.

Meshugga (Hebrew), crazy.

Meshummad (derivation disputed), convert, especially to Christianity.

Metziah (Hebrew, "find"), bargain.

Mies (Aramaic *me'is*), repulsive, worthless. Mius, ugliness, repulsiveness, uselessness.

Mishpoche (Hebrew, *mishpahah*), family, tribe.

Mithah Meshunnah (Hebrew, "a different death"), generally pronounced Missemeshunne, violent or untimely death.

Naches (Hebrew, *nahath*), ease, satisfaction.

Nebbich (Yiddish, *nie bei euch,* "may it not happen to you"), phrase used after mentioning the name of an unfortunate individual or an unfortunate event. The corresponding Hebrew expression is Lo Alechem.

Nekome (Hebrew, *neḳamah,* "revenge"), revenge, satisfaction over the misfortunes of another. Nekomenyik, a vengeful person.

Olev Hasholem, see Alev Hasholem.

Oser (Hebrew, *'asur,* "forbidden"), a decided negative.

Parnosse (Hebrew, *parnasah*), livelihood.

Peloni Almoni (Hebrew, cf. *Ruth* 4:1), used to supply the place of a name; also, a nobody.

Pleite (Hebrew, *peletah,* "escaped remnant"), also Pletah, bankruptcy.

Ponim (Hebrew, *panim*), face.

Poritz (Hebrew *paritz,* "powerful"), Polish nobleman, landholder.

Poshe Yisrael (Hebrew, *poshe'a beyisra'el,* "sinner in Israel"), epithet applied to a Jew who violates the traditional ritual law.

Rishus (Hebrew, *rish'uth,* "wickedness"), anti-Semitism. Roshe, or Rishus-ponim, anti-Semite.

Selig (German, "in bliss"), uttered after the name of a person deceased.

Shegetz, non-Jewish young man. Shiktzah, non-Jewish girl.

Shikker (Hebrew, *shikḳor*), drunkard.

Shlemiehl, an unlucky wight. The term appears to be derived from the Talmudic identification of Zimri, who was killed by Phinehas (*Num.* 25:6-10, 14), with Shelumiel the son of Zurishaddai (*Num.* 7:36).

Shmuss (Hebrew *shemu'oth,* "reports"), gossip, rumors.

Shnorrer(derivation uncertain), a plausible beggar.

Shtuss (Hebrew, *shetuth*), nonsense.

Solid (German *solider*), used in the sense of substantial, as of a person of means. Has been taken over into the slang of "swing" music as an expression of commendation.

Tachlis (Hebrew, *tachlith*), purpose, end in view. Baal Tachlis, a practical man.

Tinnuf (Hebrew), trash.

Tzelem (Hebrew, "image"), crucifix.

Tzores (Hebrew, *tzaroth,* "straits"), distress, trouble.

Unbeschrieen (German, "no evil omen"), an expression used after uttering a word of praise or boasting. It is based on the idea that too much good fortune is unnatural, and that to speak too freely of it would bewitch (*beschreien*) it. A similar expression is Unberufen.

Yihus (Hebrew), distinguished ancestry. Meyuhas, one of distinguished ancestry.

See also: GREETING AND WISH FORMULAS; KALLAH; KOSHER.

SIMON COHEN.

Lit.: Bernstein, I., *Jüdische Sprichwörter und Redensarten* (1908); Strack, H. L., *Jüdisches Wörterbuch* (1916); Mencken, H. L., *The American Language.* Many books by Jewish authors contain glossaries of unusual phrases.

PHRASES, TALMUDIC. Talmudic words and phrases have become integrated into the Yiddish language, and are extensively employed in spoken and written Yiddish. The Talmud was the source book of Jewish living, and the primary subject of public study groups, religious discourses and Jewish education. It was usually translated into Yiddish, but whenever there was a lack of an adequate or appropriate Yiddish word, or whenever the Talmudic idiom was very expressive and did not lend itself to translation, the original Talmudic phrase was employed. Thus, many of the Talmudic expressions were introduced into the folk language. These Talmudic words are more adequate and expressive than their Yiddish equivalents. They are idiomatic, defying translation, and are succinct, sometimes expressing an entire sentence in a word. Many Talmudic proverbs and phrases are sometimes quoted in their original form and translated into Yiddish.

A few examples of Talmudic phrases follow:

'adderabba—"quite to the contrary."

nafḳe minah—"difference."

'efsher—"maybe," "perhaps."

bererah—"choice," "alternative."

yesh 'omerim (literally, "there are [others] who say")—"There is another (or different) opinion."

meyaash sein—"to give up hope," "to resign oneself."

ḳashe—"question" or "contradiction." It also refers to a question which can not be solved, and is used in the phrase, "Bleibt a Kashe" ("So it remains a question").

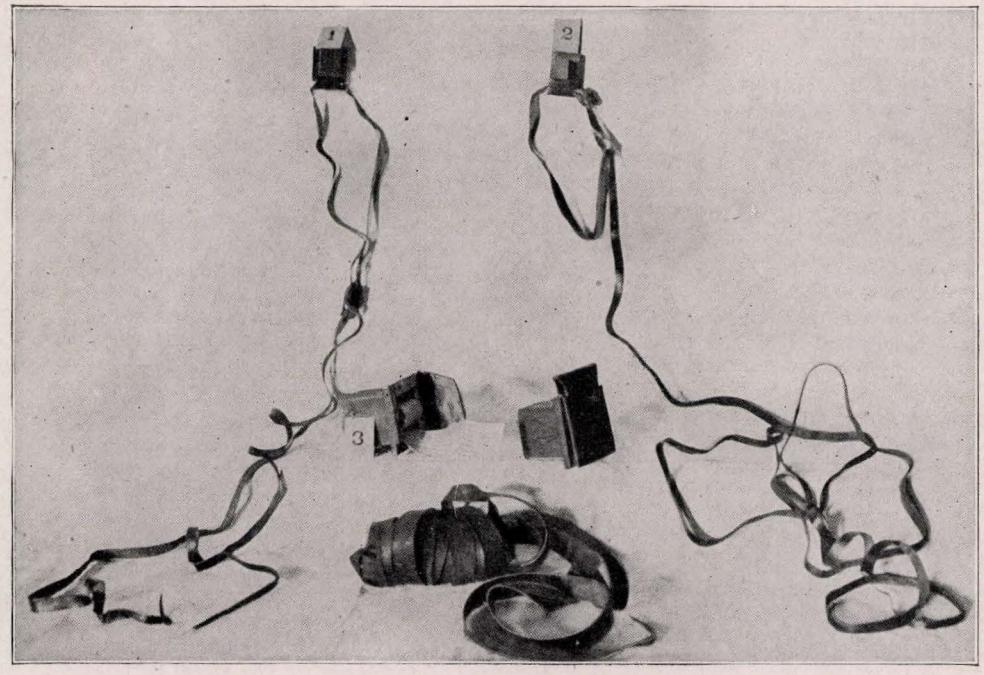
lo miduvshach velo me'uḳtzach—"I do not want your honey, nor do I want your sting." This phrase is quoted also in its Yiddish translation.

lo dubbim velo ya'ar—"There are neither any bears nor a forest." This phrase means to imply that the topic or subject under discussion is non-existent, and is mere fantasy.

lo hayu debarim me'olam—"It is not true," "It never existed."

BENJAMIN BERNFELD.

Lit.: Bloomgarden, Solomon, and Spivak, C. D., *A Yiddish Dictionary containing all the Hebrew and Chaldaic elements of the Yiddish language, illustrated with proverbs and idiomatic expressions* (1911).



The traditional phylacteries

PHYLACTERIES (*tefillin;* the origin of the word is obscure; it is perhaps derived from the Hebrew word *tefillah,* "prayer") (the word "phylacteries" is derived from the Greek *phylakterion,* which is a derivative of the verb *phylatto,* "to guard," "to protect"). The phylacteries are small leather boxes or cases which contain four sections from the Torah written on parchment. To these boxes leather straps are attached. The phylacteries, which originally and properly were to be worn constantly, are now put on the left hand and on the head only at the Morning Service (Shaharith), with the exception of the Sabbath and the five principal festivals. They are worn also at the Afternoon Service of the Ninth of Ab.

The four sections of the Torah are: *Deut.* 6:4-9; *Deut.* 11:13-21; *Ex.* 13:1-10; *Ex.* 13:11-16. The first of these four sections tells of the basic requirement of Judaism, i.e. the unconditional love of the One God; the second tells of the rewards for the observance of God's commandments and of the punishments for disobedience to them; the third and fourth treat of the everlasting recollection of the redemption of Israel from Egyptian bondage (the Exodus), for which the Israelites ought to be deeply grateful to God, and tell how the love of God and responsibility before the Eternal Judge ought to lead to faithful and devoted obedience to His commandments.

The custom of putting on the phylacteries, or "laying Tefillin," as it is popularly called, is derived from the literal interpretation of the words of *Deut.* 6:8, "And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes," words which were originally intended only in a purely symbolical or figurative sense. Similar statements, with only slight variations, are found in the three other sections, i.e. *Deut.* 11:18; *Ex.* 13:9 and *Ex.* 13:16. The phylacteries are put on the left hand, over against the heart, and on the forehead; thus the wearing of the phylacteries is usually interpreted, in an enlarged symbolical sense, to mean: Put your head, heart and hand at the service of your God, or Everything which you think, feel and do ought to be hallowed by love of God, by reverence for your holy Judge, by profound gratitude toward your redeemer and benefactor from the very beginning (cf. the prayer *hinneni mechavven,* "Behold I direct myself," which is uttered before the phylacteries are put on).

The four small sections from the Torah are written on four pieces of parchment in the head phylacteries (*tefillin shel rosh*), but in the hand phylacteries (*tefillin shel yad*) all four of them are written on one strip of parchment. The difference in the order of these sections in the leather box or case led to the making of two different kinds of phylacteries, those of Rashi and those of Jacob ben Meir Tam (*Shulhan Aruch, Orah Hayim* 34).

It is quite in keeping with the ethical and religious significance of the phylacteries that they are regarded as a protection against sin (*Ber.* 30b; *Men.* 43b). At an early age, however, presumably under the influence of the belief in demons, they were frequently considered to be a protection against all evils (*Ber.* 6a; 23b; *Targum* to *Song of Songs* 8:3; cf. the Greek term phylacteries, employed in the New Testament, in the sense of protection or means of guarding, *Matt.* 23:5). This conception is not in accord with the original one, and it has absolutely no basis either in the Biblical passage above mentioned or anywhere else in the Bible.

It is hardly probable that the above-cited Biblical verse, *Deut.* 6:8, and the parallel passages on which the custom of laying Tefillin is based are to be understood literally. A concrete commandment would have been described in greater detail (cf. the commandment regarding the wearing of the fringes (Tzitzith) in

Num. 15:37-41). The passages cited give in all four places, especially in *Ex.* 13:9 and 16, the impression of pictures by means of which the lofty significance of the love of God, of reverence for the Heavenly Judge, and of gratitude toward the divine liberator of Israel were to be expressly inculcated (cf. Samuel ben Meir, of the 12th cent., in his Pentateuch commentary to *Ex.* 13:9). The Karaites interpreted these verses purely literally, and lay no Tefillin. As far as the Talmudic period is concerned, the practice of laying the phylacteries was not generally widespread, nor was it customary among the lower classes of the people (the Am Haaretz) (*Sab.* 130a; *Ber.* 47b). Even in the responses of the Geonim (7th and 8th centuries) and still later, in the 10th cent., the complaint is made by several teachers and scholars that the people are negligent in the matter of putting on the phylacteries.

For the benedictions which must be pronounced over the phylacteries when they are put on, the manner and the time of their laying, and on the method of making and treating them, see *Orah Hayim* 25 to 45.

Reform Jews do not lay Tefillin, regarding the Biblical commandment as purely figurative.

MAX JOSEPH.

Lit.: Zunz, Leopold, *Gesammelte Schriften,* vol. 2 (1875-76) 172-76; Hirsch, *Horeb.*

PHYSICIANS. 1. Ancient Times. The existence of professional physicians (as well as wound dressers, midwives and pharmacists) among the Israelites of Bible times is amply proved from many passages in the Scriptures. From these it can be clearly seen that these "healers" (*rofe'im*) were not magicians or priests or prophets, but a separate and distinct class, which followed rational secular methods which were considered almost in opposition to reliance on divine healing (*II Chron.* 16:12).

In the eight centuries (300 B.C.E. to 500 C.E.) in which the Talmud was in process of formation, the medical profession among the Jews made considerable advances and won a wider recognition. The physician (*'asya, rofe*) was held in high esteem. Divine providence "called" him to his art and bestowed upon him a part of its wisdom (*Sirach* 38). The Jewish teachers called the physician "God's angel and the personification of the word of God" (*Alphabet of Rabbi Akiba* 4). Akiba and Ishmael are reported to have rebuked a peasant who regarded medical treatment as contrary to the will of God, Who had sent the sickness upon him (*Midrash Sam.* 4). Abaye forbade patients to apologize in prayer for seeking relief through the ministrations of a venesector (*Ber.* 60a). It was forbidden to reside in a town where there was no physician (*Yer. Kid.,* at the end; *Sanh.* 17b). A frequently misinterpreted statement, "To Gehenna with the best of physicians," means only that a physician, who has to handle human lives, can not be too careful. This is borne out by the similar statement that a physician, a municipal judge, a scribe of the Scriptures, a Hazan, and a ritual slaughterer "do not deserve a share in the world to come"; if this were intended to be taken literally, it would be such a condemnation of the most exalted and essential professions that it would be absurd and sacrilegious (*Aboth de Rabbi Nathan* 36:5; *Yer. Kid.,* at the end).

It is safe to assume that during the Talmudic period there were thousands of professional physicians and surgeons among the Jews, although only a few of the names of such are mentioned. The reason for this is that, while practically all the teachers of the time supported themselves by means of some occupation, it is only in rare instances that their actual profession or trade is given. Just as some teachers are given surnames which indicate that they were sandal-makers, blacksmiths or the like, so there are others who are called by such titles as *'asya, rofe* and *hachim,* indicating that they were physicians. Others, although not distinguished by such titles, show medical knowledge in their teachings. Thus all the statements of Matthiah ben Heresh pertain to medicine, while the patriarch (Nasi) Simeon ben Gamaliel II correctly described hemophilia and noted that it was a hereditary disease of males which was transmitted to them by female ancestors. Judged by the numerous statements of other Talmudic authorities on medical subjects, these teachers must have practised medicine.

By far the greatest physician of the Talmudic period was Samuel (d. 254 C.E.). Other physicians who are known by name are Todos (Theudas), Bar Gigante (*Yer. Betzah* i, 60), Manyume and his sons (*A.Z.* 28b), Ammi (*Yer. Ber.* 2:3), Bar Nathan (*Pes.* 52a) and Hiyya (*Ber.* 5b).

Patients were cautioned against taking lightly any apparently mild ailment (*Midrash Eccl.* 3), especially one that affected the organs within the body cavity (*Yer. A.Z.* 2:2), and were urged to call a physician immediately (*Sirach* 38). Typical advice to physicians is reflected in such statements as: "A physician who treats without a fee merits no fee" and "A physician can heal at a distance as well as a blind eye can see" (*B.K.* 85a).

2. Middle Ages. Many of the Jewish physicians of former times were more than physicians alone. They cultivated many branches of knowledge, even those completely unrelated to their art. Down to the end of the 18th cent. Jewish physicians were so well-known for their scholarly pursuits that they are generally known to historians and biographers as philosophers, poets, Bible commentators and Talmudic authorities rather than as physicians, although they were practising physicians and derived their livelihood from the practice of that profession. The list of physicians given below is at the same time a list of the pillars of Hebrew literature and leaders of Jewry. They include rabbis of communities, codifiers of traditional laws, expounders of the Scriptures and masters of Hebrew verse.

a. In Moslem Lands. Religious fanaticism or court jealousies would sometimes result in a temporary disbarring of Jews from the medical profession; however, the Moslem world as a rule was friendly toward the Jews, and a discriminatory edict would generally be limited to a single country. Omar, the successor of Mohammed, employed a Jewish physician, Abu Hafsa Yazid (about 643). Asaph Judaeus was prominent in the 7th cent. Masarjawaih was physician to Caliph Muawiyyah I (about 883). Other early Jewish physicians who are known are Isaac ben Amram (d. 799), Sahl (Rabban al Tabari), translator of Ptolemy's *Almagest,* and his son Abu al Hasan (about 850), physician to the caliphs Al-Mutasim and Al-Mutawakkil, and teacher of Rhazes.

Joshua ben Nun (about 800) was professor in the medical school of Baghdad, founded by Harun al Rashid; Hibat Allah ibn Malka flourished in 1150; Ibn Zakariya died at Aleppo in 1190; Saad al-Daulah was court physician to the Mongol khan Argun (he was executed at Baghdad in 1291 after he failed to cure his royal master). The Jewish physician Shammach flourished at Kairwan in 793; Isaac ben Imran was physician to Emir Ziyadat Allah II, and a later physician of the same name held the same office with Emir Ziyadet Allah III. Sulaiman al Israeli (about 940), physician to Caliph Ubaid Allah al Mahdi, was the greatest medical authority of the time. His pupil Dunash ibn Tamin and the latter's son, David ibn Merwan, were also court physicians; al Israeli exercised a profound influence on Avicenna, the prince of Arabic medicine (980-1037), who, according to some authorities, was also of Jewish origin.

In the pre-Maimonidean epoch in Egypt there were many prominent Jewish physicians, such as Ephraim ibn al-Zafaran (d. 1068), Abu Said Al-Tabib (1050), Abu Mansur, court physician to Al-Hafis (about 1125), Nathaniel Israeli, court physician to Saladin (about 1150), the oculist al-Nakkid (d. 1189), the Karaites al-Mudawwar, David ben Solomon and al-Bayyan, and Abu al Maali, brother-in-law of Maimonides. The medical contributions of Maimonides (Moses ben Maimon, 1135-1204) were so extensive that they can be detailed only in his separate biography. His son Abraham, his grandson David, and his two great-grandsons Abraham and Solomon were all prominent as physicians. His numerous pupils included: the father of the medical historian Abu Usaiba; Joseph ibn Aknin; Abu al Hayyuj Yusuf. The celebrities of a later period include Imran al-Israili (1165-1239), Samuel ibn Abbas (about 1165), al-Barkamani, the pharmacologist al-Attar (about 1325), Simon ben Zemah Duran (1360-1444), and Solomon ben Joseph (about 1481), physician to Sultan Al-Malik al-Ashraf.

b. Spain. One of the first famous Jewish healers was Hasdai ibn Shaprut (915-70), physician and prime minister of Caliph Abd al-Rahman III; another was Jonah ibn Janah (1027-70), the grammarian. Abu Bekr ibn Zuhr and his celebrated grandson, Abu Merwan ibn Zuhr (d. 1162), are thought by many to have been Jews. Other important Jewish physicians were: the philosopher Judah Halevi (b. 1085); Sulaiman ibn al-Muallim, physician to Caliph Ali, at Seville (1106-45); the commentator and poet Abraham ibn Ezra (1092-1167); Judah al-Fachar, physician to Ferdinand III; Abraham ibn Daud (1110-80); Daniel ben Moses and his brother Solomon, at Saragossa (about 1225); Solomon David, in Madrid; the philosopher and commentator Moses ben Nahman (Nahmanides), at Gerona (1194-1267); Shemtob ben Isaac, in Tortosa (1206-66); Samuel Benveniste; Samuel ibn Wakar, physician to Alfonso XI; Levi ben Gershon (Gersonides; 1288-1344), commentator and inventor of astronomical and optical instruments; Todros Abulafia; Nissim Gerondi (1340-80); Abraham ibn Machir; the philosopher Joseph Albo (1380-1414); Abraham of Lerida, oculist to John II. The expulsion edict of 1492 forced a whole galaxy of prominent physicians to leave the country; among them were Judah ibn Tibbon, Joseph Kimhi, Simon Duran, Isaac ben Shemtob and Joshua al-Lorqui.

c. Portugal. Among the Jewish physicians who flourished in Portugal were Gedaliah the elder (about 1300), physician to King Dinitz; Moses, physician to Ferdinand I and John I; Profiat Duran, celebrated Talmudist; Gedaliah ibn Yahya, physician to Alfonso V; and Joseph and Rodriguez, who were physicians to John II and members of the commission which examined the proposals of Columbus. Garcia d'Orta, father of tropical medicine and epoch-making botanist, was also a Jew. Among the Jewish physicians of Portugal who had to leave their native land to escape religious bigotry were the celebrated Amatus Lusitanus (1511-68) and Rodrigo de Castro (16th cent.).

d. Italy, France, England and Germany. One of the earliest Jewish physicians in Italy was Sabbatai Donnolo (913-82). Hebrew was one of the languages of instruction at the medical school at Salerno, founded by Benedictine monks in the 6th cent. Among the Jewish professors known to have served there are Joseph (848), Joshua (855), Elinus and Copho (editor of the *Compendium Salernitanum*), who seem to have been Jews, and Hillel of Verona (1220-95). From Salerno Jewish physicians spread to all parts of Italy, where they became physicians to many popes, kings and princes. A few of these are: Faragut, physician to Charles of Anjou; Nathan Hameati (about 1279); Isaac, court physician to Pope Boniface VIII; the poet Immanuel of Rome (1265-1330); many members of the Anav, Rieti and Astruc families; and the Roman physicians Abraham and Jehiel di Mansi and Hillel and Zerahiah Hen.

Some of the outstanding universities of medieval France were founded or headed by Jews. There were even Jewish medical schools in southern France. Rabbi Abon (about 1000) was head of a Jewish medical school at Narbonne; one of his pupils founded a Jewish medical school at Montpellier (about 1025). Hebrew and Arabic preceded Latin as a language of instruction at the University of Montpellier. The known Jewish teachers and pupils included the physicians Isaac ben Abraham, his pupil Judah (teacher of Nahmanides), Jacob Hakatan (dean), Meshullam (1043-1108), Jacob ben Abba Mari, court physician to Frederick II, many members of the Ibn Tibbon family, such as Samuel, Judah (d. 1190), Moses (d. 1285) and Jacob (Profatius Judaeus), dean of the medical family in 1306. In the subsequent years there were such noted Jewish physicians as Elias of Arles (about 1407), Jacob Lunel, the surgeon Dolan Bellan (at Carcassonne), Nathan Tauros (at Tarascon), and Moses ben Joshua (Maestre Vidal Blasom) at Narbonne.

Only three Jewish physicians are known to us in medieval England: an unknown physician martyred at the massacre at Lynn in 1190, Isaac Medicus of London, and Abraham Motun of London (1260-90).

Due to the incessant persecutions of the Jews in Germany, the number of Jewish physicians there was meager. The following Jewish physicians practised under Charlemagne; Meshullam ben Kalonymus, Joseph ben Gorion, Moses ben Judah, Todros of Narbonne and Joseph Halevi. Zedekiah was court physician to Louis the Bald. A Jewish surgeon, Balavignus, was executed at Strasbourg in 1348 on a false accusation of having caused the Black Death. Solomon Pletsch was city physician of Regensburg (1394), Jossel was city physician of Basel, and Seligman was physician to Bishop John I. The Jewesses Sarah (of Würzburg) and Zerlin

(of Frankfort) practised medicine in the 15th cent. Reuchlin's teachers of Hebrew were two Jewish physicians, Jacob Loans, physician to Emperor Frederick III, and the commentator Obadiah Sforno. The surgeon of the same emperor was the Jew Michael. Anti-Jewish laws periodically excluded the Jews of the Holy Roman Empire from the study and practice of medicine.

3. Modern Times. Notwithstanding anti-Jewish laws and the imposition of disabilities, there were many prominent Jewish physicians in Italy from the 15th to the 19th cent. The most noted of these were the following: Elijah Delmedigo (1460-97); Obadiah Elias; Isaac d'Abbadi; Messer Leon and his son Messer David; Judah de Blanis (1520); Abraham de Balmes (d. 1523); Vitale and Bonajuto Alatino; T. de Sacerdoti, physician to Pope Julius III; Samuel and Isaac Zarfati, physicians to Pope Clement VII; Joseph Hakohen, physician to the doge Andrea Dorea of Venice; members of the Portaleone family; Bonet de Lattes, physician to Pope Leo X; Judah Abravanel (Leo Hebraeus), who was expelled from Spain, where he was minister to Ferdinand; Jacob Mantino, physician to Pope Paul III; Juan Rodrigo de Castel-Branco, surnamed Amatus Lusitanus (1511-68); David d'Ascoli; David de Pomis (d. 1588); Kalonymus ben Judah; Jacob Lombroso; D. H. Luria and the three Cantarinis at Padua; E. de Castro; Moses Cordovero; Jacob Zahalon (author of *Otzar Hayim*); Manuele di Casena, physician to Pope Sixtus V; Isaac Lampronti; many members of the Cases and Konia families; Isaac Foe; Adam Bondi and his two sons; the brothers Isaac (d. 1803) and Ephraim (d. 1799) Luzzatto; Graziadio Nepi at Cento, who was a member of the Napoleonic Sanhedrin in 1806.

Very few unbaptized Jews were allowed to practise medicine in France, yet that country saw many prominent Jewish physicians, including: Pierre de Notre Dame (1500); Joseph Colon; Mordecai and Joseph de Noves; Elias Montalto (d. 1615), court physician to Marie de Medici (who sent his embalmed body to Holland to receive Jewish burial); his son Isaac; Jean Baptiste de Silva (1686-1742), the most frequently consulted physician in Europe and physician to Louis XIV.

Many of the Jewish physicians who were exiled from Spain and Portugal settled in the Turkish Empire and there continued the golden chain of Jewish medical prominence through such names as: Solomon Almoli (about 1517); Joseph Hamon, his son Moses, physician to Suleiman the Magnificent, and his grandson Joseph; Ibn Yahya; Abraham ibn Migas; Israel Conegliano. The physician-rabbis of Jerusalem included: Elijah of Ferrara (about 1460); David ibn Shoshan (1552); Jacob ibn Amram; Jacob Aboab; Samuel Halevi (about 1625); Jacob Hayim Zemah, chief rabbi (1645).

The Netherlands took pride in the Jewish physicians Abraham Zacuto (Zacutus Lusitanus), an emigrant from Portugal (1600), the members of the Bueno family, B. de Castro, J. I. Mendes and S. de Silva. There were but few Jewish physicians in England, mostly of the families of Spanish refugees. Among them were Sabot Elias (1410); Rodrigo Lopez, court physician to Queen Elizabeth (1580); A. de Mercado (1655); J. Mendes Bravo (1675); David Nieto (1710); F. Mendez (d. 1724); S. Nunez (about 1750); the three Schombergs; I. H. Sequera (d. 1816); Abraham and Joshua van Oven; G. G. Levi'sohn; and E. Friedberg.

The list of prominent Jewish physicians in Germany is so long that only a few of the most important can be named: Joseph Solomon Delmedigo, who practised in Candia (Crete), Egypt, Lithuania and the cities of Hamburg, Amsterdam, Frankfort, Worms and Prague, where he died in 1655; B. L. Buchsbaum (d. 1715), his sons Gutman Wolf and Lipman and his grandson Amshel Gutman (d. 1743); the gynecologist R. de Castro and his sons Benedict (physician to Queen Christina of Sweden) and Daniel (court physician to Christian IV of Denmark); Benjamin Mussafia (d. 1675); Judah Carmoly (d. 1785); Joseph Geldern (d. 1796), grandfather of Heinrich Heine; Lippold (about 1535), court physician to Joachim II of Brandenburg.

4. The Nineteenth and Twentieth Centuries. During the short period since the beginnings of Jewish emancipation, when European medical schools gave the Jews extensive, though not unlimited, opportunities for study and research, the latter have produced a startling galaxy of scientists without whom medicine would not have attained its present state of progress. Many of them have been awarded the Nobel Prize; thousands more have immortalized themselves in every phase of medical endeavor. Only some of the most important of these can be listed here.

ANATOMISTS: F. G. J. Henle, J. Herz, S. Spitzer, Gustav Schwalbe, Robert Bárány (Nobel Prize), B. Stilling, Giuseppe Levi.

PHYSIOLOGISTS AND BIOCHEMISTS: Simon Fubini, E. F. von Marxow, Moritz Schiff, G. Magnus, G. G. Valentin, S. Mayer, J. Bernstein, the brothers Hermann and E. Munk, N. Zuntz, I. Rosenthal, Fritz Haber (Nobel Prize), Otto Wallach (Nobel Prize), Otto Meyerhof (Nobel Prize), Otto Loewi (Nobel Prize), the brothers Jacques and Leo Loeb, Karl Landsteiner (Nobel Prize), H. Kronecker, Ugo Lombroso, A. Herlitzka, Richard Kuhne.

PATHOLOGISTS: K. F. Canstatt, F. V. Birch-Hirschfeld, Karl Weigert, Ludwig Traube, P. J. Pick, A. Pribram, A. Weichselbaum, K. J. Salomonsen, B. Abrahams, L. Brieger, O. Israel, Pio Foá, Moritz Roth, Otto Heinrich Warburg (Nobel Prize), G. Klemperer, C. Sacerdotti, B. Morpurgo.

MICROSCOPISTS: G. Gluge, L. Mandl, S. Stricker, G. J. Born, A. Frankel.

EMBRYOLOGISTS: R. Remak, L. Schenk.

BACTERIOLOGISTS: L. L. Jacobson, Waldemar Haffkine, A. Marmorek, A. Neisser, Paul Ehrlich (Nobel Prize) and his associates A. Bertheim and Karl Weigert, A. Wassermann, Elie Metchnikoff (Nobel Prize), G. F. Widal.

CLINICIANS: R. Kosch, Maximilian Heine, Moritz Rapoport, D. Gruby, M. A. Unna, J. Barasch, J. E. Polak, H. Hirschfeldt, J. Freund, H. Jacobson, H. Lebert, D. M. Peixotto, W. von Winternitz, E. Zuckermandl, Anselme Weill, J. Goldschmidt, G. Hayem, I. Boas, W. Ebstein, J. Lazarus, L. Lichtheim, M. Mendelsohn, O. Minkowski. C. Posner, O. Rosenbach, H. Senator, Isaac Dembo, V. Ascoli, K. Huldschinsky.

SURGEONS: M. Asson, L. von Dittel, James Israel, A. Jeitteles, Michel Levy, Germain Sée, Lewis Oppenheim, J. Wolf, P. Güterbok, R. Kutner, J. Israel, W. Levy, L. Ewer, Mario Donati.

NEUROLOGISTS: M. H. Romberg, H. Oppenheim, E. Mendel, Albert Moll, E. J. Remak, O. S. Babarcz.

PSYCHIATRISTS: Ludwig Meyer, Max Nordau, Hippolyte Bernheim, Émile Lévy, Sigmund Freud, Alfred Adler, Wilhelm Stekel, Max Kahane, R. Reitter, Hans Sachs, Karl Abraham, Ernst Simmel, P. Schilder, M. Klein, J. B. Breuer, Barbara Low, Van d. Chijs, Ernst Blum, Sandor Ferenczi, Otto Rank, T. Reik, W. Flies, Otto Weininger, M. Levi-Bianchini, Iwan Bloch, Magnus Hirschfeld, and the Gestalt psychiatrists W. Koehler, K. Kofka, M. Wertheimer, A. Lehmann, E. Rubin, D. Katz, K. Lewin.

PEDIATRICIANS: Alois Epstein, Max Kassowitz, A. Baginsky, L. Feurst, E. H. Henoch, H. Finkelstein.

DERMATOLOGISTS: Moritz Kaposi, O. Simon, H. von Zeissl, I. Neumann, G. Behrend, F. J. Behrend, H. Kobner, O. Lassar, P. G. Unna, G. R. Lewin, A. Blaschko.

GYNECOLOGISTS: D. Hausmann, E. Fraenkel, L. Landau, J. Schottlander, P. Zweifel, B. Zondek.

OPHTHALMOLOGISTS: I. Hirschler, L. Mauthner, J. Z. Laurence, I. Schnabel, R. Liebreich, J. Hirschberg, H. L. Cohn, L. L. Laquer, M. Solomon, L. Weiss, N. Feuer, Max Mandelstam.

AURISTS: J. Gruber, S. Moos, A. Politzer, L. Katz, H. Neumann.

LARYNGOLOGISTS: J. Gottstein, J. Schnitzler, F. Semon, B. B. Lowenberg, P. Heymann, B. Frankel.

HYGIENISTS: N. H. Julius, L. A. Cohen, E. Levy, J. V. Bertensohn.

PHARMACOLOGISTS: H. Friedberg, M. Jaffe, O. Matthias, E. Liebreich, C. Koller.

FORENSICISTS: J. L. Caspar, A. Pick, A. Lesser, Salvatore Ottolenghi, Cesare Lombroso, Leone Lattes, G. Benassi.

ENDOCRINOLOGISTS: B. Zondek, R. Frank, O. Minkowski, M. Schiff.

HISTORIANS OF MEDICINE: J. L. Pagel, A. Hirsch, J. Hirschberger, J. Preuss, A. Neubauer, E. Carmoly.

United States. The first Jewish physicians to tread the soil of the American continent came with Columbus: Maestre Bernal was his ship's physician and Marco his ship's surgeon. Among the early victims of the Spanish Inquisition in America were three Jewish physicians: Juan Alvarez (Peru, 1580); Alvaro Nunez (La Plata, 1582); Francisco Maldonado de Silva (Lima, 1639).

The first Jewish physician known to have settled in North America (it is not certain whether he actually practised medicine) was Jacob Lumbrozo, who arrived in Maryland in 1656. Samuel Nunez Ribiero came to Savannah, Ga., in 1733. The early Jewish physicians in the territory which became the United States include Nathan Levi (South Carolina, 1772), Siccary and L. Levy (Virginia), J. Herz (Texas, 1832), and Moses A. Levy, surgeon-general in the army of Sam Houston (1835). Among the earliest Jewish physicians in New York were Elias Woolin and Nunez (1742), Jacob Isaacs (1752), Daniel L. M. Peixotto, president of the New York County Medical Society (1830-32) and of the Willoughby Medical College at Cleveland, Samuel Lilienthal (d. 1891), professor of nervous diseases at Hahnemann College, E. Krackowiczer (d. 1875), M. Blumenthal, who arrived in the United States in 1839, M. J. Asch, founder of the American Laryngological Association (d. 1902), L. Elsberg, professor of ear, nose and throat diseases at New York University (d. 1885), Isaac Hays, an eminent ophthalmologist (1796-1879) and Jacob Mendes de Costa (1833-1900). There were also J. I. Cohen, otologist (1801-70), and Aaron Friedenwald, eye-specialist (1836-1902), both of Baltimore, Joseph Aub (1846-88) and F. Forchheimer (1853-1913) of Cincinnati, and many others.

In the years since the arrival of the first known Jewish physician in America the Jews in the medical profession there have distinguished themselves in every branch of the art of healing. Many of them served in the wars of the United States, taught in medical schools, founded medical societies and publications, directed research institutions, published standard texts, and discovered new principles of diagnosis and therapy. The following chronological list indicates some of the contributions of Jews in America to medical knowledge or practice:

1854: A. Jacobi invents a laryngoscope.
1858: E. Krackowiczer first demonstrates the vocal cords with this instrument.
1884: Carl Koller introduces cocaine in eye surgery.
1887: W. Meyer introduces cystoscopy; M. Einhorn invents the first of many instruments for the diagnosis of gastro-intestinal ailments; Solomon Solis-Cohen discovers the syndrome of vasomotor ataxia.
1894: Simon Flexner discovers anaphylaxis.
1895: A. A. Berg performs the first operation for volvulus of the stomach.
1896: C. D. Aaron originates "Aaron's abdominal bandage."
1898: H. Koplik discovers the "Koplik spots" in measles.
1899: J. Loeb describes the theory of "tropism"; Simon Flexner discovers "Flexner B Dysentery."
1906: S. Yankauer invents sounds for the eustachian tube, followed by many additional inventions.
1908: Leo Buerger describes "Buerger's disease."
1910: N. E. Brill discovers "Brill's disease"; J. F. Schamberg describes "Dermatitis Schambergi"; E. Libman describes "Libman's disease."
1912: O. M. Schloss introduces the scratch method in the study of allergy; C. D. Aaron describes the "Aaron sign."
1913: Bela Schick discovers the "Schick test."
1914: Abraham J. Rongy introduces "twilight sleep."
1915: Alfred Gordon describes the "Gordon sign" in neurology.
1916: C. A. Elsberg describes the "Elsberg operation" in syringomyelitis.
1917: I. W. Held describes achyliagastrica.
1920: Isador C. Rubin invents the "Rubin test" for tubal patency.
1921: Reuben L. Kahn originates the "Kahn test" for syphilis; A. L. Levin designs the "Levin tube."
1922: S. M. Rosenthal introduces a liver function test; R. T. Frank demonstrates the female sex hormone in the ovarian follicle.
1923: L. Berman discovers the internal secretion of the parathyroid glands.
1928: R. F. Frank and M. A. Goldberger demonstrate folliculan in the circulating blood.
1930: R. Isaacs and C. C. Sturgis suggest desiccated hog stomach in pernicious anemia; A. S. Hyman invents the artificial pacemaker for the heart.
1931: M. H. Friedman modifies the Ascheim-Zondek test for pregnancy.

The following list gives the names of American Jews who made important contributions to various fields of medicine:

INTERNAL MEDICINE: S. Baruch, Adajah Behrend, Henry Ilioway, Alfred Meyer, Solomon Solis-Cohen, N. E. Brill, C. D. Spivak, Max Einhorn, A. A. Eshner, C. D. Aaron, J. Friedenwald, D. Reisman, Heinrich Stern, A. Friedlander, H. Adler, Maurice Fishberg, Emanuel Libman, J. Ullman, R. Weil, Isidore William Held, Leopold Lichtwitz, J. G. Brody, Alfred E. Cohn, Eli Moschcowitz, Simon Brainin, B. Lapovski, Jesse G. M. Bullowa, A. A. Epstein, A. L. Lewin, Samuel A. Lowenberg, W. W. Hamburger, R. Ottenberg, S. Strouse, M. Biesenthal, L. H. Newburgh, J. Rosenbloom, B. B. Crohn, C. R. Austrian, Max Kahn, M. A. Rothschild, A. L. Bloomfield, Morris Fishbein, A. E. Parsonnet, J. C. Aub, S. A. Levine, E. P. Boas, R. Isaacs, I. M. Rabinowitch, A. S. Hyman, B. Ratner, H. L. Blumgart, Emil Bogen, Soma Weiss, H. Joachim, B. Jablons, W. S. Collens, M. A. Kugel, Samuel Weiss, Arthur M. Fishberg, Raphael A. Bendove, G. L. Waldbott, L. Tuft, Alex Altschul, Zadok Kapner, J. Meyeroff, P. Kresky, G. A. Knopf.

SURGERY: Joseph Ransohoff (1853-1921), Willy Meyer (1858-1932), H. Lilienthal, H. W. Frauenthal, Alexis Moschowitz, C. G. Levison, Isaac Levin, L. N. Steinbach, D. N. Eisendrath, A. H. Freiberg, Max Ballin, N. Jacobson, C. Goodman, Charles A. Elsberg, A. A. Berg, Joseph Tenenbaum, A. L. Wolbarst, R. Lewisohn, M. I. Schamberg, E. Beer, Moses Behrend, Moshe Benmoshe, Henry Keller, A. Steindler, E. Sachs, Leo Buerger, B. M. Bernheim, M. Thorek, T. Blum, David John Kaliski, Leo Mayer, H. Neuhoff, Isidore Cohn, Jacob Sarnoff, L. Wolfson, Maxwell Maltz, L. Ginzburg, S. Kleinberg, R. L. Dourmashkin, J. W. Maliniak, Louis Carp, Moses Swick, Max Huhner, Elias Rapaport, A. Lightstone, A. J. Barsky.

OBSTETRICS AND GYNECOLOGY: H. N. Vineberg (1857-1926), A. Sturmdorf, L. J. Ladin, L. J. Pritzker, Joseph Bolivar De Lee (1869-1942), Isador C. Rubin, R. T. Frank, H. J. Epstein, Henry C. Falk, Abraham J. Rongy, J. Jarcho, I. F. Stein, E. M. Lazard, C. Mazer, Louis Drosin, S. H. Geist, R. Kurzrok, D. Meyroff.

NEUROLOGY AND PSYCHIATRY: Max Mailhouse, Bernhard Sachs, D. I. Wolfstein, Israel Spayer Wechsler, Simon Philip Goodhart, A. A. Brill, J. Jastrow, Boris Sidis, Joseph Frankel, G. W. Jacoby, W. Leszynski, Sydney Kuh, S. I. Schwab, A. B. Yudelson, Alfred Gordon, I. H. Coriat, Moses Keschner, E. D. Friedman, Abraham Myerson, Herschel Meyers, J. Rosett, E. E. Mayer, H. M. Adler, Ira S. Wile,

A. J. Rosanoff, C. P. Oberndorf, I. Margaretten, J. V. Haberman, J. M. Wolfsohn, B. Glueck, I. L. Meyers, B. Karpman, W. M. Kraus, H. C. Solomon, W. Malamud, S. I. Schwab, M. Neustaedter, P. Zenner, I. Abrahamson, G. B. Hassin, L. S. Aaronson, S. E. Katz, L. B. Hohman, L. Kanner, H. Meltzer, M. H. Bochroch, N. Oppenheim, G. W. Jacoby, M. M. Olkon, K. Goldstein, S. Leopold, Maybarduk, M. K. Meyers, S. Block, G. Steiner, J. H. Leiner, F. H. Levy, W. M. Kraus, J. C. Yalkin, N. W. Winkelman, C. Davison, A. M. Rabiner, S. Brock, E. A. Spiegel, P. R. Lehrman, L. S. Kubie, R. M. Brickner, K. Rothschild, H. G. Wolf, B. J. Alpers, H. S. Rubinstein, Israel Strauss, I. J. Spear, P. F. Schilder, M. Solomon, M. Levine, Abraham A. Roback, Jacob H. Cohn, L. Wender, D. A. Huebsch, S. W. Fernberger, J. B. Kantor, S. J. Beck, E. O. Bregman, S. Kahn, L. S. Selling, L. A. Schwartz, Alexandra Adler, Hugo Munsterberg, A. B. Gottlober, W. B. Wolfe, S. E. Asch, J. Morse, D. Katz, H. H. Abelson, Kurt Lewin, W. Bromberg, B. Dattner, C. Davidson, W. G. Eliasberg, I. Gerstmann, I. H. Globus, L. Hausman, Max Helfand, O. Leweinstein, S. Reback, Bettina Warburg, R. S. Cohen.

DERMATOLOGY AND SYPHILOLOGY: Joseph Zeisler (1858-1919), M. L. Heidingsfeld (1871-1918), J. F. Schamberg, N. A. Aaronstam, E. B. Tauber, Max Scheer, L. Chargin, F. Wise, U. J. Wile, R. S. Weiss, O. L. Levin, M. B. Sulzberger, H. Goodman, I. Rosen, S. Pollitzer, H. Goldberger, A. G. Nadler, R. Bernstein, F. L. Blumenthal, Louis Tulipan, E. Urbach, H. Goodman, S. M. Peck, S. Feldman, A. S. Wolf, W. Gottheil, S. Lustgarten.

PEDIATRICS: Abraham Jacobi (1830-1919), Henry Koplik (1858-1927), H. Heiman, Isaac A. Abt, A. F. Abt, H. B. Sheffield, C. Herrman, S. Amberg, A. F. Hess, I. H. Hess, Bela Schick, O. M. Schloss, A. Levinson, B. Kramer, A. T. Shol, Murray B. Gordon, S. Z. Levine, L. Fischer, E. B. Friedenwald, S. Blum, J. S. Lepold, H. Lowenberg, R. M. Pollitzer, Max Seham, I. N. Kugelmass, S. Karelitz, H. Goldstein, J. B. Pincus, A. Hymanson, S. H. Desau.

OPHTHALMOLOGY: Isaac M. Hays (1847-1925), R. Kalish, C. Koller, H. Friedenwald, M. Wiener, C. Loeb, Arthur Meyer Yudkin, J. E. Lebensohn, J. S. Friedenwald, H. L. Wolfner, Charles H. May, M. J. Schoenberg, I. Goldstein, L. Bothman, Benjamin L. Gordon, S. A. Agatson, Gavod H. Alperin.

OTOLARYNGOLOGY: Jacob da Silva Solis-Cohen (1838-1927), Emil Mayer, W. Freudenthal, R. Levy, H. W. Loeb, M. Lederman, E. Amberg, S. Iglauer, S. Yankauer, I. Friesner, H. L. Pollock, S. A. Friedberg, Samuel J. Kopetzky, M. A. Goldstein, R. Sonnenschein, W. Spielberg, A. A. Schwartz, E. M. Schwartz, S. Cohen, D. N. Husic, J. C. Beck, J. I. Klepper, G. D. Wolf, C. Hirsch, W. H. Spielberg, M. S. Eshner, J. Lempert, L. Greenberg, David I. Mirow.

ENDOCRINOLOGY: D. M. Kaplan, I. Bram, H. Goldstein, H. H. Rubin, L. Berman, Casimir Funk, H. J. Jaffer, C. Mazer, H. Ehrenrest, J. Eidensberg, G. B. Dorff, M. A. Goldberger, S. Shapiro.

PATHOLOGY, BACTERIOLOGY AND SEROLOGY: M. J. Herzog, Simon Flexner, F. S. Mandelbaum, S. M. Cone, Leo Loeb, A. Robin, Lazar Rosenthal, Jacob M. Ravid, E. J. Asnis, A. M. Pappenheimer, S. B. Wolbach, M. R. Smirnow, J. J. Bronfenbrenner, Leon S. Medalia, M. Barron, S. A. Goldberg, M. C. Winternitz, A. Zingher, Max Lederer, A. L. Garbat, B. S. Kline, P. K. Olitzky, J. D. Aronson, Reuben Leon Kahn, B. Jablons, P. Klemperer, B. S. Levine, M. Heidelberger, A. A. Arkin, I. J. Kligler, Harry Plotz, I. Weinstein, C. Weiss, M. C. Kahn, L. Gross, G. Schwartzman, B. Kwartin, Harriet Fishberg, Isaac Levin, L. G. Tedesche, A. E. Cohn, S. Levinson, D. M. Grayzel, David Perla, P. Levine, Mendel Jacobi, W. Antopol, E. Applebaum, Morton C. Kahn, G. Schwartzman.

PHYSIOLOGY AND BIOCHEMISTRY: S. J. Meltzer (1851-1924), M. E. Jaffa (1857-1931), Jacques Loeb (1859-1925), M. Gomberg, J. O. Stieglitz, P. A. Levene, S. Bookman, L. B. Mendel, A. Lachman, M. A. Rosanoff, G. M. Meyer, C. L. Alsberg, L. L. Watters, A. J. Goldforb, W. N. Berg, H. C. Brill, C. B. Lipman, Casimir Funk, G. W. Raiziss, M. Levine, M. G. Wohl, M. Kunitz, B. Harrow, B. H. Schlomowitz, S. Katzenelbogen, V. E. Levine, S. Hecht, E. J. Cohn, Meyer Bodansky, L. N. Katz, M. H. Feldman, L. Michaelis, B. Sure, H. Grundfest, H. H. Sobotka, E. B. Tietz, R. R. Blumenthal, H. A. Abramson.

PHARMACOLOGY AND THERAPEUTICS: J. L. Lascoff, J. Diner, W. Salant, Bernard Fantus, J. Gutman, A. S. Loevenhart, A. D. Hirschfelder, H. T. Hyman, S. M. Rosenthal, A. Taub, L. Gershenfeld, J. S. Dorfman, J. M. Rogoff, P. Hart, I. Neuwirth, S. A. Gutman.

X-RAY, RADIOLOGY AND PHYSIOTHERAPY: L. Jaches (1873-1939), M. Cohen (1875-1938), A. B. Hirsh, Ira I. Kaplan, L. J. Friedman, L. J. Levinson, M. Lenz, W. Bierman, Alexander Freed, G. Levene, Gustav Bucky, H. F. Wolf, S. Lange, I. S. Hirsch, Richard Kovacks, S. Brown, E. Mayer, A. R. Hollander, M. Ritwo.

PUBLIC HEALTH: A. S. Solomons (1826-1910), M. J. Lewi, Abraham Flexner, E. C. Levy, Milton J. Rosenau, W. Jacobsohn, S. S. Goldwater, M. Danzis, Joseph Goldberger, M. M. Davis, Louis I. Harris, L. I. Dublin, H. S. Bernton, I. D. Bronfin, E. M. Bluestone, W. A. Manheimer, G. M. Price.

HISTORY OF MEDICINE: A. Jacobi, C. D. Spivak, M. Frank, David Reisman, M. G. Seelig, Hyman Morrison, J. Rosenbloom, Victor Robinson, Solomon R. Kagan, Abraham Levinson, Max Kahn, H. A. Savitz, Hirsch Loeb Gordon, Edward Podolsky, Henry Illoway, Morris Fishbein, Iago Galdston, A. A. Brill, I. H. Coriat, C. P. Oberndorf, B. Weinberger, Aaron Brav, R. Friedman, Benjamin L. Gordon, B. Cohen, M. Danzis, L. Kanner.

See also: HYGIENE; MAIMONIDES; MEDICINE.

HIRSCH LOEB GORDON.

Lit.: Carmoly, E., *Histoire des médecins juifs* (1844); Münz, *Über die jüdischen Ärzte im Mittelalter* (1887); Landau, *Geschichte der jüdischen Ärzte* (1895); Steinschneider, M., *Die arabische Literatur der Juden* (1902); Scherbel, *Jüdische Ärzte* (1905); Roback, A. A., *Jewish Influence in Modern Thought* (1929); Kagan, S. R., *Jewish Contributions to Medicine in America* (1939).

PHYSICISTS, *see* SCIENCE AND INVENTION.

PHYSIOLOGY, *see* MEDICINE; PHYSICIANS.

PIASTRO, MISHEL, violinist, b. Kertz, Crimea, 1891. He studied violin at the St. Petersburg Conservatory under Leopold Auer in the class that included Heifetz, Elman, and Zimbalist. He graduated from the Conservatory in 1910 with first prize in violin playing. For a period he was soloist with Koussevitzky's orchestra. Then he made numerous tours as recitalist, which took him annually to the Orient. In 1920 he came to the United States, making his debut at Carnegie Hall. A year later he toured the country with Richard Strauss in performances of chamber music by that composer. In 1925 Piastro became concertmaster of the San Francisco Symphony Orchestra. Arturo Toscanini, who brought him to a similar post with the New York Philharmonic Orchestra (1931), often called Piastro the greatest living concertmaster.

He has appeared also as soloist with major orchestras, made guest appearances as conductor with the San Francisco Symphony and the General Motors orchestras, and organized his own chamber music ensemble, the New York Philharmonic Symphony String Quartet.

PIATIGORSKAIA, ANNA, Yiddish poet, b. Zhitomir, Russia, 1893. She won recognition as a result of her work with the Red Army, in helping to eliminate illiteracy among the soldiers. In 1921-22 she worked in the Jewish divisions of the Volhynia and Moscow Boards of Education, and subsequently became a member of the Jewish section of the All-Ukrainian Union of Proletarian Writers. In 1930 a collection of her poems was published as *In Gang* (Along the Way). This book contains six cycles of poetry, ranging from personal lyrics to social poems.

Soviet critics considered her verse too abstract—even her more recent poetry, in which she made an attempt to increase her use of the revolutionary theme. The later poems were included in *Breit is Mein Land* (My Land is Broad), published in 1934.

Lit.: *Literaturnaya Entziklopedia* (1935).

PIATIGORSKY, GREGOR, cellist, b. Ekaterinoslav, Ukraine, 1903. Of non-Jewish birth, Piatigorsky was converted to Judaism when he married Jacqueline de Rothschild, daughter of Édouard de Rothschild of Paris. At fifteen he was engaged as first cellist of the Imperial Opera orchestra in Moscow. During the revolution he went to Poland, where he played in the Warsaw Opera Orchestra, then to Berlin, where he studied with Julius Klengel. He came to the attention of Wilhelm Furtwängler, who engaged him as solo cellist of the Berlin Philharmonic, as a result of which Piatigorsky first came to prominence. He soon resigned from the orchestra to devote himself to concert work extensively, returning however to his chair in the Berlin Philharmonic, whenever Furtwängler conducted, as a mark of gratitude to the man who discovered him. In 1929 Piatigorsky made his American debut, following which he established himself in this country as one of the leading virtuosos of the cello. He became an American citizen in 1942.

PIATNITSKY, OSIP (IOSIF) ARONOVICH, revolutionary and author, b. Russia, 1882. The son of a carpenter, he worked as tailor and electrician in his youth. His political career began in 1898 when he joined the Social Democratic Labor Party in Kovno. He became a member of the "Iskra" group (1901) and was arrested for the first time in 1902. He escaped from the Kiev prison, where he had been interned, and went abroad in 1903. From then on he served as a professional revolutionary. While abroad he was in charge of the transport of illegal party literature into Russia and of comrades out of Russia—and maintained close ties with party organizations in Russia. He also participated in the organization of the second and third Party congresses (1903 and 1905).

Back in Russia, Piatnitsky was a member (1905) of the Odessa committee of the Party. He was arrested in 1906 but, upon being freed, he moved to Moscow, where he was placed in charge of the technical affairs of the Moscow committee until 1908 when he was called abroad by the foreign center of the Party. He was arrested en route, but again released, and he continued into Germany, where he was made chairman of the foreign bureau of the central committee of the Party; he resumed the organization and transportation of literature. In 1913 he returned to Russia, undertook central committee assignments for the Party in Kiev, Poltava, Kharkov, Moscow, Volsk, Samara (now Kuibyshev). A year later he was arrested (in Samara), as a member of the Bolshevik Committee, and exiled to Siberia.

The February revolution freed Piatnitsky and he returned to Moscow. There he was active in helping to bring to a successful conclusion the October (Bolshevik) Revolution. Thereafter he was instrumental in the unionization of railroad workers. He was chairman (1917-1919) of the union of railroad masters and workmen and chairman of the united trade union of railroad workers (Tsekprofsozha) (1919-20). In 1920 he became secretary of the Moscow Party Committee and simultaneously began his activities in the Comintern; in 1923 he became secretary of the E.C.C.I. (executive committee of the Comintern). At the thirteenth and successive Party Congress (1924-27) he was elected to membership in the Central Committee of the Bolshevik wing of the Communist Party of the Soviet Union (CPSU: B), and to the Central Control Commission of the Party. In 1933, during the Party purges throughout the Soviet Union, he was on the cleansing commission. Piatnitsky was not in the news from the Soviet Union during 1941-42.

Among his published books, in Russian and in English, are *Leading the World Proletariat to New Decisive Battles* (co-author V. Knorin; Moscow, 1934); *World Communists in Action* (London, 1931); *World Economic Crisis* (1933); *Memoirs of a Bolshevik* (New York, 1933); and a pamphlet entitled *Twenty-One Conditions of Admission into the Communist International* (New York, 1934).

Lit.: Webb, S. and B., *Soviet Communism* (London, 1935); *Malaia Entsiklopedia* (1931); American Russian Institute files (New York).

PICA, *see* JEWISH COLONIZATION ASSOCIATION.

PICCIOTTO, JAMES, writer, b. Aleppo, Syria, 1830; d. London, 1897. He was the son of Haim Moses Picciotto, stemming from an ancient Jewish family whose members were still living (1942) in Syria. In 1843 Picciotto went to London, together with his father. He served later on, until 1896, as secretary to the Council of Administration of the Morocco Relief Fund. Picciotto contributed on Jewish subjects to the *Jewish Chronicle* and the *Examiner*. With great industry he delved into the archives of the older synagogues of London, deciphered their minutes written in English, Spanish, Hebrew and Judeo-German, and, combining the results of his research work with his father's recollections, he wrote *Sketches of Anglo-Jewish History,* printed in the *Jewish Chronicle* and published as a book in 1875. Picciotto was a pioneer in the realm of Anglo-Jewish history. He was the first writer who attempted to trace the gradual rise and progress of the Jewish community of London. His book induced many British Jews, especially Israel Abrahams, to interest himself in Jewish history. But Picciotto stubbornly clung to his favorite heresy of attributing the resettlement of the Jews in England to the time of King Charles II not to the Oliver Cromwell era. He translated Joseph Halévy's *Travels in Abyssinia* (1877).

PICHEL, IRVING, actor, writer and director, b. Pittsburgh, Pa., 1891. He received his A.B. degree from Harvard in 1914, and shortly afterward began his theatrical career, first appearing in stock, then becoming identified with the Little Theatre movement in various cities. Subsequently he appeared in productions of *Hamlet, All God's Chillun Got Wings, Lazarus Laughed* and other plays. Called to Hollywood in 1930, Pichel wrote scenarios, directed productions and acted in them. He appeared in the screen versions of *An American Tragedy,* in *British Agent, The House of a Thousand Candles* (1936), *Jezebel* (1938), *Topper Takes a Trip* (1938). In 1942 Pichel produced the motion picture *The Pied Piper,* starring Monty Woolley, and based on a novel by Nevil Shute.

Pichel also lectured on the theatre at summer sessions of Leland Stanford University, the University of Wisconsin and the University of California. He was author of *Modern Theatres* and *On Building a Theatre.*

PICK, ALOIS, Austrian army physician, scientist and Jewish communal leader, b. Karolinenthal, near Prague, Bohemia, 1859. He became associate professor of internal medicine at the University of Vienna in 1918. As army surgeon he was departmental chief physician in Garrison Hospital No. 1 in Vienna, the largest military institution in Austria-Hungary. During the first World War Pick became president of the army sanitation committee (then the highest medical position in the army), and subsequently attained the highest possible rank, that of surgeon-major-general. As an army doctor in Herzegovina he conducted research on pappataci fever. For many years he was president of the Jewish community of Vienna. In 1939 Pick was still living in Vienna.

Pick wrote a large number of medical works, including *Vorlesungen über Magen- und Darmkrankheiten* (2 vols., Vienna, 1895) and *Klinische Semiotik* (in collaboration with Adolf Hecht; Vienna, 1908). His works were translated into English and Russian.

Lit.: Die Wahrheit (Vienna), Oct. 25, 1929; *Biographisches Lexikon hervorragender Ärzte* (1935).

PICK, ARNOLD, psychiatrist, b. Gross-Meseritsch, Moravia, 1851; d. Prague, 1924. In 1875 he graduated from the University of Vienna and was appointed assistant physician at the Grossherzoglich Oldenburgsche Irrenanstalt (insane asylum) at Wehmen. From 1880 to 1886 he was chief physician of the asylum in Dobrzan and subsequently professor of psychiatry and director of the psychopathic clinic at the German University of Prague. He retired from active medical service in 1921. A fibrous knot in the medula oblongata, "the Pick Knot," was named after him. In his writings he also discussed senile atrophy of the brain.

Pick's published works include: *Beiträge zur Pathologie und zur pathologischen Anatomie des Zentralnervensystems* (in collaboration with Kahler, 1880), which was republished in Berlin in 1898 with an additional essay on normal anatomy of the central nervous system; *Die aggramitischen Sprachstörungen* (1913); *Der Krieg und die Reservekräfte des Nervensystems* (1916); *Die neurologische Forschung in der Psychologie und andere Aufsätze* (1921).

Lit.: Biographisches Lexikon hervorragender Ärzte (1935).

PICK, BEHREND, numismatist, b. Posen, Prussia, 1861; d. Berlin, 1940. A pupil of Theodore Mommsen, he became assistant professor of archeology (1891) at the University of Zürich; custodian of the ducal numismatic collection in Gotha (1893) and its director in 1899. In 1911, he was made honorary associate professor at the Jena University.

He wrote *Die antiken Münzen von Dacien und Moesien* (1898-10); *Aufsätze zur Numismatik und Archäologie* (1931), and completed Ioannes N. Sboronos' posthumous work, *Les monnaies d'Athenes* (1923-26).

Lit.: C.V.Zeitung, vol. 15, No. 51 (1936); *Yevreiskaya Entsiklopedia,* vol. 12, p. 507.

PICK, ERNEST PETER, pharmacologist, b. Jaromer, Bohemia, 1872. He received his M.D. degree from the German University in Prague (1896). Beginning as head of the biochemical department in the sero-therapeutical state institute in Vienna (1899-1912), he was professor of experimental pharmacology and director (1924 to 1938) of the pharmacological institute of the medical faculty at the University of Vienna. From 1932 to 1933 he served as dean of the medical faculty of that university. Ousted from his post by the Nazis in 1938, Pick emigrated (1939) to the United States, where in 1942 he was pharmacologist in the Mount Sinai Hospital, New York city, and clinical professor of pharmacology at Columbia University.

Pick was twice awarded the Goldberger Prize by the Medical Society in Vienna, and was recipient of the Lieben Prize, conferred by the Academy of Sciences in Vienna. He was an honorary member of the Harvard Society of New York, corresponding fellow of the New York Academy of medicine, member of the American Society for Pharmacology and Experimental Therapeutics and of several other organizations. Pick's published works include: *Biochemie der Antigene* (1912); *Biochemie der Antigene und Antikörper* (together with F. Silberstein; 1928); *Die experimentelle Pharmakologie* (with Hans H. Meyer; 9th ed., 1936).

PICK, HERMANN, orientalist, b. Schildberg, Posen, 1879. From 1903 on he was librarian of the Prussian State Library. He was elected (1920) to the executive of the Mizrachi, and at the Twelfth Zionist Congress (1921) served as representative of the Mizrachi on the executive of the Zionist Organization. He remained in this office until 1927, directing the immigration department of the Palestine Committee in Jerusalem. He was also a member of the political committee of the Jewish Agency.

In addition to his work, *Assyrisches und Talmudisches* (Berlin, 1903), he contributed scientific articles to periodicals and collections. From 1930 to 1933 he was a member of the executive board of the Jewish community in Berlin. In 1942 he was living in Palestine.

PICK, LUDWIG, professor of pathological anatomy, b. Landsberg, Germany, 1868. In 1899 he became an instructor at the University of Berlin, and in 1909 professor; later he was prosector and director of the Friedrichshain Hospital in Berlin. Pick was last heard of from Berlin in 1938.

Pick's method of preserving anatomical preparations in their natural colors is widely used. His numerous works on pathological and gynecological anatomy include: *Über das elastische Gewebe in der normalen und pathologisch veränderten Gebärmutter* (1900); *Über hyperemesis avidorum* (1902); *Angeborene Knochensyphilis* (1929).

PICK, OTTO, writer, b. Prague, 1887; d. London, 1940. He was feuilleton editor and dramatic critic of the *Prager Presse.* He published a number of novels, plays, books of poetry and anthologies of great Czech authors, such as Brezina Šramek, Capek, Machar and Langer, whose works he translated and commented upon in a masterly fashion. He was author of a volume of poetry, *Wenn wir uns mitten im Leben meinen,* which is considered his most impressive work. Pick edited the *Deutsche Erzähler aus der Tschechoslovakei* and the correspondence exchanged between Casanova and I. F. Opitz. After the occupation of Czechoslovakia by the Nazis (1939) he emigrated to London, where he delivered lectures on Czech literature.

PICK, PHILIP JOSEF, dermatologist, b. Neustadt, Bohemia, 1834; d. Prague, 1910. He studied at the University of Prague, where he became assistant professor in 1873. In 1896 he was the first of his profession (dermatology) in Austria to be made associate professor. Together with Auspitz, he founded (1869) the *Archiv für Dermatologie und Syphilis.* He was a co-founder and president of the Deutsche Dermatologische Gesellschaft (1889).

Pick wrote *Über Ekzema Marginatum* (1869); *Untersuchungen über Favus* (1891); *Zur Kenntnis der Keratosen* (1875); *Zur Pathologie des Ekzems* (1892).

Lit.: Prager medizinische Wochenschrift, No. 18; *Archiv für Dermatologie und Syphilis,* vol. 103.

PICO DELLA MIRANDOLA, GIOVANNI, Christian Hebraist, Platonist and mystic, b. Mirandola, Italy, 1463; d. Florence, Italy, 1494. He attempted to unite several philosophic systems. In 1486 he issued in Rome 900 theses named *Conclusiones philosophicae, cabalisticae et theologicae.* With the aid of Johanan Allemanno, a Jew of Constantinople, Pico became acquainted with the Cabala, and translated several Cabalistic treatises into Latin. He introduced Cabalistic doctrines into several of his writings; in *Heptaplus* he expounds the history of creation in conformity with the Cabala. However, he regarded the Cabala as a means of proving the truth of Christian dogmas, and with its help hoped to "defeat the Jews on all fronts."

Lit.: Cassuto, Umberto, *Gli Ebrei a Firenze;* Pflaum, Heinz, in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 72; Anagnine, Eugenio, *Pico della Mirandola* (1937).

PICON, MOLLY, actress, b. New York city, 1898. At the age of six she made her first appearance in Philadelphia, under the management of Mike Thomashefsky. Although, while still an adolescent, she also toured in English companies, her marriage to Jacob Kalich, producer and librettist (1919), made the Yiddish theatre the primary choice of her activities thereafter. Yet it was the attributes which are more easily traceable to the sparkle of American musical comedy actresses that gave Molly Picon her distinctive quality. She was versatile, lively, ebullient, but well-schooled in theatre technique.

From 1921 to 1923 Kalich took her through Europe, playing the various capitals. When Molly Picon returned to New York, to appear in *Yonḳele,* she brought a matured act. The gusto of her Yiddish, combined with the litheness of her body and the aptness of her mimicry, introduced a new type of Yiddish musical comedy acting, distilled out of the Jewish tradition and the American background together. She starred on Second Avenue for eight years, in *Zipḳe* (1924), *Mamele* (1925), *Molly Dolly* (1926), and other plays. Later she toured through Europe, South Africa and South America. In 1935 she appeared in a motion picture, *Yiddle mit'n Fiddel.* At various times she appeared on the English vaudeville stage, on radio programs, and in motion picture shorts. After 1937 she remained in the United States, playing in New York and other cities. By 1942 she had appeared in thirty-five musical comedies. That year she appeared in her husband's *Oy iz dus a Leben,* a revue of her own career, produced at the newly named Molly Picon Theatre, New York city.

PICQUART, COLONEL, *see* DREYFUS AFFAIR.

PIDYON, *see* RANSOM.

PIDYON HABEN, *see* REDEMPTION OF FIRST-BORN.

PIDYON SHEBUYIM, *see* CAPTIVES; RANSOM.

PIEL, *see* HEBREW LANGUAGE.

PIERLEONI, Roman family of Jewish origin. In the 11th cent., Baruch, a banker at Rome, acquired a great fortune. Converted to Christianity, he assumed the name Benedetto Christiano and had widespread political influence. His son Leone was a leader of the papal party, and supported Pope Gregory VII. Leone's close relations to Gregory caused the rumor that the Pope was a member of his family. Leone's son Petrus Leonis—Pierleoni—followed his father in the leadership of the papal party. Pope Urban II died in Pierleoni's castle. Pierleoni vigorously defended Pope Paschal II against the German Emperor Henry V and the antipopes supported by him; later on he showed diplomatic ability by reconciling Paschal and Henry. The popes granted many privileges to the Pierleonis, who continued to direct their great banking house, and it was rumored that they did not pay attention to the canonical interdiction of usury. Pierleoni's son, Pierleoni II, became a cardinal in 1116, and was papal legate to France and England in 1121. In 1130 he was elected pope, assuming the name Anacletus II. After Anacletus died, in 1138, the Pierleoni family was reconciled with Innocent II, and continued to flourish until the 13th century.

See also: ANACLETUS II; ANDREAS.

PIEŠTANY, (in Hungarian **Pöstyén,** in German **Pistyan**), spa in Slovakia, formerly Nyitra county, Hungary. From the modest beginnings of thirteen Jewish families of Moravian origin (who were recorded as living on the estate and under the protection of Count Forgács in 1736), the Jewish community of Pieštany has grown to 1,200 in a total population of 8,000 (20th cent.). Liberalism, prevalent in Hungary from 1867 on to the end of the first World War, and democracy in the Czechoslovak state, of which Pieštany formed a part from 1919 on, were equally beneficial for the development of the community. In 1927 a new synagogue was erected. The community also had a public school and Talmud Torah. The Orthodox trend markedly prevailed in the religious life of the community, but Zionism also called forth vivid response. The Jews of Pieštany were active in business, the trades and agriculture.

After the Czechoslovakian Republic was shattered and the puppet state of Slovakia created by Germany, the Jews of that small country shared the fate of their coreligionists in Germany. In 1942 they were destined for deportation to German-occupied Poland and Russia.

PIETY. Piety is the mental temper produced by religions and the conduct in which religion eventuates. No single expression is used in Jewish literature to denote piety; such terms as Zaddik (the righteous man), Hasid (the godly man) and Kadosh (holy) are used in this connection. Hence it may be inferred that there are many facets to the soul of the pious man and that among them are his desire for righteousness, his loving-kindness and his sense of holiness. Thus it will be seen that, although the pious man does not ignore the demands of the ceremonial law, his piety manifests itself in human relations, in business, in charity and in general communal affairs (*B.K.* 30a). The truly pious Jew never forgets that God requires of man justice, mercy and humility (*Micah* 6:8).

Whenever Psalmist or scribe, rabbi or philosopher speaks of the way of life which man should choose, he is giving his own definition of piety. Throughout Jewish literature these definitions stand out in relief. The man of piety eschews evil; he meditates in God's law (*Ps.* 1). His hands are clean and his heart is pure; he does not swear falsely (*Ps.* 24). He despises the gain of oppression; he even shuts his eyes from looking upon evil (*Isa.* 33). By implication he is a man upon whose heart God's law is written (*Jer.* 31). In rabbinic literature the sages describe the care that must be taken in man's attempt to attain genuine piety (*Sotah* 19:15).

Indeed, the implication is that human characteristics belong in groups; piety, wisdom, knowledge, understanding belong together (*Aboth* 3:21). To find one of them a man must seek them all.

The Jewish mind has never regarded piety as the exclusive possession of any group or class. In Israel there is no special class of the élite whose initiation brings them into closer relationship with God. There is neither a monastic class nor a distinction between priests and laymen. A rabbi is a layman whose claim to leadership is his knowledge of the Torah and of all Jewish literature. Real piety may become the crowning glory of any man who is determined to live the higher life. The entire people of Israel is called (*Ex.* 19:6) a "kingdom of priests, and a holy nation" (Baeck, Leo, *The Essence of Judaism,* p. 39 et seq.).

The pious man is never satisfied to stay within the law in the formal sense, by doing only that which religious or civil law demands. On the contrary, his whole being is consecrated to a life which is in itself a sanctification of the Name of God (Kiddush Hashem). Therefore he adopts the rule of conduct known as supererogation (*lifnim mi shurath hadin*), of doing more than the law demands. Organized group effort to live such a life is reflected in the experience of the Hasidim, and of the Safed mystics (Schechter, Solomon, *Studies in Judaism,* Second Series, p. 289 et seq.).

ABRAHAM SHUSTERMAN.

Lit.: Schechter, Solomon, *Studies in Judaism,* Second Series; Baeck, Leo, *The Essence of Judaism* (1936).

PIGEON, *see* DOVE.

PIKLER, EMIL, labor leader and Hungarian deputy, b. Árvaváralja, Hungary, 1872. He graduated from the commercial academy of Budapest. Travelling in Germany and in the United States, he studied the labor movements of those countries. On his return to Hungary he was active in organizing salesmen and saleswomen. He became chairman of the Hungarian trade union of business employees, an organization which strove for betterment in the cultural and economic status of a large section of the city population in which the Jewish element was predominant. In 1922 the Social Democratic Party elected Pikler to the Hungarian national assembly, then violently anti-Semitic and anti-Laborite, and he courageously espoused the interests of the wage earning classes. In accordance with the anti-Jewish laws and decrees of the years 1938 to 1942, Pikler was barred from leadership in the Social Democratic Party and allied organizations.

PIKLER, GYULA (JULIUS), philosopher and psychologist, b. Temesvár, Hungary, 1864. He studied at the University of Budapest, where he became lecturer at the age of twenty-one. From 1903 on he was professor of philosophy of law. While still a lecturer he read during several terms at the University of Oxford. Pikler, who embraced the Christian faith, retired from his chair in 1919, when freedom of learning and teaching was abolished in Hungary by the numerus clausus law. He lectured for some time in Switzerland and Italy, and then lived in retirement in Hungary.

In addition to economics and philosophy of law, Pikler devoted himself to physiological psychology, and the results of his researches were utilized by medical science in Germany.

He published (in Hungarian): *Ricardo jelentősége a közgazdaságtan történetében* (Ricardo's Place in the History of Economics; 1886); *Az objektiv létben való hit lélektana* (Psychology of the Belief in Objective Existence; 1890); *A jog keletkezéséről és fejlődéséről* (On the Origins and Evolution of Law; 3rd ed., 1911); *Az emberi egyesületek és különösen az állam fejlődése* (The Evolution of Human Associations and Especially of the State; 5th ed., 1905); *A büntetőjog bölcselete* (Philosophy of Criminal Law; 7th ed., 1910); *A lélektan alapelvei* (Fundamental Principles of Psychology; 1908); (in German): *Das Grundgesetz allen neuro-psychischen Lebens* (1900); *Die Stelle des Bewusstseins in der Natur* (1910); *Über T. Lipps Versuch einer Theorie des Willens* (1908); *Der Ursprung des Totemismus* (with F. Somló; 1900); *Zwei Vorträge über dynamische Psychologie* (1908); *Sinnesphysiologische Untersuchungen* (1917); *Schriften zur Anpassungstheorie des Empfindungsvorganges* (5 books, 1919-26).

PIKLER, I. GYULA, economist, b. Munkács, Hungary; date of birth unknown. He received the degree of M.D. at the University of Vienna and served as a health officer in Hungary, contributing to the medical journals of several countries. From 1897 on he was in charge of the mortality statistics of Budapest; subsequently he became vice-director of the statistical bureau of Budapest. From 1919 to 1924 he was director of the Hungarian real estate assessment bureau.

Upon retirement he lectured throughout Europe on the theory of the revenue from land. He published several works in Hungarian on the taxation of real estate and on Hungarian land reform.

PILATE, PONTIUS, *see* PONTIUS PILATE.

PILGRIMAGE FESTIVALS (*shalosh regalim,* literally, "the three pilgrimage festivals"), a designation for Passover (Pesach), the Feast of Weeks (Shabuoth), and the Feast of Tabernacles (Sukkoth), the three ancient harvest festivals in Palestine, on which pilgrimages were made to the holy sanctuary and offerings were brought from the produce of the fields. In the period of the Second Temple the Jews of the Diaspora, too, came to Jerusalem in great numbers on the pilgrimage festivals, especially on Passover. These pilgrimage-makers were called *'ole regel,* "those who went up to Jerusalem for the pilgrimage festival." The three pilgrimage festivals are festivals of joy. Even today they are considered as being closely connected with one another, for which reason the liturgy for all three is extremely similar, consisting, with minor variations, of the same prayers and blessings.

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst* (1924; 2nd ed., 1931); Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) cxc-cxcii.

PILICHOWSKI, LEOPOLD, painter, b. Zadzin, Poland, 1869; d. London 1933. He studied art in Warsaw, Munich and Paris, and became a prominent portraitist. Upon his return to Poland (1895) he executed a few landscapes and numerous paintings inspired by the Bible and the lives of East European Jews and factory workers. His works—exhibited in Lemberg (1894), Paris (1900) and London (1906 and 1927)—won various prizes; in 1942 many were in the galleries and museums of The Hague, Paris (Luxembourg), Warsaw and Jerusalem. They include: *Talmud Study; Sabbath Eve; Sukkoth; The Day of Atonement; The Laborer.* His outstanding huge painting, *The Opening of the Hebrew University of Jerusalem,* was shown at Buckingham Palace in 1927.

Equally noteworthy are his portraits of Anatole France, Albert Einstein, Max Nordau, Nahum Sokolow, Edmond de Rothschild, Chaim Weizmann, Sir Herbert and Lady Samuel, and Lord Balfour. Pilichowski moved from Paris to London in 1914. He was a fervent Zionist, participated



Leopold Pilichowski shown painting the portrait of Lord Balfour

in Jewish relief work, and was elected president of the Polish Jews of England. In 1927 he was made a knight of the Legion of Honor.

Lit.: Cohn-Wiener, Ernst, *Die jüdische Kunst;* Schwarz, Karl, *Die Juden in der Kunst* (1936).

PILLARS OF CLOUD AND FIRE. According to a number of passages in the Bible (beginning with *Ex.* 13:21) the Israelites, in their journey from Egypt to Canaan, were guided by a pillar of cloud by day and a pillar of fire by night, as the visible presence of God. At the Red Sea these pillars served to prevent the Egyptians from approaching the Israelites the night before the latter passed through the sea. In the opinion of the Bible critics, this story is characteristic of the Jahvist Code (*J*), in contrast to the guides named by the other sources of the Hexateuch; Hobab ben Reuel, by the Kenite Document (*K*); the Ark, by the Book of the Covenant (*C*); an angel, by the Elohist Code (*E*); a pillar of cloud alone by the Priestly Code (*P*). The latter declares in various places that the cloud did not precede the Israelites, as in the *J* source, but rested on the Tabernacle; that the Israelites marched when it lifted and encamped when it settled (*Ex.* 40:34-38). Rationalists have interpreted the pillars of cloud and fire as an exaggeration of original volcanic phenomena or as fire and smoke signals.

PILNIAK, BORIS (Boris Andreevich Vogau), writer, b. Russia, 1894. First of the new crop of Soviet writers to attract general attention, he created something of a stir with the publication in Russian of his novel *The Bare Year* in 1922. It deals with the romantic period of revolution and civil war; Russia itself is the protagonist of this panoramic drama, and Pilniak weaves whatever action there is around "mystical" ideas of Russian nationalism and the old contradictions of Europe versus Asia. However, he failed to perceive the Russian revolution as part of an international movement of the working class. He approached it in the spirit of a Slavophile. Absence of plot, lack of chronological order, spasmodic structure—are typical of Pilniak's style. In his ideas and in the general form, Pilniak was influenced by Andrey Bely. Immediately following *The Bare Year* which was translated into English (1928), appeared *The Third Metropolis* (1923), *Ivan da Maria* (1923), *Machines and Wolves* (1925), all in Russian.

In 1929 the novel *Mahogany,* appearing in Berlin, brought Pilniak into sharp disfavor with Soviet critics. They regarded him as politically unprincipled and as a protagonist of the bourgeoisie rather than of the Soviet intelligentsia. Some of his books, published abroad, deal with Socialist construction in the Soviet Union, and when scrutinized by Soviet literary circles these works, notably *Mahogany,* were found to be replete with gross distortions.

His books on foreign conditions were held to be no truer. *OK* (1933), a book he wrote on America in the early 1930's, created fierce reaction. In 1933 Soviet newspapers carried scathing criticisms of his oversimple descriptions of New York. In 1930 Pilniak sought to rehabilitate himself in *The Volga Flows into the Caspian Sea* (known also to English readers), a novel of the five-year plan, which however did not altogether satisfy strict orthodox ideology.

Finally Pilniak was arrested (1936) on a charge of counter-revolutionary writing activities. He was found to have been involved in the so-called "Kershon group," alleged to have attempted through their writings to disseminate falsehood and to foment dissatisfaction and sabotage. In 1942 Pilniak was still in seclusion somewhere in the Soviet Union.

Other of his writings were *English Tales* (1924), written after a trip to England; *Tale of the Unextinguished Moon* (1927).

Lit.: *Malaya Entziklopedia* (1931); *Literaturnaya Entziklopedia* (1934), vol. 8, cols. 636-41; Mirsky, Prince D. S., *Contemporary Russian Literature,* 1881-1825 (1926); American Russian Institute files.

PILPUL (from the Hebrew *pilpel,* "pepper"), a dialectical method of Talmudic study, consisting of examining all the arguments pro and con in order to find a logical argument for the application of the Law and at the same time to sharpen the wits of the student. It consists of the application of a legal maxim to various individual cases, or the reconciliation of apparent contradictions in the law, or determining the logical basis for a given rule in the Mishnah. In course of time, Pilpul degenerated into mere hair-splitting and received a bad reputation. Actually, however, this was not the Talmudic Pilpul, but the medieval Hilluk, which became a favorite among the Jews of Central and Eastern Europe from the 15th cent. on. The schools of Nuremberg and Regensburg and the rabbis of Poland were especially noted for their skill in such dialectics. In course of time this led to a condemnation of Pilpul, as by Isaiah Horovitz (17th cent.) for its barrenness and disregard for the spiritual. It nevertheless was much prized as an intellectual exercise down to the 19th cent.

Lit.: Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 10, pp. 39-43.

PIMIENTA, FRAY JOSEPH (ABRAHAM), renegade priest and Jewish convert, b. 1684 or 1688; d. Seville, Spain, 1720. He lived on the island of Cuba and in various parts of the Dutch West Indies at the end of the 17th and the beginning of the 18th centuries. He was subjected to public degradation and on the charge, among others, of practicing Judaism, sentenced at an auto-da-fé of the Spanish Inquisition held in

Seville on July 25, 1720. The punishment meted out to him was death by strangulation, followed by the burning of his dead body.

The tragic end of Pimienta was the violent climax to a violent career of unbridled license and criminality. In the account of his life, as presented in the municipal archives of the Inquisition, Pimienta perpetrated innumerable crimes of many kinds and degrees, against laws of both church and state. His conversion to Judaism, which took place in 1714, appears to have been simply another of his many projects for extorting money, and afterwards he alternated between Judaism and Christianity, as expediency dictated. He was constantly involved in some scheme for playing Jew against Christian, and vice versa. After a series of imprisonments and escapes, he was caught. He steadfastly held to his Judaism until the very day before execution, when he suddenly accepted the Catholic faith once more. At the end he seems to have been genuinely penitent and courageous.

Five others were sentenced that day by the Inquisition, all to life imprisonment. Among these were Melchor de Molina, a linen merchant of Seville, and Manuel Rodrigez, a native of Malaga, both of whom were accused of "Judaizing."

Lit.: Gottheil, Richard, in *Publications of the American Jewish Historical Society,* No. 9, pp. 19-28.

PINA, PABLO DE, *see* JESURUN, REUEL (under Jesurun family).

PINANSKI, ABRAHAM EDWARD, judge and communal worker, b. Boston, Mass., 1887. Directly after his admission to the Massachusetts bar in 1910, he was employed in the legal department of the Boston Elevated Railway company for two years. From 1912 on he continued in private practice until 1930, when he took his seat on the Superior Court bench of Massachusetts, a judgeship he still held in 1942. Pinanski became active in several bar associations, and was chosen director of the American Judicature Society and member of the council of the Harvard Law School Association.

Pinanski served in the Massachusetts militia from 1910 to 1912, and in the first World War he was with the army ordnance department, advancing from lieutenant to the rank of captain.

He rose to prominence in Boston's educational, philanthropic, and civic affairs. From 1926 to 1931 he was a member of the Sinking Fund Commission; he served in the division on Americanization of the State Department of Education (1919-31); was chairman of the examining committee of the Boston Public Library (1939-41); director of Community Federation of Boston, and a trustee of Boston University. Equally active in the Jewish community, he was elected president of the Jewish Child Welfare Association and of the Hebrew Free Loan Society of Boston, and was chosen to hold directive posts in the Associated Jewish Philanthropies and the Beth Israel Hospital. Pinanski's father, Nathan, was a pioneer in the Jewish communal affairs of Boston.

PINANSKY, MAX LOUIS, lawyer and communal worker, b. Boston, Mass., 1887. He set up in practice in Portland, Maine, in 1913. In 1927 he was appointed judge of the Portland municipal court; and served for four years. He was president of the Municipal Court Judges' Association in 1930. From 1934 to 1936 he was state senator.

Pinansky rose to prominence in a number of educational and philanthropic movements: he was founder of the Maine Juvenile Aid Society (1928), and a founder of the Inter-Racial Fellowship of America, as well as its president in 1931; he was elected to the Portland School Board (1932) and served on the Regional National Labor Relations Board as representative of the public.

Interested in agricultural education, he was selected delegate from Maine and Portland at the Farm School Conference held in New York city in 1926; he was also elected national director for the Maine National Farm School.

Active in the Zionist movement, he was elected president of the Maine district of the Zionist Organization of America in 1926, and the following year, president of the New England district. In Portland he was founder and first president of Temple Israel.

PINCHAS OF KORETZ, *see* PHINEHAS OF KORETZ.

PINCHERLE, MAURIZIO, pediatrician, b. Pavia, Italy, 1879; d. Bologna, 1939. Attached to the pediatric clinic of Bologna (1910-24), he was later professor at the University of Siena (1924-27) and subsequently taught at Pavia and Bologna. Pincherle, a renowned authority on childhood diseases, was vice-president of the Reale Academia dei Fisiocritici in Siena and a member of the International Society of Pediatrists. He published numerous books, especially on the pathology of children. When, in conformity with Italy's anti-Jewish policies, he was ousted from his post as director of the Bologna children's clinic, he committed suicide.

Lit.: *Annales della Reale Università di Bologna* (1929-30).

PINCHERLE, SALVATORE, mathematician, b. Trieste, 1853; d. Bologna, 1936. In 1881 he became professor of algebra, analytical and higher geometry at the University of Bologna; in 1888 he was named assistant professor at the same university and was retired in 1928. He was awarded the Prix Royal in mathematics in 1889. In 1928 he organized and presided over the international congress of mathematicians at Bologna.

Pincherle's published works include *Lezioni di algebra complementare* and *Lezioni di calcolo infinitesimale.* From 1922 on he was associate editor of the *Bolletino dell' Unione matematica Italiana* and of the *Annali di Matematica.* He was a member of the Società Italiana delle Scienze, and of the Royal Edinburgh Society.

Lit.: *Acta Mathematica,* vol. 46 (1925).

PINCUS, GREGORY, biologist, b. Woodbine, N. J., 1903. His father was editor of the *Jewish Farmer;* his mother, the former Elizabeth Lipman, stemmed from the Lipman family who were among the first to settle in the Woodbine, N. J., colony. At Harvard University, where Pincus took his master's and doctor's degree in science, he was assistant in zoölogy (1926) and from 1927 to 1929, fellow of the National Research Council. The following year he went abroad, first to Cambridge University, and then to the Kaiser Wilhelm Institut. Returning to Harvard, he was appointed assistant professor of general physiology in 1931; in 1938 he was visiting professor of experimental zoölogy at Clark University, a post he still held in 1942.

Pincus's important and original work in parthenogenesis of mammals began to be widely publicized in 1934, when he reported that female host rabbits had produced litters which had developed out of the implanted ova of other females, previously fertilized by sperm in a test tube. Two years later he announced at a meeting of the Federation of American Societies for Experimental Biology in Washington, D. C., the successful

fertilization of rabbit ova by the action of salt water and of heat, following the lead of work done by Jacques Loeb (1859-1924). Still later Pincus reported success in keeping alive embryo rabbits in test tubes for a longer period than had ever been done before.

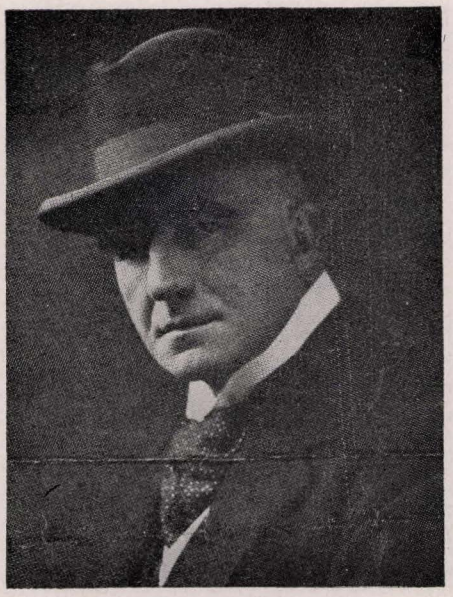
A member of various scientific societies, Pincus was elected a fellow of the American Academy of Arts and Sciences in 1938. In addition to his numerous scientific papers, published in the journals, he wrote a book entitled *The Eggs of Mammals* (1936).

PINE, MAX, labor leader and communal worker, b. Russia, 1866; d. Maywood, N. J. 1928. He was a leader of organized Jewish labor in the United States, and served as secretary of the United Hebrew Trades. As such, he was largely instrumental in the establishment of the People's Relief Committee to represent American Jewish labor in the work carried on by the Joint Distribution Committee for relief of European Jews after the first World War. In 1920 Pine went abroad with Judge Harry Fisher of Chicago to investigate conditions of Jews in the Ukraine, and confer with Moscow authorities about ameliorating those conditions; it was this trip which laid the base for the relief activities of the Joint Distribution Committee among Jews in the Soviet Union. On his return, Pine played an important role in propaganda for relief work, and much credit was due him for the collection of large funds.

PINELES, HERSCH MENDEL, Talmudic and rabbinic scholar, b. Tysmienica, Galicia, 1805; d. Galatz, Roumania, 1870. In his early years he was a fervent Hasid. He married in Brody at the age of fifteen, and then began secretly to learn German and to read non-religious books; discovered, he was compelled to defend himself before the members of his family. His biographers tell that he succeeded in convincing his father-in-law of his innocence, but he continued to study German philosophical and scientific works.

In 1853 Pineles went to Odessa, Russia, and after the Crimean War settled in Galatz. He wrote, for Hebrew newspapers and magazines, many articles on questions concerning the calendar and astronomy. But the book which brought him fame and led to considerable discussion and controversy was *Darkah shel Torah* (The Way of the Law; Vienna, 1861), in which he vigorously defended the Mishnah. Baron Jacob Waldberg, another noted Roumanian Talmudist, who was at the same time a wealthy banker, replied to and attacked Pineles' theories in *Kach Bedareche shel Torah* (Jassy, 1864). The discussion which followed in the Hebrew periodicals of that period between the two authors and other writers on Talmudic subjects who espoused the one or the other side lasted for a long time. On this occasion Pineles had a long correspondence with Hayim Selig Slonimsky, then superintendent of the rabbinical seminary in Zhitomir; all the letters which they exchanged were published in the ninth volume of *Kerem Hemed* and in *Hamaggid* as testimony of Pineles' great Talmudic learning and keen analytical thought.

PINELES, SAMUEL, pioneer in the Roumanian Chovevei Zion and Zionist movements, b. Brody, Galicia, 1843; d. Galatz, Roumania, 1928. He was the son of Hersch Mendel Pineles. Together with Karpel Lippe, he founded the Yishub Eretz Yisrael association in Jassy for the purchase of land and the creation of colonies in Palestine. However, since he could not raise sufficient funds for this purpose, he sold the land already acquired to Baron Edmond de Rothschild, of Paris, in 1882, and thus laid the foundation for Zichron Jacob, which was the first Jewish and Roumanian Jewish agricultural colony in the Holy Land. Pineles had had a large part also in the founding of the colony Rosh Pinah. After the Yishub Eretz Yisrael association was dissolved and the Chovevei Zion movement founded (1884-90), Pineles became first its secretary and then for several years its president. In this capacity he purchased land in Palestine, but since the Turkish Sultan did not permit Roumanian Jews to settle there as colonists, Pineles, in 1909, donated all this land, then of the value of 30,000 gold francs, to the Jewish National Fund, since he and all his associates in the Chovevei Zion embraced the Zionist movement shortly after its founding by Theodor Herzl. For many years Pineles was assisted in his work by the ardent and energetic Chovevei Zionist Eliezer Rokeah, who came from Palestine to aid this cause. The two founded several periodicals, the most important being the Yiddish *Der Emigrant,* published at Jassy and Galatz from 1880 to 1884. Pineles left a huge correspondence with all the Chovevei Zion and Zionist leaders, including Herzl.



Arthur Wing Pinero

PINERO, SIR ARTHUR WING, dramatist, b. London, 1855; d. London, 1934. He was the descendant of a Portuguese Jewish family whose name had originally been Pinheiro. Submitting at first to the wish of his father, John Daniel Pinero, that he follow the paternal tradition and enter the law, Pinero became a clerk in a law office. But at the age of nineteen he joined a theatrical troupe in Edinburgh, beginning as general utility man. Later he played in Henry Irving's company in London, and remained an actor until 1881.

The writing of plays had already occupied Pinero, even while he was acting, and it was partly at the suggestion of Irving that he devoted himself to it. *The Money Spinner* (1880) was the first of Pinero's plays to be produced as a regular theatrical offering, and *The Squire* (1881) presented a forecast of the serious problems with which he was frequently to concern himself. For several years farce interested him, and seven plays were produced in 1883 and 1884. Pinero's pioneering accomplishments, however, were to come as the result of the Ibsen influence. In *The Profligate* (1889) and more particularly in *The Second*

Mrs. Tanqueray (1893), played by Mrs. Patrick Campbell, he introduced to the English theatre the freedom of social discussion. Long after Pinero had subsided into an exceedingly adept and skillful writer of entertaining comedies, the benefits of his break into once-untouchable realms of subject matter were felt by younger playwrights who, characteristically enough, were disposed to forget their indebtedness.

Among Pinero's many later plays were *Trelawney of the Wells* (1898); *The Gay Lord Quex* (1899); *Iris* (1901); *Letty* (1903); *The Thunderbolt* (1908); *Mid-Channel* (1909); *Playgoers* (1913); *The Freaks* (1918); *The Enchanted Cottage* (1922); *A Private Room* (1928) and *A Cold June* (1932). In some of his early plays, notably *The Cabinet Minister* (1890) and in *Letty* (1903), Pinero introduced Jewish characters, not always rejecting popular, negative interpretations. Pinero was knighted in 1909.

LIBBY BENEDICT.

Lit.: Boas, Frederic Samuel, "Sir Arthur Pinero," in *From Richardson to Pinero* (1937) 250-80; Cunliffe, John William, *Modern English Playwrights* (1941) 21-53; Gassner, John Waldhorn, *Masters of the Drama* (1940) 575-628; Dunkel, Wilbur Dwight, *Sir Arthur Pinero* (1941); Fyfe, Henry Hamilton, *Sir Arthur Pinero's Plays and Players* (1930); Landa, M. J., *The Jew in Drama* (1926).

PINES, JEHIEL MICHAEL, Hebrew writer, b. Rozhani, government of Grodno, Russia (now Poland), 1842; d. Jerusalem, Palestine, 1912. He received a traditional and secular education, which included the study of German and Russian. As a boy of twelve he was noted for his knowledge of Talmud and German. Several years later he published a series of articles on religious reforms in *Halebanon.* In 1862 he published a work consisting of his collected articles and entitled *Yalede Ruhi* (Children of My Mind; part 1, *Rib Ammi,* The Strife of My People, Mayence, 1872; part 2, *Hahayim Vehayahaduth,* Life and Judaism, Mayence, 1873); in this work he criticized the theory of assimilation and Reform. The work caused a short-lived sensation, but had no practical effects.

Pines was one of the first to deliver addresses favoring the settlement of Jews in Palestine. In 1878 the Mazkereth Mosheh association of London appointed him its representative for the purpose of establishing and organizing charitable institutions in Palestine. From this time on he lived in Palestine, and interested himself deeply in colonization, being instrumental in the purchase of the land on which the colony Gedera is now situated. After Ben Jehudah's arrival in Palestine, Pines and he collaborated in both Palestine resettlement work and in the revival of the Hebrew language; Pines contributed articles to the periodical *Hatzebi* which Ben Jehudah edited. Later he became a contributor to the *Habatzeleth,* an Orthodox Jewish weekly, in the pages of which, for a time, he carried on a controversy with Ahad Haam, maintaining that the religious and not the national element was the most important factor in the preservation of the Jewish nation. However, because Pines was unwilling to become a tool in the hands of the leaders of the Orthodox society, especially with reference to the dole (Halukkah) and its collection, the Orthodox rabbis of Jerusalem excommunicated him.

In his last years Pines served as instructor in Talmud at the Hebrew Teachers' Seminary of Jerusalem. He edited and published Shershewsky's two text-books, *Massecheth Nittuah* (on anatomy) and *Baraitha Demerkabah* (on chemistry; Jerusalem, 1886). Other works of Pines are: *Hakoah* (on physics), a translation of a work by Balfour Stewart (Jerusalem, 1894); *Torath Mishpete Togarmah* (Turkish Law; 1887), a translation prepared in collaboration with his son-in-law David Yellin; and *Kithebe Mishpahath Iberiyyim* (Jerusalem, 1930), a translation, written in collaboration with R. Benjamin, of a work by Wilhelm Herzberg; *Binyan Haaretz,* a collection of autobiographical fragments and letters, edit. David Yellin and Joseph Meyuhas (2 vols., Tel-Aviv, 1937-38).

Lit.: Michaeli, M., *Rabbi Jehiel Michael Pines* (1928); Harkavi, Zvi, in *Yabneh,* vol. 1 (1939) 196-212; Yellin, Itta, *Letzeetzaai* (memoirs; 1938).

PINHAS, JUDAH, miniature painter, b. Lehrberg, Germany, 1727; d. Ansbach, Germany, 1793. At the age of thirteen he decorated a Megillah with arabesques. Its beauty aroused so much admiration that the margrave wished to see an example of his art. Thus Pinhas illustrated a Passover Haggadah, whereupon the margrave obligated himself to pay for his study in portrait painting and then made him court painter. Later on he became court painter at Bayreuth. In Berlin he painted King Frederick II, the prince and the prince of Orange. His biography was published by his son Salomon in 1818.

Lit.: Haenle, *Geschichte der Juden im ehemaligen Fürstentum Ansbach* (1867); Wolf, A., in *Mitteilungen der Gesellschaft für jüdische Volkskunde,* vol. 9 (1902) 65.

PINHAS, SALOMON (LEO), painter and etcher, b. Bayreuth, Germany, 1759; d. Cassel, Germany, 1837. He was the son of Judah Pinhas. He learned the art from his father at an early age, and became a prominent miniature painter, executing portraits of members of the military circles, the court, and Jewish personalities. Settling in Cassel in 1782, he was awarded the title of court painter to Elector William of Hesse-Cassel in 1788, and was exempted from some of the Jewish disabilities. His works include seven portraits of the members of the Jewish consistory of the Kingdom of Westphalia (1810), and a large, richly decorated prayer-book written in German and Hebrew (1792) for Count William IX, of Cassel. In 1818 Pinhas published a biography of his father.

Lit.: Thieme, U., and Becker, F., *Allgemeines Lexikon der bildenden Künstler,* vol. 27, p. 59; *Der Cicerone,* vol. 8, p. 128 et seq.

PINKAS, originally the term signifying a tablet used for writing, then a book in which tradesmen kept their accounts, and finally the register of a Jewish community in which were recorded the community protocols, the names of the taxpayers, important decrees and statutes and important events in the history of the community. The word has a Greek origin. In German communities the Pinkas was known also as the Gemeindebuch. During the Middle Ages the term was sometimes applied to the memorial book of the community (Memorbuch). Jewish artisans, burial societies, and charitable organizations often had a Pinkas of their own.

Such books of record were valuable sources for the history of certain cities and localities. One of the most important and best known is the Pinkas of the Jews of the duchy of Cleve, from the years 1690 to 1807. The Gesamtarchiv der Deutschen Juden in Berlin preserved numerous Pinkasim of the 18th cent., including the Pinkas of the Berlin community.

Regional councils also kept records in a Pinkas which was called *Pinkas Medinah,* or regional Pinkas. The fragments of the Pinkas of the council of Four Lands (Vaad Arba Aratzoth) and the Pinkas, extant in three versions, of the Jewish diet for Lithuania (1623-1761) are important sources for the history of the Jews in Poland and Lithuania.

Lit.: Baer, F., "Das Protokollbuch der Landjudenschaft des Herzogtums Kleve," *Veröffentlichungen der Akademie für die Wissenschaft des Judentums,* Historic Section 1,

1922; *Kaufmann Gedenkbuch,* pp. 293, 307; Dubnow, S., "Akten des Vierländerwaad aus den Jahren 1621-1699," *Yevreiskaya Starina* (1912); *Pinkas Hamedinah,* Dubnow edit. (1925); Winter, Samuel, in *Yivo-Bleter,* vol. 13 (1938) 77-94.

PINKUS, FELIX, physician, b. Berlin, 1868. He received the M.D. degree from the University of Freiburg, Germany (1895). Pinkus was assistant professor of the University of Berlin, medical director of the Hospital for Women, Berlin (1908-33), and a member of the German Health Council (Reichsgesundheitsamt; 1926-34). He did valuable work in the field of normal and pathological anatomy of the skin as well as in the field of syphilology. He came to the United States in 1941.

Pinkus' writings include: "Die lymphatische Leukämie" (in *Nothnagels Handbuch der speziellen Pathologie und Therapie,* vol. 8, part 1, 1901); "Die Circulationsstörungen der Haut" (in *Mraceks Handbuch der Hautkrankheiten,* vol. 1, 1902); *Haut- und Geschlechtskrankheiten* (1910); *Die Einwirkung von Krankheiten auf das Kopfhaar* (1917; 2nd ed., 1933); *Die Behandlung der Syphilis mit Salvarsan* (1923); "Anatomie der Haut" (in Jadassohn and Sprinz, *Handbuch der Hautkrankheiten,* vol. 1, part 1, 1927).

PINNER, ADOLF, chemist, b. Wronke, Posen, 1842; d. Berlin, 1909. In 1867 he graduated from the University of Berlin, became lecturer in chemistry there in 1871, and was appointed assistant professor at the Veterinary Academy in Berlin in 1878. In 1884 he became a member of the Technical Commission, in 1885 a member of the Patent Office. Pinner discovered amidine and imidoether. His writings include well-known outlines of inorganic and organic chemistry and the monograph *Die Imidoäther und ihre Derivate.* He was one of the founders of the Centralverein deutscher Staatsbürger jüdischen Glaubens.

PINNER, ALBERT, commercial jurist and legal expert, b. Berlin, 1857; d. 1933. He won recognition through his work in organizing the Berlin and German bar associations. His books include: *Das deutsche Aktienrecht* (Berlin, 1899); *Kommentar zum Gesetz gegen den unlauteren Wettbewerb* (Berlin, 1910); *Beiträge zum Aktienrecht* (Berlin, 1918); and *Gesetz gegen den unlauteren Wettbewerb* (Berlin and Leipzig, 1921). In 1931 Pinner edited *Aktiennovelle und Bankenaufsicht* (Berlin and Leipzig). On his seventieth birthday the University of Berlin granted him the degree of LL.D. honoris causa, and the Berlin Bar Association founded the "Albert Pinner Prize" for scholastic achievement in his field.

PINNER, EPHRAIM MOSES, Talmudist, b. Pinne, Posen, 1803; d. Berlin, 1880. After studying with L. Kalischer, Jacob Lissa and Akiba Eger, he lived in Berlin, and later traveled extensively through Eastern Europe, apparently to enlist aid for publishing his work. By letter and by appeal he tried to arouse the Jews to work for the improvement of their political and religious status. Conservative in his religious outlook, Pinner denounced the Reform Movement in several of his studies. Pinner's most important accomplishment was a compendium of the Jerusalem and Babylonian Talmuds, *Kitzur Talmud Yerushalmi Vetalmud Babli* (1842), containing brief translations of both Talmuds as well as a literary silhouette of the Tanna Simeon ben Yohai. This was published as a prospectus of his projected twenty-eight volume translation into German of the Talmud, of which only a translation of and a commentary on the tractate *Berachoth* appeared—the first of its kind ever written by a Jew. Among the subscribers to the volume were Czar Nicholas I, to whom it was dedicated, the rulers of Prussia, Holland, Belgium, Denmark, and other potentates. Together with Simhah Pinsker, Pinner published a prospectus of the Odessa Society for Ancient Hebrew and Rabbinical Manuscripts which presented the archeological discoveries—later discredited—of Abraham Firkovitch.

Pinner's translation of the tractate *Sanhedrin* remained in manuscript, when the approval of Rabbi Moses Sofer of Pressburg was withdrawn. His most significant service to scholarship was his publication of facsimiles which aided the establishment of theories of Nikkud (Hebrew punctuation). An incomplete catalogue of Hebrew books and manuscripts were also ascribed to him. After his death, Pinner's manuscripts fell into private hands. His library of 3,000 volumes was purchased by the Königliche Bibliothek in Berlin.

Lit.: Lewin, *Aus der Vergangenheit der jüdischen Gemeinde in Pinne* (1903); Bischoff, *Geschichte der Talmudübersetzungen* (1899); Schreiber, Solomon, *Igroth Soferim,* part 2, pp. 70-71, 73-77.

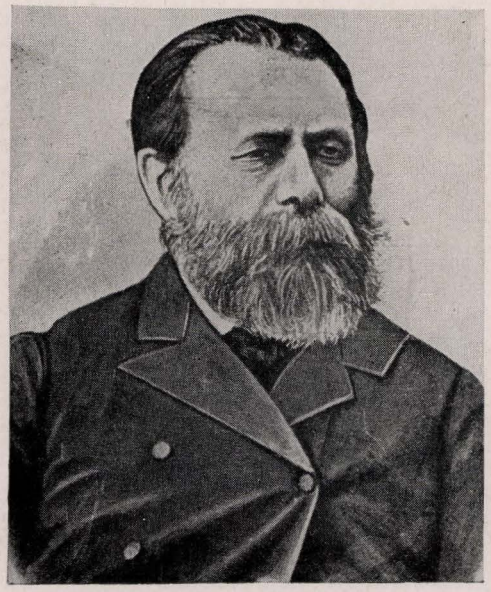
PINNER, FELIX, economist and writer, b. Birnbaum, Posen, Germany, 1880; d. New York city, 1942. He received the LL.D. degree from the University of Berlin, and in 1924 became chief editor of the commercial section of the *Berliner Tageblatt,* a position which he held until 1933, when he was ousted by the Nazis. His weekly essays on current economics were considered authoritative and influential.

Pinner's published writings include: *Emil Rathenau und das elektrische Zeitalter* (1917); *Das neue Palästina* (1925); the novel *Tannerhütte, der Roman einer Sozialisierung* (1929). His volume *Deutsche Wirtschaftsführer* (1925) was the authoritative work on German industrialists.

PINNER, MAX, physician, b. Berlin, 1891. He studied at various Swiss and German universities, taking his medical degree in 1920. The following year Pinner came to the United States. For three years he was connected with a tuberculosis sanitorium in San Francisco, then he was with the laboratory of the Municipal Sanatorium in Chicago (1924 to 1926), serving at the same time as instructor in the department of pathology at the University of Illinois. After occupying several directive posts in Detroit (1926-30), Tucson, Arizona (1930-35), and with the New York State Hospitals (1935-38) Pinner was in 1938 made chief of the division of pulmonary diseases of the Montefiore Hospital in New York. The following year he was also appointed clinical professor of medicine at Columbia University; in 1942 he still held both these posts.

Pinner was the author of *Die Seriodiagnose der Tuberkulose* (1927) and was a contributor to Alexander's *Surgery of Pulmonary Tuberculosis* (1936) and to the *Handbook of Medical Physics* (1942), as well as to medical journals.

PINNER, MORITZ, anti-slavery editor, b. Prussia, 1828; d. New Jersey, 1906. He was an abolitionist worker in Missouri as early as 1856. After serving as a member of the committee of thirty-nine which distributed gratuitously 10,000 copies of the propaganda book, *The Impending Crisis,* in the South, he became (1859) editor of the abolitionist paper, *The Kansas Post,* in Kansas City. In 1860, Pinner was a delegate to the State Convention in Missouri and also a delegate from Missouri to the National Republican Convention which nominated Lincoln for president. In 1861 President Lincoln offered him the mission to Honduras but Pinner refused in order to enter the regular army. General Kearney appointed Pinner brigadier quartermaster of his personal staff. Pinner also served as captain of the United States Volunteers. He resigned from the regular army the following year and until



Leo Pinsker

his death was engaged in real-estate enterprises in New Jersey and New York.

Lit.: *Publications of the American Jewish Historical Society,* No. 17 (1909) pp. 139-41.

PINSK, city in Poland, with 24,000 Jews out of a total population of 32,000 (1931). The earliest report of the presence of Jews in Pinsk is dated 1506. In that year Jews from Brest were permitted by Prince Feodor Jaroslavicz to found a synagogue and a cemetery, and from 1581 on they continually received all kinds of privileges. They were chiefly engaged in the grain trade, especially with Danzig and Königsberg. Pinsk was one of the three chief communities of the Lithuanian Council (*Vaad*). Later the community was greatly affected by the Chmielnicki uprising (1648-58), and at the end of the 17th and the beginning of the 18th cent. suffered much at the hands of the Swedes. They had assumed heavy liabilities which, at the time of the partition of Poland, amounted to 30,900 guilders out of an annual income of 73,000 guilders.

Pinsk was one of the most important battlefields between the Hasidim and their opponents. The former recruited their adherents mainly from the suburb of Karlin. During the first World War the community was subjected to many afflictions; in 1915 the city was conquered by the Germans, in 1919 the Poles entered the city, which belonged to Poland from 1920 on. The great conflagration of 1921 caused the destruction of the larger part of Pinsk.

Pinsk had the highest percentage of Jews of all cities in Poland (75 per cent). Most industries were in the hands of Jews, especially the tanneries, liquor manufactories, breweries, corn mills and saw mills. The Pinsk Jews played an important part also in the lumber and fish trade.

Pinsk was occupied by the Nazis soon after the outbreak of the Russian-German war in June, 1941. It was reported that Nazi troops murdered about 8,000 Jews at Pinsk by machine-gun fire shortly after their occupation, chiefly between the ages of sixteen and sixty, and including women.

Lit.: Berdshadski, *Litowskiye Yevrei* (1883); *Yevreiskaya Entziklopedia,* vol. 12; *Encyklopedia Powszechna Ultima Thule,* vol. 8 (1937); Hoffman, Ben Zion, *A Toisend Yohr Pinsk* (1941).

PINSKER, LEO (JUDAH LÖB), physician, and forerunner of political Zionism, b. Tomashov, Poland, 1821; d. Odessa, Russia, 1891. He was the son of the great Hebrew scholar and archeologist, Simhah Pinsker. After receiving his M.D. degree from the University of Moscow, he was appointed to the staff of the city hospital in Odessa and became one of the leading physicians of that city. When, as a result of the Crimean War (1853-56), Odessa was crowded with soldiers suffering from typhus, Pinsker devoted himself to their cure and was awarded a remuneration by Czar Nicholas II.

He was a contributor to the first Russian Jewish weekly, *Rassviet* (1860), and when E. Soloweitschik launched (1861) the periodical *Zion* to replace it, Pinsker joined its editorial staff, advocating in his articles the granting of equal rights to the Jews in Russia and their Russification. He became a member of the Society for the Spread of Culture among the Russian Jews (founded in 1863), and in 1867 one of the leaders of its Odessa branch. In accordance with his creed, "Enlightenment of the Jews through the Russian language and in the spirit of Russia," he advocated at the meetings of the Society the translation of the Hebrew Bible and the prayer-books into Russian, and turned against the resolution of the St. Petersburg headquarters which demanded that rabbinical students be sent to the Berlin Rabbinical Seminary. Pinsker held that these students would do better by remaining in Russia, and attend Russian universities, in order to become Russian rather than German rabbis.

But when, during the Easteer days of 1871, violent pogroms raged against the Jews in Odessa without arousing any protests from the Russian intelligentsia, while Russian newspapers even defended the pogromists, Pinsker began to waver in his assimilationist theories. In 1878 he joined anew the reorganized Society, but the pogroms of 1881 finally convinced him that assimilationism would never solve the Jewish problem. Leaving the Society, he declared at one of the last meetings he attended that its work had been fruitless and that "new remedies, new ways" would have to be found. He recognized that emancipation, with its emphasis on the attainment of political and civil rights, might not offer a solution of the Jewish problem. As long as the Jews have no territory of their own, he felt anti-Semitism might persist. Pinsker left Russia in order to discuss his ideas with Jewish leaders in Central and Western Europe. But his plan met with disapproval everywhere. Adolf Jellinek, chief rabbi of Vienna and a close friend of his father, declared that Pinsker, who expounded his theories to him in March, 1882, was "feverish" and that he needed medicine.

Unperturbed by these experiences Pinsker, upon returning to Russia, published anonymously a pamphlet in German, *Auto-Emanzipation. Ein Mahnruf an seine Stammesgenossen. Von einem russischen Juden.* As a motto it had Hillel's words: "If I do not help myself, who will help me? And if not now, when?" At the end of the pamphlet he summed up his concept as follows:

"The Jews are not a living nation; they are everywhere aliens; therefore they are despised. The civil and political emancipation of the Jews is not sufficient to raise them in the estimation of the people. The proper, the only solution,

is the creation of a Jewish nationality, of a people living upon its own soil, the auto-emancipation of the Jews, their return to the ranks of the nations by the acquisition of a Jewish homeland. We must not persuade ourselves that humanity and enlightenment alone can cure the malady of our people. That we may not be compelled to wander from one exile to another, we must have an extensive, productive land of refuge, a center which is our own."

The pamphlet, the identity of whose author was soon discovered, caused much indignation among the majority of his contemporaries. It was condemned on religious grounds by the organ of German Orthodoxy, *Der Israelit,* while the *Allgemeine Zeitung des Judentums,* organ of the Reformers and assimilationists, held an alleged "Russian Nihilist" *Weltanschauung* of Pinsker responsible for the fact that he failed to believe in the ultimate victory of humanity over prejudice and hatred. On the other hand, Judah Loeb Gordon, Hebrew poet, and Emma Lazarus, the American Jewish poetess, congratulated him (*Epistle to the Hebrews*), and a message of felicitation was sent him by the Viennese students' organization *Kadimah.*

In his own country he was soon chosen leader of the Chovevei Zion movement. Pinsker summoned a conference of Chovevei Zion organizations to Katowice, Silesia (1884), the so-called "Kattowitzer Konferenz," and, following his suggestion, the Society for the Support of Jewish Agriculturists and Handicraftsmen in Syria and Palestine was founded (the "Odessa Committee," as it was called later on). This society was sanctioned by the Russian government, but lack of money compelled Pinsker to abandon the plan of large-scale settlement in Palestine and to limit the activities of the Committee to the support of individual colonists.

After the conference of the Chovevei Zion at Drusgeniki (1887), at which Rabbi Samuel Mohilever found fault with the religious attitude of the Chovevei Zion leaders, Pinsker resigned as president of the Odessa Committee. In 1889 he did not participate in the Chovevei Zion conference held at Vilna, but was defended there against Mohilever's attacks by the writer Moses Löb Lilienblum, at whose suggestion he was made honorary member of the Chovevei Zion. Shortly before his death (1891) Pinsker transferred to Ahad Haam his last will, in which he stated that there ought to be established in Palestine, above all, a "spiritual center" for the Jews.

Herzl did not know of Pinsker when, in 1896, he published *Der Judenstaat.* In 1901, on the tenth anniversary of Pinsker's death, Ahad Haam, in an essay, "Pinsker and Political Zionism," saved the Russian's work from oblivion, although with the purpose of claiming the dead Pinsker for "spiritual" Zionism in opposition to the "political" Zionism of Herzl. Yet Pinsker, despite his above-mentioned testament, belonged to Herzl's camp rather than to Ahad Haam's.

His historical importance lies in the fact that he observed the Jewish situation with the eyes of a pathologist, free of illusions. Two diseases he held responsible for the misery of the Jews: the loss of self-respect in the case of the Jews, caused, to a certain extent, by the disease which befell the non-Jewish world, Judeophobia, which he regarded a "psychic aberration." Both will disappear, he averred, as soon as the Jews again become a healthy free nation like all other nations (although he did not necessarily consider Palestine the proper land of Jewish mass settlement). Prophetically he warned his fellow Jews of more pogroms, more persecutions to come, if they refused to face the facts and to take fate into their own hands.

Pinsker's *Auto-Emanzipation* was translated into English by A. A. Finkenstein (London, 1891) and by David S. Blondheim (1st ed., New York, 1906; 2nd ed., New York, 1916). The latter's translation was revised by Arthur Super



David Pinski

(New York, 1935). It was translated into Hebrew in 1934 (with biography of Pinsker by Joseph Klausner).

ALFRED WERNER.

Lit.: *Sefer Pinsker,* Joseph Klausner edit. (1921); Gelber, N. M., *Aus zwei Jahrhunderten* (1924); Goodman, Paul, foreword to *Auto-Emancipation* (1932); Werner, Alfred, "The Call to Self-Emancipation," *Congress Weekly,* Dec. 19, 1941.

PINSKER, SIMHAH, orientalist, b. Tarnopol, Poland, 1801; d. Odessa, Russia, 1864. Pinsker deciphered the manuscripts presented to the Odessa Society for Ancient Hebrew and Rabbinical Manuscripts by the Karaite, Abraham Firkovitch. He compiled a prospectus, jointly with Ephraim Moses Pinner, and published detailed reports in Fürst's *Orient* concerning those Karaite discoveries. The Russian government awarded him two gold medals and conferred honorary citizenship on him. The Odessa Jewish community granted him an annual pension of 300 rubles. Pinsker, until then the director of a private school, moved to Vienna (1840) to devote himself entirely to Jewish research. *Likkute Kadmoniyoth* (1860), the result of twenty years of labor, was a substantial contribution to the history of the Karaite religion and literature, so comprehensive that Isaac Marcus Jost and Heinrich Graetz acknowledged its influence on their own work.

Eventual discovery that the Firkovitch manuscripts were partly forgeries somewhat undermined Pinsker's conclusions. In 1863 Pinsker published his second book, *Mabo Lenikkud Haashuri,* a study of Babylonian-Hebraic punctuation. He wrote other works on grammar. Pinsker was the father of Leo Pinsker.

Lit.: Morais, H. S., *Eminent Israelites of the Nineteenth Century* (1880); Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936); *Hatekufah,* vol. 12.

PINSKI, DAVID, playwright and novelist, b. Mohilev on Dnieper, Russia, 1872. He began to write while still an adolescent, and in his early twenties, living in Warsaw, he became associated with the Yiddish literary pioneering of Isaac Loeb Peretz. Simultaneously with the rise of Yiddish as a literary force, which marked the popularization of the period of cultural enlightenment by translating it into the vernacular, the Jewish working-class movement arose, marking

the popular application of economic enlightenment. Pinski entered the forefront of both movements and retained the double connection permanently.

In 1896, having already made a name for himself as the author of numerous sketches and as an editor, Pinski went to Berlin, where he attended the university. Three years later he came to the United States at the invitation of the *Ovend Blatt,* of which he subsequently was made literary editor. Another of his early American connections was with *Die Arbeiter Zeitung.* When he turned to the writing of plays, ideological conflicts, through which Pinski's identification with his period made him see life, were paramount. *Die Familie Zevi* (1903), written after the Kishinev pogrom, shows the perpetuity of Jewish ideals, though the different generations find them in different interpretations. *Yenkel der Schmid* (1906) brought the sex motif, in a characteristically realistic approach, into a study of Jewish life.

These plays, and the numerous plays that followed, were produced in Yiddish and other languages both in America and Europe. Later Pinski's naturalism gave way to a more poetic study of historical Jewish subjects, some of Messianic content. Among the latter plays were *The Eternal Jew, Shlomo Molcho* and *Sabbatai Zevi.*

Pinski's fiction also embraced the divergent approaches of naturalism in modern life and a poetic treatment of historical material. Like many of his plays, several of his novels were translated into English: *The Generations of Noah Edon* (1931); *Arnold Levenberg* (1928); *Temptations,* a volume of short stories (1919). The plays which were translated into English were compiled in four volumes: *The Treasure* (produced by the Theatre Guild, 1915; published, 1920); *Three Plays* (1918); *Ten Plays* (1919); *King David and His Wives* (1923). Pinski's other plays produced in Yiddish were: *Die Mutter; Gabri un die Frauen; Der Shtumer Moshiach; Yedder mit sein Gott; Besser nit Geboren Vern; Liebes Krumme Vegen; Der Koach vos Boit; Shier a Tragedie, Der Oitzer (The Treasure)* and *Der Letzter Sach Hakal* (produced in English as *The Final Balance,* 1926).

Starting his pragmatic mode of life in a period when the ivory tower existence for artists had not yet begun to be volubly derided, Pinski maintained his active mode of life without shouting about it. The revolt which motivated his characters, however, had personal attitudes as its source. Although his characters represented the rebellion against economic misuse, theory and mass action did not prompt them. They were provoked to expression by their private inability to endure further unfairness. Thus Pinski, particularly in his early writings, spanned the distance between the first rise of cultural enlightenment among the Jewish masses and their eventual social consciousness. To his devotion to the working class movement he later added the adoption of the Zionist cause. He was for a time editor of *Der Kemfer,* the Labor Zionist weekly; from 1933 on he was also president of the Jewish National Workers' Alliance. NATHAN RICARDO.

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941) 1016-17; Roback, A. A., *The Story of Yiddish Literature* (1940) 197-200; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930), cols. 885-98; *Yiddisher Kemfer,* April 10, 1942, p. 1; Niger, S., and Rivkin, B., in *Tzukunft,* April, 1942; *Fuftzig Yohriger Jubiläum fun David Pinski 1872-1922* (April, 1922); *Sechtzig Yohriger Yubiley fun David Pinsker* (April, 1932); *Farbandshtimme,* Oct. 27, 1942.

PINSON, KOPPEL SHUB, historian and writer, b. Postavy, Lithuania, 1904. He was brought to the United States in 1907 and educated in Philadelphia. After graduating from Gratz College in 1923, Pinson received his A.B. degree from the University of Pennsylvania in 1925, and his Ph.D. degree from Columbia University in 1934.

From 1929 to 1934 Pinson was editor on history for the *Encyclopaedia of the Social Sciences.* He was an instructor in history at the College of the City of New York in 1935 to 1936, and was made assistant professor of history at Queens College in 1937, a post he held in 1942. From 1937 to 1940 he was also head of the department at the college. Pinson was a lecturer in history and politics at the New School for Social Research, a member of the faculty of the Academy of Adult Jewish Education and of the Menorah School of Adult Jewish Education, and a visiting lecturer at the Yiddish Scientific Institute (1942-43).

Pinson's published works include *Pietism as a Factor in the Rise of German Nationalism* (1934); *A Bibliographical Introduction to Nationalism* (1935), and, with Henri Lichtenberger, *The Third Reich* (1937). He was the editor of *Essays on Antisemitism* (1942). Among Pinson's editorial posts were the managing editorship of *Social Research,* the managing editorship (1939-40) and the co-editorship of *Jewish Social Studies* (1941-). He wrote for numerous scholarly periodicals, and was a contributor to the *Italian Encyclopedia.*

PINTHUS, KURT, critic and esthete, b. Erfurt, Germany, 1886. He was living at Washington, D. C., in 1942. He received the Ph.D. degree from the University of Leipzig in 1911. Pinthus was a member of a group of young authors and artists which included Franz Werfel, Walter von Hasenclever and Oskar Kokoschka; he was one of the founders and leaders of the expressionist movement. From 1910 to 1925 he was literary adviser to the Ernst Rowohlt and Kurt Wolff publishing houses; from 1920 to 1922 he was dramatic adviser to Max Reinhardt. From 1921 on he was a regular collaborator on the weekly *Das Tagebuch* and from 1923 on he was on the editorial staff of the Berlin daily *8-Uhr Abendblatt,* to which he contributed a column on cultural politics. He introduced the discussion of literary subjects on the German radio.

During the first years of the Hitler era (1933-37) he lectured at the Jüdisches Lehrhaus, Berlin, and contributed to Jewish publications, such as the *Jüdisches Gemeindeblatt* of Berlin.

From 1937 on Pinthus lived in the United States. He was lecturer at the New School for Social Research (1938-40) and a member of the faculty of the Dramatic Workshop, there; a member of the Institute of Social Research at Columbia University (from 1940 on); on the staff of the Library of Congress and of the American University, Washington, D. C., from 1941 on.

He published *Die Romane Levin Schückings* (1911); *Das Kinobuch* (1913); *Menschheitsdämmerung* (an anthology of modern poetry, 1920, which had twenty editions). He contributed to such publications as *The American Scholar* and *Books Abroad.*

PINTO or **DE PINTO,** Sephardic family of scholars and financiers whose members played an important part in Jewish life in The Netherlands and in North and South America. In The Netherlands the Pinto family rendered financial aid to the Jewish communities, to the state, and to a number of Christian churches. In Connecticut, Isaac, Solomon, Jacob and Abraham

Pinto, all brothers, were influential citizens and prominent in the Revolutionary annals of the state.

Lit.: Oppenheim, in *Publications of the American Jewish Historical Society,* No. 16 (1907) 103; *ibid.,* index to vols. 1 to 20, pp. 439-41; Wiernik, P., *History of the Jews in America* (1931) 93-94; Graetz, H., *History of the Jews,* vol. 5 (1927) 205.

PINTO, AARON ADOLPH DE, Dutch public official, and criminologist, b. The Hague, Holland, 1828; d. The Hague, 1907. He studied law in Leiden, and was appointed a substitute judge in 1861. In the following year he became a functionary of the department of justice; later he was made advisor to the department of the Dutch Supreme Court; from 1903 on he served as vice-president of the Supreme Court. From 1888 to 1902 Pinto was chief editor of the *Weekblad van het Recht.* He was chevalier in the Order of the Netherlands Lion, and an officer in the Royal Order of Italy.

Pinto's works include: *Supplement by de tweede uitgaaf der "Questions transitores"* van Jonas Daniel Meyer (1858); *Het herziene wetboek van Strafvordering* (Revised Law Code of Criminal Procedure; 1886-88); *Het proces Dreyfus getoetst met wet en Recht* (The Dreyfus Trial: A Struggle between Law and Justice; 1898-99).

Lit.: Winkler Prins, *Geillustreerde Encyclopedie,* vol. 13 (1921) 666.

PINTO, ABRAHAM DE, jurist, b. The Hague, The Netherlands, 1811; d. The Hague, 1878. He received the degree of Doctor of Laws from the University of Leyden in 1835, and in the same year became editor and director of the law weekly *Weekblad van Het Regt.* In 1840 he founded the judicial review *Themis,* which he edited for thirty-six years. In 1851 he became a member of the municipal council of The Hague, a position which he retained until his death. Pinto was president of the Sephardic community at The Hague, and in 1850 founded the Jewish Association in Holland (Maatschappij Tot Nut der Israelieten in Nederland).

He wrote several works on jurisprudence, including *Een Woord over de Circulaire van den Minister van Justitie* (The Hague, 1850) and *Hendleiding Tot de Wet op de Regterlijke Organisatie en Het Beleid der Justitie* (The Hague, 1844).

Lit.: De Pinto, A. A., *Abraham De Pinto* (1879).

PINTO, ISAAC, Hebrew scholar and translator, b. 1720; d. New York, 1791. He has sometimes been identified with the Isaac Pinto residing at Stratford, Conn., in 1748. Isaac Pinto published an English translation of the Hebrew Prayer Book, in 1766, the first work of its kind ever issued. It contained the prayers for the Sabbath, the Jewish New Year and the Day of Atonement, in conformity with the ritual of the Spanish and Portuguese Jews. The authorship of an anonymous English translation of the evening services for the New Year and Day of Movement printed by W. Weyman (New York, 1761), is also attributed to him. Ezra Stiles, president of Yale College, mentions Pinto in his diary as "a learned Jew of New York," as late as 1790. The two carried on a correspondence. Pinto was a linguist and an ardent patriot. He was one of the signers of the Non-Importation Act. He never married.

Lit.: Publications of the American Jewish Historical Society, No. 3, pp. 118-21, No. 13, pp. 113-14; No. 22, pp. 50-51; No. 30, pp. 56-59; *Colonial Records of Connecticut,* vol. 9, p. 406; Pool, David de Sola, in *Jewish Tribune,* Sept. 5, 1924; "La magia del credito svelata da Pinto," *Rivista di storia economica,* vol. 4 (1939) 48-77; Abrahams, Israel, *By-Paths in Hebraic Bookland* (1920) 171-77.

PINTO, ISAAC DE, philanthropist, economist and author, b. Amsterdam, The Netherlands, 1715; d. The Hague, The Netherlands, 1787. He was possessed of great wealth and of a wide reputation for learning and unbounded generosity. William IV, Stadtholder of The Netherlands, held him in high esteem, and frequently consulted him on matters of government, finance and political economy.

After the death of William IV in 1751, Pinto resided for several years in Paris and in London. During his residence in the former city Voltaire cast his slurs upon the Jews. In 1762 Pinto composed an open letter to Voltaire, entitled *Apologie pour la nation juive, réflexions critiques,* in which he defended the Jews against Voltaire's accusations. He forwarded a copy to the great French philosopher and author who, although in his reply he promised to insert a notice about it in the new edition of his works, failed to do so. Pinto's *Apologie pour la nation juive* roused international comment because of his expressed discrimination between German and Portuguese Jews. When criticized for his indifference toward the German Jews, Pinto replied that he had not intended to hurt the feelings of his coreligionists whether of German or of Portuguese origin. On numerous occasions Pinto pleaded the cause of the Jews before influential and powerful officials, for example in 1767 before Richelieu and at Paris in 1768, when hostile anti-Jewish legislation was being proposed. He acquired a considerable reputation as an economist and financier.

Two of the works which he published were on the subject of social science. These were *Essai sur le luxe* (Amsterdam, 1762), a treatise on luxury, and *Traité de la circulation et du crédit* (Amsterdam, 1771; later translated into English and German), a description of stock exchange transactions. He wrote also a philosophical work on materialism, *Précis des arguments contre les matérialistes* (The Hague, 1774).

Shortly after the outbreak of the American Revolution (1776), Pinto, like other prominent men of the time, interested himself in the controversies of the war. In one of his numerous pamphlets relating to this conflict, which he published and which was later translated into English under the title of *Letters on the American Troubles* (London, 1776), he expressed his personal sentiments concerning the quarrel between Great Britain and her colonies in America.

Pinto's complete works were published both in French (8 vols., Amsterdam, 1771) and in German (8 vols., Leipzig, 1777).

Lit.: Graetz, H., *History of the Jews,* vol. 5 (1927) 341-46; Hühner, in *Publications of the American Jewish Historical Society,* No. 13 (1905) 115-26; Wijler, *Isaac de Pinto, sa vie et ses oeuvres* (1923).

PINTO, JOSEPH JESURUN, rabbi, b. Amsterdam, Holland, 1729; d. after 1766. He was a descendant of the old Pinto family, which was of Portuguese origin. He was in London in 1758, when the Jewish congregation of that city recommended him to the trustees of the Congregation Shearith Israel, New York, who were in need of a spiritual head. Early in 1759 Joseph Jesurun Pinto came to New York to fill the vacant pastorate. Pinto proved himself to be learned in the Jewish law and a man of general culture and refinement. Shortly after his arrival, he prepared a chronological table that determined the exact time for commencing the Sabbath for the meridian of New York. On October 23, 1760, he delivered a special prayer as a general thanksgiving for the acquisition of Canada by Great Britain, a copy of which is preserved in the archives of the Pennsylvania Historical Society.

Pinto married Rebecca de la Torre, who came especially from London, in 1762, to become his wife. He resigned from the New York congregation on the plea

that he had to go to Europe to recover a small estate belonging to him. He left for London in 1766, together with his wife and two children, the congregation having paid for his passage across. After this date, there appears to be no further mention of him or his activities.

Lit.: Publications of the American Jewish Historical Society, No. 6 (1897) 128-29; No. 11 (1903) 152-54; No. 27 (1920) 13-17, 24-25; *Jewish Encyclopedia,* vol. 10, p. 54.

PINTO, JOSIAH BEN JOSEPH, Cabalist, b. Damascus, about 1565; d. Damascus, 1648. He lived for a time in Aleppo and Safed, but spent the greater part of his adult life as rabbi in Damascus. Pinto was the author of several commentaries and glosses on the Bible, of a collection of Talmudic Haggadoth and of responsa.

PINTO, SOLOMON, American patriot and soldier of the Revolutionary War, b. probably New Haven, Conn.; d. after 1818. He was graduated from Yale College in the class of 1777. Pinto's father, Jacob Pinto, was an early settler at New Haven (about 1759), whose name figures repeatedly in the Connecticut records (1765-76). Pinto was appointed ensign and was a member of the 2nd Regiment in the Connecticut line under Captain Baldwin from 1777 to 1781, and was among the wounded in the British attack on New Haven, July 5 and 6, 1779. Pinto retired from the army in 1783. He is mentioned many years later when he appears as a pensioner under the act of 1818. He was one of the original members of the Connecticut branch of the Society of Cincinnati, composed of Revolutionary officers.

Two brothers of Solomon Pinto were also in the American Army during the Revolution. Abraham Pinto served as a member of Company X, Seventh Regiment of the State of Connecticut. He joined the army in 1775 and, like Solomon, was wounded in the defense of New Haven. Abraham Pinto was also one of the founders of the Society of Cincinnati. Another brother was William Pinto, a graduate of Yale (1777) and a volunteer in the army from 1779 to 1781.

Lit.: Publications of the American Jewish Historical Society, No. 11 (1903) 90, 93-95; No. 19 (1910) 11-12; Stiles, Ezra, *Literary Diary,* vol. 1, pp. 283-84; vol. 2, p. 365; vol. 3, p. 107; Masserman, Paul, and Baker, Max, *The Jews Come to America* (1932) 74; Lebeson, Anita L., *Jewish Pioneers in America* (1931) 188, 213-14.

PIRBRIGHT, LORD (original name **Henry de Worms**), English statesman, b. London, 1840; d. Guildford, Surrey, 1903. He was the youngest child of Baron Solomon de Worms (1801-82) of Austria, who came to England in 1815 with his two brothers and founded a banking and colonial business; his grandfather was Benedict de Worms of Frankfort, who married Jeanette, eldest daughter of Mayer Amschel Rothschild of Frankfort, and sister of Nathan Mayer Rothschild, the first of the Rothschild family to settle in England. Admitted to the bar in 1863, he interested himself in public affairs, and in 1880 was elected a Conservative member of the House of Commons, serving until 1895. From 1885-88 he served as parliamentary secretary to the Board of Trade; then he was appointed under-secretary for the colonies (1888-92) and member of the Privy Council, being the first Jew to hold this office.

As president of the international conference on sugar bounties at London in 1887 he labored for the abolition of the bounty system in the interest of the sugar-growing colonies. In 1895 he was raised to the peerage as Baron Pirbright, taking the title from the village of Pirbright, Surrey, where he had acquired an estate. Lord Pirbright served from 1872-86 as president of the Anglo-Jewish Association, and throughout his parliamentary career warmly espoused the cause of the Roumanian Jews. He wrote: *England's Policy in the East* (1876); *The Austro-Hungarian Empire* (1877); *Memoirs of Count Beust* (1887).

Lit.: Jewish Encyclopedia, vol. 10, pp. 57-58; *Jewish Year Book* (1903).

PIRKE ABOTH, *see* ABOTH.

PIRKE DE RABBI ELIEZER ("chapters of Rabbi Eliezer"), a Haggadic Midrash to *Genesis* and small parts of *Exodus* and *Numbers;* it is sometimes known as the Baraitha of Rabbi Eliezer. It consists of fifty-four chapters, arranged in seven divisions, and is mainly concerned with the creation of the world, the early narratives of the Bible, Moses, the sin of Israel at Peor and the zeal of Phinehas the priest. Its present form may be only the fragment of a larger work, though the citations are always from the text that is extant. Most scholars agree with the view of Leopold Zunz that the work was composed no earlier than the 8th cent.; however, they realize that much older material has been incorporated by the author. The work is pseudepigraphical in that the writer conceals his identity and writes in the famous name of Eliezer ben Hyrcanus, who gives an introduction to the work in the third chapter. The author probably lived in the Orient, and probably in either Palestine, Syria or Asia Minor. The latest and most complete edition of Pirke de Rabbi Eliezer is that of G. Friedländer (from the A. Epstein codex, London, 1916).

Lit.: Zunz, L., *Gottesdienstliche Vorträge,* p. 283 et seq.; *Jewish Encyclopedia,* vol. 8, p. 567; vol. 10, pp. 58-60.

PIRKE SHIRAH ("Poems," literally "chapters of song"), poems in which heaven and earth, paradise and the netherworld, the sun, moon and stars, the clouds, rain and the storms, the plant world and the animal kingdom are represented as praising their Creator and thanking Him for the benefits conferred upon them. These Pirke Shirah, which consist of characteristic Biblical verses, were adopted into the prayer-book, but have not been retained in all prayer-books, since many pious Jews opposed their introduction.

Lit.: Baer, Seligman, *Seder Abodath Yisrael* (1868).

PIROGOV, NICOLAI, non-Jewish educator in the czarist regime, b. 1810; d. 1881. Pirogov was a physician and professor at Dorpat. A study he wrote of educational problems brought his appointment as superintendent of the Odessa school district (1856). From 1858 to 1861 he was superintendent of the Kiev district. Pirogov fought for the civic rights of the Jewish teachers, and endeavored to place the control of Jewish schools in the hands of Jewish instead of Christian inspectors. He succeeded in appointing the first Jewish principal, U. S. Rosenzweig. Pirogov's treatise on the Talmud Torah school of Odessa is well-known.

He also obtained various scholarships and endowments for Jewish students, and sponsored a fund for needy Jewish students at the University of Kiev. Pirogov supported the efforts of Josef Rabinovich to issue the Russian Jewish periodical *Rassviet,* and those of Zederbaum for the *Hamelitz.* Throughout his life, even after retiring from professional work, Pirogov remained an outspoken advocate of civic equality and the sponsor of Jewish aspirations toward achieving it.

Lit.: Yevreiskaya Entziklopedia, vol. 12; *Jewish Encyclopedia,* vol. 10, p. 60.

PISA, city in the province of Tuscany, Italy, with 280 Jews out of a total population of 73,000 (1940). Jews are mentioned in a city ordinance as early as the 12th cent. Benjamin of Tudela (about 1165) reports that there were in Pisa twenty Jewish families, who at that time were restricted to the ghetto, or "Chiasso de' Guidei." In 1322 they were forced to wear the Jew badge. There is evidence of Jewish money lenders, in the 14th cent., some of whom were ancestors of the prominent da Pisa family of the 15th cent. At the end of that cent. Jews were prohibited to engage in money exchange; however, in 1515 to 1527 and then again in 1546 to 1570 they resumed this trade. A short time after Archduke Cosimo I had expelled the Jews from Pisa in 1570, he changed the edict so that individual Jews could stay there. In 1591 Archduke Ferdinand I invited a great number of Levantine Jews to Pisa and granted them broad privileges in order to revive the trade with the Orient, and in a very short period succeeded in developing commerce and industry as well as the manufacture of cotton. A synagogue was founded in 1595, which in 1942 was still in existence.

Not until the unification of Pisa with the kingdom of Piedmont (1859), later the kingdom of Italy (1861), was the question of Jewish emancipation solved, although the Jews of Pisa had enjoyed a brief period of freedom during the French dominion and under Leopold II (1848-49). Many Jewish professors taught at the University of Pisa. Alessandro d'Ancona, a Jewish professor, was mayor of the city for several years.

The anti-Jewish legislation of the Fascist government from 1938 on was, of course, applied also to the Pisa Jewish community.

Lit.: Leonardo, "Gli Ebrei a Pisa sino alla fine del secolo XV," *Studi storici* vol. 7, p. 171; vol. 8, p. 59; Segrè, *Ebrei, industria e commercio a Pisa nei secoli XVII e XVIII* (1907); Cassuto, Umberto, *La famiglia da Pisa* (1910); idem, *Gli Ebrei a Firenze;* Caro, Georg, *Sozial- und Wirtschaftsgeschichte der Juden im Mittelalter und der Neuzeit,* vol. 1, p. 487.

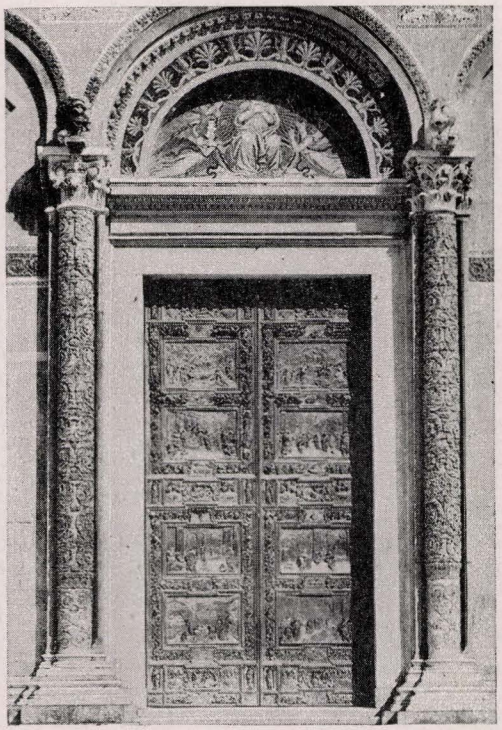
PISA, DA, Italian family of bankers, scholars and art patrons of the 15th and 16th centuries. Its most important members were:

JEHIEL BEN MATTATHIAH DA PISA (d. 1422) was the founder of the Jewish Da Pisa family in Italy. He established a loan bank at Pisa in 1400, and later on in other cities as well. He took part in a conference of Jews in Bologna (1416).

JEHIEL DA PISA (d. 1490), grandson of Jehiel ben Mattatiah da Pisa, directed with great success, the banking institution of his family and removed its main office to Florence. He was a friend of Lorenzo dei Medici and Isaac Abravanel, and a patron of Jewish writers and scholars. On his death a number of Hebrew elegies were written in his memory.

DANIEL DA PISA (d. Florence, Italy, 1527), grandson of Jehiel da Pisa, was a banker in Florence, and owned various trading houses in Rome, where he lived for a long time. In 1524 he was actively engaged in the preparation of a new administrative reform for the Rome Jewish community. In the same year he introduced David Reubeni to Pope Clement VII.

JEHIEL NISSIM DA PISA (b. Pisa, Italy, 1507; d. Ferrara, Italy, 1574), grandson of Jehiel da Pisa, was at first a banker, then became a rabbi at Pisa. He was a member of the Yeshiva of Ferrara. He wrote *Minhath Kenaoth,* showing the superiority of religion over philosophy (manuscript of the Jewish community of Mantua, edited by Kaufmann at Berlin, 1898); *Hayye Olam,* treating of the rabbinic laws regarding usury; *Kelale Hochmath Haemeth,* a treatise on the Cabala.



Entrance to the cathedral at Pisa, with Old Testament scenes carved on the bronze doors

PISGAH, mountain in Moab, described by G. A. Smith as about two miles long, composed of flinty limestone with a level top, affording a commanding view of the whole of western Palestine. Pisgah, invariably bearing the definite article (*hapisgah*), is identified with Mount Nebo, the place of Moses' death (*Deut.* 34:1-2); it is famous also as one of the stops of the Israelites in their passage through Moab (*Num.* 21:20) and as the scene of one of Balak's sacrifices (*Num.* 23:14). The Dead Sea was "under the slopes of Pisgah" (*Deut.* 3:17; 4:49).

Lit.: Smith, G. A., *The Historical Geography of the Holy Land,* 562-66; Stanley, *Sinai and Palestine,* 199, 369-70, 391, 583.

PISK, PAUL AMADEUS, musicologist and composer, b. Vienna, 1893. His father was of Jewish birth, but Paul was reared in the Lutheran faith. He studied music in Vienna with such masters as Franz Schreker, Arnold Schönberg, and Guido Adler, and received a doctorate from the University.

After conducting in several small German theatres, he served in the Austrian army for four years during the first World War. In 1924 some of his early compositions won the City of Vienna award. But he distinguished himself particularly in musicology and music criticism, serving for many years as the music editor of the *Wiener Arbeitszeitung* and, with Paul Stefan, as editor of the distinguished music review *Anbruch.* He also contributed articles to the leading music lexicons and journals of Europe, becoming spokesman for the younger and more progressive Austrian and German composers.

From 1931 to 1933, Pisk taught at the Austrian-American Conservatory in Mondsee during the sum-



Camille Pissarro. From a woodcut self-portrait

mer sessions. He also appeared as conductor and pianist in numerous radio broadcasts. In 1937 Pisk emigrated to the United States and was appointed professor of theory at the University of Redlands (California). As composer he has written works for orchestra, choruses, and chamber music groups, radical in idiom, and revealing mastery of form and sureness of technique.

Lit.: Ewen, David, *Composers of Today* (1934).

PISKA, *see* PESIKTA.

PISKO, SERAPHINE EPPSTEIN, philanthropic and communal worker, b. St. Joseph, Mo., 1861; d. Denver, Col., 1942. She was educated in Denver, where she became a leading factor in Jewish philanthropic endeavor. In 1895 she was a leader in the work of consolidating the city's philanthropic agencies. She first became identified with the cure of tuberculosis in 1899, when she helped found the National Jewish Hospital for Consumptives. Thereafter she was associated with the Hospital to the end of her life, as member of the board and executive secretary. She toured the United States for the purpose of organizing committees for the Hospital in all large cities. She was elected a vice-president of the National Council of Jewish Women and the National Conference of Jewish Social Service, as well as to the executive board of the National Federation of Temple Sisterhoods. In Denver's Juvenile Court she served as a volunteer probation officer and was vice-chairman of the philanthropy board of the Women's Club. In 1922 she was one of the two American representatives at the meeting of the executive committee of the International Women's Council, held at The Hague, Holland.

PISSARRO, CAMILLE, painter and graphic artist, b. on the island of St. Thomas, Virgin Islands, 1830; d. Paris, 1903. His paternal family had immigrated to France from Portugal; his mother was a creole. Pissarro first went to France in 1843 to round out his education. In 1847 he was in St. Thomas again where at first he engaged in business, but later devoted his efforts to art. From 1855 on, with the exception of two years spent in London (1870-72), he lived in Paris, taking up his quarters in the more remote suburbs, such as Montmorency, Louveciennes, Pontoise and Eragny-Bazincourt. Here he became a painter of the countryside, of peasant and village life. Akin to F. Millet in the selection of his subjects, his simple rendering of nature and man, suffused by deep emotion, stands out in contrast to Millet's pathos. In his coloring, at that time inclined to the somber, he was influenced by Corot. About the middle of the 1860's Pissarro was attracted to the young artists who gathered around Edouard Manet and who, by reciprocal inspiration, were creating the new technique of the "plein air," tending to translate in expressive language the radiance and color brilliance of natural light. Pissarro, the eldest of this group, became, next to Claude Monet, a creator of the analytical technique of classic impressionism which consists in rendering the vibrations of air and the scintillating light of day by short dots of the brush, thereby capturing reality in its picturesque motion and vitality, and miraculously enhancing in riches the color value of the painting. Pissarro was the greatest among French Jewish artists, one of the founders and leading masters of the impressionist school of painting.

Pissarro exhibited at the official Salon of Paris from 1859 on. From 1874 on he took part in the exhibits of the impressionist school at Nadard's and Durand-Ruel's in Paris which challenged the world of art. About the middle of the 1880's his technique tended toward the "pointillist" style of the so-called "neo-impressionists," Seurat, Signac and others. In 1895 his eyesight was affected, preventing him from painting in the open air. But the sixty-five-year-old painter profited from this handicap: henceforth his wholly original, admirable paintings came into being. In the new language of decomposed, loosened layers of color he told of the beauties of urban architecture, of modern street life which he discovered for art. He painted the docks, embankments and bridges of Le Havre and Dieppe, the cathedrals of Rouen and Dieppe, but above all Paris, its streets and boulevards, its squares and buildings, for the most part seen from above, in a European adaptation of the Japanese manner. He painted but few portraits, among them several of his friend Cézanne.

Pissarro engraved more than 130 copper plates; he was also one of the creators of a new art of lithography. His influence on young artists was very great, among others on Gauguin and on Van Gogh in his first Paris period. Paintings of Pissarro have found their way to museums all about the world, among them to the National Gallery at London, the museum at Melbourne, the Metropolitan Museum of Art of New York city, the public art collections of Chicago, Boston, Philadelphia, St. Louis, Pittsburgh and many private collections in the United States.

Pissarro founded a dynasty of artists. Best known among his sons was LUCIEN PISSARRO (b. 1863), who lived mainly in London, and is treated separately.

GEORGES PISSARRO (b. 1871), who adopted the pseudonym Manzana, was a successful painter, graphic artist and designer of rugs, glasses and furniture.

FELIX PISSARRO (1874-1906) was a painter and etcher.

LUDOVICO RODOLPHE PISSARRO (b. 1878), who adopted the name Ludovic Rodo.

PAUL EMILE PISSARRO (b. 1884), painted in oil and water colors and carved wood.

His granddaughter OROVIDA PISSARRO (b. 1893), a

daughter of Lucien Pissarro, was a graphic artist and etcher; she specialized in etchings representing animals.

MAX OSBORN.

Lit.: Duret, Theodore, *Manet and the French Impressionists* (translated by I. E. Crawford Flitsh, 1912); Rewald, John, "Camille Pissarro: His Work and Influence," *Menorah Journal,* vol. 27 (1939), No. 1, pp. 46-55; Lecomte, G. Ch., *Camille Pissarro* (1922); Holl, S., *Pissarro et son oeuvre* (1905); Tabarent, Adolphe, *Pissarro* (1924; English version by J. Lewis May, 1925); *Catalogue de l'oeuvre gravé et lithographié de Camille Pissarro, eaux-fortes, aquatintas, lithographies, monotypes, et des tableaux aquarelles, pastels, dessins, Paris, Vente Hotel Drouot* (1928 and 1929); "Des lettres inédites de Camille Pissarro à Octave Mirbeau (1891-92) à Lucien Pissarro (1898-99)," *Revue de l'Art* (1930); König, Leo, *Pissarro* (1927), in a series of books (*Le triangle*) on Jewish artists.

PISSARRO, LUCIEN, painter, b. Paris, 1863. He was the eldest son of Camille Pissarro. He became a naturalized British subject in 1916. Pissaro is one of the best-known landscape painters of Great Britain, although success to him came very late—his first picture was sold when he was fifty years of age. This belated fame was mainly due to the renown of the father, whose name as one of the leading impressionist painters overshadowed the unmistakably great talent of the son.

Pissarro was educated in France; he did not attend any art schools, but was a pupil of Camille, by whose painting technique he was undoubtedly influenced during the first years of his career. For a while he even applied the pointillism of Georges Seurat—as Camille had done before him—but merely by way of experiment; soon he returned to impressionism. His colors on the whole are firmer than those of Camille, and as a designer he is doubtlessly superior, particularly in his later life.

When his Paris work failed to bring material success—although he exhibited regularly with the impressionists and was one of the early members of the Société des Artistes Indépendents—he moved to London (1890). Here he came into contact with Charles Ricketts and Charles Shannon of *The Dial,* as well as with William Morris. He was greatly interested in their artistic printing efforts, and began to contribute wood engravings to *The Dial* as well as to other periodicals. Four years later he set up his own press under the name of Eragny Press and produced a beautifully printed booklet, *The Queen of the Fishes,* which brought him renown, both as a wood engraver and as a designer of type font.

In the next eight years he produced fifteen books, all of them printed in the so-called Vale type. In 1902 he designed an entirely new type face which he called the Brook type. This type was used for a further sixteen books. In all his printing work Pissarro was greatly assisted by his wife, Esther Bensusan Pissarro, who designed many of the vignettes and illuminated initials of the Eragny books.

Although throughout these years he never gave up painting, Pissarro became so well known as a wood engraver and book printer that in certain authoritative works on modern art appearing around the beginning of the 20th cent. he is mentioned only among the contemporary wood engravers. Once his canvases had become known—mainly through exhibition at the New English Art Club—they were requested by many public galleries and art collectors. His landscapes, whether of French or English scenes, betray the painter's sense for



Lucien Pissarro. From a portrait in oil by Clara Klinghoffer

precise and truthful reproduction; yet in each canvas the tender emotion of a simple, kindhearted man has found expression.

Pissarro paints nature with the fervor and purity of the early Italians. He can find something to rejoice at in all seasons—the scintillation of sunlit snow is given with the same delicate harmony and precision as those with which he paints full, broad autumn tints, or catches the illusive coloring that lies hidden beneath gray skies.

His pictures are in the National Gallery (Tate Collection) of London, and in the art galleries of several English towns—foremost among them Manchester, Leeds, Liverpool and Belfast. In recognition of his outstanding qualities as a landscape painter, he was chosen a life member of the New English Art Club in 1942.

Pissarro's daughter, Orovida, is known as a draughtsman and as a painter of silk screens in Oriental style.

J. W. F. STOPPELMAN.

PISTINER, JACOB, labor leader and deputy, b. Fundul Moldavei, Bucovina, Austria, 1882; d. on board of a train bound for Bucharest, Roumania, 1930. He received the degree of LL.D. from the University of Czernowitz. In 1902 he founded, and edited until his death, the social democratic daily newspaper *Vorwärts* which was read also throughout Roumania after the annexation of Bucovina. Pistiner organized into strong labor unions and into a strong political party the working masses of Bucovina, among whom the Jewish group was one of the most important. As deputy of Czernowitz in the Roumanian parliament (1920 and 1928) he influenced labor legislation. From 1923 on he was a member of the executive board of the Second (social democratic) International.

His articles were published by the *Arbeiter Zeitung* and *Kampf* of Vienna. Pistiner made important contributions toward raising the economic, cultural and social standard of the Jewish working masses of Bucovina.

PITHOM, according to *Ex.* 1:11, one of the two Egyptian store-cities (Pithom and Raamses) which were built by the Israelites at the command of a

Pharaoh, probably Ramses II (about 1292-1225 B.C.E.). Its Egyptian name was Pi-Tum (House of the God Tum), its Greek name Heroonpolis; it is now Tell el Mashuta. During the Middle Ages the Jews called Fayyum Pithom; hence the Arabic surname of Saadia, al-Fayyumi, becomes Hapithomi in Hebrew.

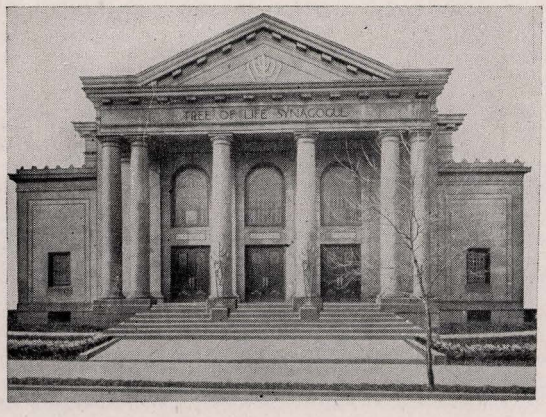
Lit.: Naville, *The Store-City of Pithom and the Route of the Exodus* (1903); Petrie, *Hyksos and Israelite Cities;* cf. Peet, *Egypt and the Old Testament.*

PITTSBURGH, a city in western Pennsylvania, with a population (1940) of 671,659, of whom about 55,000 were Jews. It is the second largest city in Pennsylvania, and took its name from William Pitt. As Fort Pitt, it was established as a trading post in 1759. The following year a trading house was founded there by Joseph Simon, Levy Andrew Levy and William Trent. Joseph Simon was among the Jewish signers of the Non-Importation Resolutions in 1765; David Franks, Michael Gratz and Barnard Gratz, all of Philadelphia, and all of whom had trading connections with western Pennsylvania, were also signers of the Resolutions. But despite the anti-British significance of the Non-Importation agreement, the first English occupation of lands beyond the Ohio River was made possible in 1765 as the result of an advance of funds by the firm of Simon, Levy, Franks and Company. It was because penetration to the new western lands was carried on from Pittsburgh that the city became known as the "Gateway to the West." After the Revolution, the Gratz brothers of Philadelphia resumed their fur trading which the war had interrupted, and a shipping point near New Weston retained the name of Gratz.

Moses Henry was one of the first Jews to own land in Pittsburgh; in 1768 he was granted permission by Lieutenant Colonel Wilkins to occupy a "Lot of Ground in the new Town of Pittsburgh." David Franks, Joseph Simon and Levy Andrew Levy were the original owners of Wilkinsburg, which became a suburb of Pittsburgh, and which in 1769 was referred to as "Jews' Land" in land patents. In 1787 two Jews, Isaac Israel and Andrew Simon, were among the signers of a petition to create a new county with Pittsburgh as the county seat. There was evidently a considerable Jewish community in Pittsburgh in 1800. John Israel arrived from Philadelphia about that time to become the publisher of the *Tree of Liberty,* a weekly periodical championing the interests of Democratic-Republicans.

Although religious services were held as early as 1842 or 1844, the first formal Jewish organization was the Bes Almon Society, founded in 1846. That same year a cemetery was purchased on Troy Hill. But there was not an entirely peaceful mood in the Jewish community, from the point of view of ritual observance, and this naturally affected its development. From 1830 to about 1850 the immigration had been basically from southern Germany; after 1845, however, there was an increase in the number of Polish immigrants. Although for a time there was outward unity, strife between Orthodoxy and tendencies toward Reform was evident.

The first synagogue, which grew out of the Bes Almon, was known as Ez Hajjim, and held its first services on Penn Street, in 1846, with the Reverend Mannheimer as cantor. A year later the group moved to Liberty Street, and elected the Reverend Sulzbacher as cantor. In 1854 dissension was sharpened over the choice of a reader. William Armhold, the incumbent, was satisfactory to the German elements, but the Polish factions preferred someone else. The German factions then formed Rodef Shalom Congregation, and built Pittsburgh's first synagogue in 1861. Josiah M. Cohen, who came to Pittsburgh from England in 1859, and who was later to be a leading judge and educator, was



The Tree of Life Synagogue

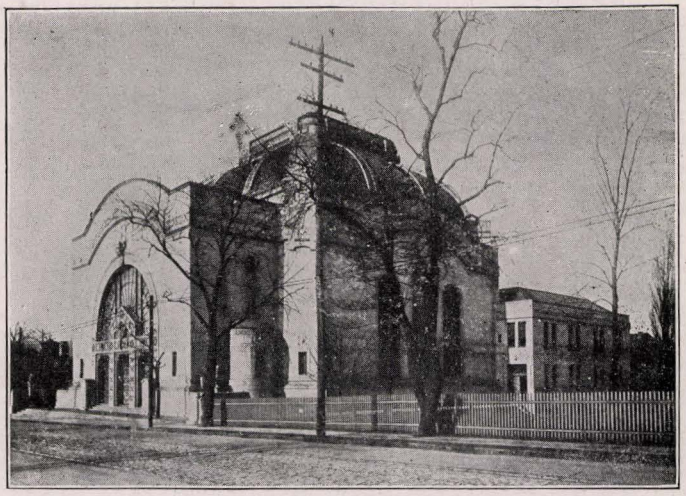
principal and English teacher of the first and only Jewish parochial school in Pittsburgh, day school of Rodef Shalom.

After 1864, when a more definite and permanent cleavage occurred between the Orthodox and Reform groups in the Jewish community, Rodef Shalom became a Reform congregation. Louis Naumburg had succeeded Armhold, the cause of the original contention, in 1865, and remained with the congregation until 1870. Like some of the other early synagogues in the country, Rodef Shalom was distinguished by the long periods of service of its various rabbis. Lippman Mayer occupied the pulpit from 1870 to 1901; he was followed by J. Leonard Levy (1901-17) and by Samuel H. Goldenson (1918-34). Solomon B. Freehof, who succeeded Goldenson, was rabbi in 1942. The synagogue moved into a new building in 1907. In addition to the religious school established early in its history, it had also as an adjunct the Falk Memorial Library (1912), consisting of a library, a gymnasium, and a swimming pool.

The group which seceded from the Rodef Shalom nucleus in 1864 formed the Ez Hajjim congregation the same year. Subsequently it became known mainly by the English version of its name: Tree of Life. Its first synagogue was built in 1883, and in 1907 a newer synagogue was constructed. The congregation, which adopted the Conservative form of ritual, had among its rabbis Michael Fried (1898-1906), Rudolph I. Coffee (1906-15) and Maurice M. Mazure (1916-21). Herman Hailperin, who came to the synagogue in 1922, was rabbi in 1942. Among the auxiliary activities were a school, founded in 1868, and a library, opened in 1920. A second Conservative congregation, Beth Shalom, was founded in September, 1917, and moved into its own building in 1922; an addition was constructed in 1929. Goodman A. Rose became its rabbi in 1924, and was serving in 1942. It had also its own school. Benjamin A. Lichter was, in 1942, rabbi of B'nai Israel, a third Conservative congregation.

There were a number of Orthodox congregations in Pittsburgh in 1942. Among the first was Poale Zedek, founded in 1881; the rabbi, in 1942, was Joseph Shapiro. Poale Zedek erected its new synagogue in 1928. Shaare Torah was organized in 1892, as was Beth Hamidrash Hagodol, of which Joseph L. Kaplan was rabbi in 1942. Other Orthodox congregations were: Chofetz Chaim (Aaron M. Ashinsky, rabbi); Adath Jeshurun (N. A. Levin, rabbi); Agudath Achim (Marvin J. Elefant); Mogen Dovid (S. Malivotsky).

The participation of the Pittsburgh Jewish community in local, national and international affairs began early. In 1857, during the agitation throughout the United States against the signing of a treaty with Switzerland containing discriminatory clauses against the Jews, the Jews of Pittsburgh held a mass meeting of protest. Dur-

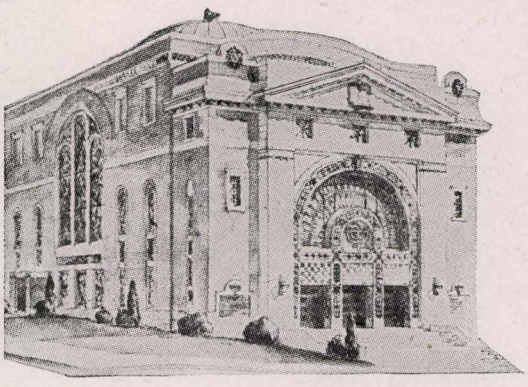


The synagogue of Rodef Shalom congregation in Pittsburgh, Pennsylvania

ing the Civil War the Jewish women gave a special festival (1863) for the sanitary commission of the armies. The Civil War was responsible for the organization of the first local philanthropy in Pittsburgh, the Hebrew Ladies' Aid Society, which adopted as its primary function aid to soldiers and other sufferers from the war; Mrs. Pauline Frank was founder and first president.

In 1864 the first Jewish relief society was formed under the name of Hebrew Benevolent Society; later it became known as the United Hebrew Relief Society, and still later as the Jewish Social Service Association. Other welfare institutions founded during the 19th cent. were the Free Burial Society (1870), the United Hebrew Relief Association of Allegheny County (1880), which was eventually to become the Federation of Jewish Philanthropies of Pittsburgh (1912), and the J. M. Gusky Orphanage and Home (1890).

Esther Gusky established the Orphanage in memory of her husband, Jacob Gusky. To it was added an annex, the gift of Aaron Cohen in memory of his wife, Bertha Rauh Cohen. The Gusky Orphanage, from the very beginning of its existence, was a pioneer in the changing attitude toward child care. With the beginning of coordination between the various social agencies in Pittsburgh, including those concerned with child placement, the Orphanage became even more important as an institution of manifold purposes. In 1942 it could accommodate about ninety children. Another 19th cent. institution which was to become a model 20th cent. establishment was the Sabbath school founded by the Pittsburgh branch of the National Council of Jewish Women in 1895. In 1900 it became the Columbian School and Settlement, and was transferred from the exclusive auspices of the Council of Jewish Women to the direction of a special committee. A public bath-house was added in 1902, the gift of Alexander Peacock, and in 1909 the generosity of Mr. and Mrs. Henry Kaufmann was responsible for the construction of a new building, in memory of their daughter. The settlement was known from then on as the Irene Kaufmann Settlement.



Congregation Poale Zedeck

When the Federation of Jewish Philanthropies was organized in Pittsburgh in 1912, it inaugurated the coordinated activity of the major welfare activities in the city. The budget of the Federation the first year was $69,926. In 1921 it raised $130,680; in 1926, the budget was $266,062; in 1942 the total budget was more than $1,000,000. Its constituent agencies, in 1942, were the Emma Farm Association, Hebrew Burial Association, Hebrew Free Loan Association, Irene Kaufmann Settlement, J. M. Gusky Hebrew Orphanage and Home, Jewish Home for the Aged, Jewish Social Service Bureau of Pittsburgh, Ladies' Hospital Aid Society, Montefiore Hospital Association, Pittsburgh House of Shelter, and the United Employment Service.

There were also a United Jewish Fund, organized in 1936, which included several national and overseas agencies, the Hebrew Institute of Pittsburgh (the coordinating agency for Jewish education), the Young Men's and Young Women's Hebrew Associations, and the Jewish Home for Babies and Children. Under the United Jewish Fund was organized the Tri-State Welfare Council, comprising more than sixty smaller Jewish communities in western Pennsylvania, northern West Virginia and eastern Ohio. Publications in Pittsburgh in 1942 were the *Jewish Criterion,* a weekly, founded in 1899; the *American Jewish Outlook,* a weekly, established in 1934; and *Der Vegveiser,* a Yiddish weekly, founded in 1887.

Pittsburgh has been the scene of several conferences of various ideological groups in the American Jewish community which, because of their consequent importance, are identified by the city's name. In 1885 the rabbinical conference held in Pittsburgh drew up a program of Reform Judaism which is known as the "Pittsburgh Platform." In 1918 the Zionists, at a convention in Pittsburgh, adopted a program which subsequently became known as the "Pittsburgh Program"; later the Zionists tried to make this program the basis of the Mandate during the 1919 to 1920 peace negotiations. Much later, in 1938, Pittsburgh was the scene of an attempt to unite all sections of American Jewry, when a conference held there prepared a scheme of action to which the American Jewish Congress, the American Jewish Committee, the Jewish Labor Committee and the

B'nai B'rith could ultimately subscribe, to be called the General Jewish Council; this united front, however, broke up in 1941, with withdrawal of the American Jewish Congress.

Josiah M. Cohen was one of the first Jews in Pittsburgh to hold public office. He was made judge of the orphans' court in 1901, elected judge of the court of common pleas in 1907, and reelected in 1917 and 1927, serving until his death in 1930. Other Pittsburgh Jews who served in the judiciary were Joseph Stadfield, who was a judge in the court of common pleas from 1930 to 1933, when he was elected to the superior court; Benjamin Lencher, elected to the Allegheny County court in 1933; and Sara M. Soffel, elected to the Allegheny county court in 1937. Henry Ellenbogen was a member of Congress from 1932 to 1938, when he was elected to the court of common pleas. Samuel A. Weiss, after having been a member of the Pennsylvania legislature from 1934 to 1940, was elected to the United States Congress (1940). Marcus Aaron, who was made president of the Pittsburgh board of education in 1923, still held this post in 1942. Among others who held civic office were Mrs. Enoch Rauh, director of public welfare from 1922 to 1934, and Abraham L. Wolk, elected a member of the city council in 1934.

The various higher institutions of learning in the city have had many Jews on their respective faculties. At the Carnegie Institute of Technology there have been: Ernst Berl, research professor of chemistry; Immanuel Estermann, associate professor of physics; David Moskowitz, assistant professor of mathematics; Nathan Jonas; Joseph Bernhardt Rosenbach; Otto Stern, research professor of physics; and Max Schoen, head of the department of education and psychology. At the University of Pittsburgh there have been Asher Isaacs, professor of economics; Alexander Lowy, professor of organic chemistry; Alexander Silverman, head of the department of inorganic chemistry; and Jacob Rosenbloom, assistant professor of biochemistry. Duquesne University has had Martin André Rosanoff as dean of its graduate school, and, earlier, Jacob Ellis Rosenberg as professor of physics.

Among the Jews of the city who made extraordinary contributions to the cultural life and the welfare of the community as a whole were various members of the Falk family. Maurice Falk established the Maurice and Laura Falk Foundation (1929). The Foundation is devoted to the advancement of research and education; Leon Falk, Jr., served as chairman of the board of trustees. The Rauh family is also well-known. Enoch Rauh was one of the original appointees to the city council; Mrs. Enoch (Bertha Floersheim) Rauh and her son Richard were instrumental in making possible the present Pittsburgh Symphony Orchestra. Mrs. Josiah Cohen, in the course of her long life, was an active participant in Jewish communal life and in cultural and education movements of city-wide interest.

CHARLES H. JOSEPH.

Lit.: Klein, Philip, *A Social Study of Pittsburgh* (1938); *Publications of the American Jewish Historical Society,* index volume, No. 23; *Jewish Encyclopedia,* vol. 10, pp. 63-65.

PITTSBURGH CONFERENCE, *see* CONFERENCES, RABBINICAL; JUDAISM IN AMERICA (under REFORM JUDAISM).

PITTSFIELD, a city at the western extremity of Massachusetts. Its population in 1940 was 49,684, of whom about 1,850 were Jews. Although the Jewish community was not established until the middle of the 19th cent. (there were about 300 Jews in the city in the early 1900's), Pittsfield was in 1815 the scene of a discovery which induced many scholars to believe that they had found the link between the lost tribes of Israel and the American Indians. During the summer of 1815 Captain Joseph Merrick, ploughing his farm, turned up an object which proved to be a phylactery. There were no Jews in the community then, nor could any residents remember Jews ever having lived there. Although the mystery of the phylactery was never solved, it was ultimately assumed that a Jewish trader had lost it while en route from one trading post to another. For a time, however, the Pittsfield phylactery was added to the other evidence which was repeatedly brought up to prove the relationship between the Jews and the Indians—language similarities, customs and observances.

In 1942 there were several Orthodox congregations and one Reform congregation in Pittsfield. Morris Fuhrman, who came to Pittsfield in 1919, was the rabbi of two Orthodox congregations: Knesseth Israel and Ahavath Sholom. Knesseth Israel had a membership of 215. The synagogue in which the congregation worshipped was built in 1906. Ahavath Sholom had a membership of seventy-five, and worshipped in a synagogue built in 1918.

The Reform Temple, Anshe Amonim, was in 1942 under the spiritual leadership of Saul Habas, who came to Pittsfield in 1935. Anshe Amonim was started originally by immigrants from Germany; in the beginning it was an Orthodox synagogue, but it gradually adopted the liberal Reform ritual. The site on which the Temple was constructed was purchased in 1926.

Pittsfield had also a community center, built in 1925, housing the Young Women's Hebrew Association, the Young Men's Hebrew Association, the Junior and Senior Hadassah, the Ladies' Aid Society, and a Hebrew school with an enrolment of seventy children. All these institutions were sponsored by the three synagogues.

Jews who held public office in Pittsfield included Samuel Bloomberg, who was master in chancery, Albert Charles England, who was state medical examiner for the Berkshire district, and his brother Daniel England, who was elected to the Massachusetts legislature in 1898 and made mayor of Pittsfield in 1902. James M. Rosenthal was for a time city solicitor.

MORRIS FUHRMAN.

Lit.: Friedman, Lee M., "The Phylacteries Found at Pittsfield, Mass.," *Publications of the American Jewish Historical Society,* No. 25 (1917) 81-85.

PITY. Pity is a capacity of heart which man shares with his Creator. In Jewish thought it is regarded as one of the noblest virtues. The Hebrew word for pity, *rahamim,* may be translated also as "love," "mercy," or "compassion." Thus it is evident that Israel has never regarded pity as mere condescension, but rather as a feeling of kinship with all fellow creatures. In one sense, it is the identification of one's self with another whose lot may be less fortunate. Etymologically the word for pity is associated with the word *rehem,* which means "womb." Baeck (*Essence of Judaism,* 108) points out that the word "gets its nuance of meaning from the love of a mother toward the child which she has borne, that most natural and self-evident love, that love which has not grown up or developed but which is as old as the life on which it spends itself."

Pity must be considered, first of all, as characteristic of the Eternal. The Biblical statement in *Ex.* 34:6, "The Lord, the Lord, God, merciful and gracious," has been used by Jewish philosophers as proof that "pity" is one of the divine attributes. Other Scriptural statements also testify to the compassion of the Almighty (*Deut.* 8:5; *Isa.* 49:13; *Hosea* 11:4 et seq.). In rabbinic literature two of the attributes of God to which frequent reference is made are *middath hadin*—the at-

tribute of justice—and *middath harahamim*—the attribute of mercy or pity. Creation was made possible only because God tempered His justice with genuine pity for His creatures (*Midrash Gen.* 12). If justice had been supreme, mankind could not endure. If pity were His only characteristic, there would be no end to man's immortality. Whenever the Bible uses the term "Adonoi" to denote the Creator, it has special reference to His mercy or pity (*Midrash Gen.* 33).

Living in imitation of the Eternal, man becomes merciful. The Talmud says that if man shows pity toward his fellow creatures heaven will be merciful to him (*Sab.* 151b). This has become one of the three distinguishing characteristics of Israel. The Jewish people, say the rabbis, are merciful, chaste and charitable (*Yeb.* 79a). Indeed, it is regarded as of great merit that the people of Israel are spoken of as "the merciful, the children of the merciful." The accuracy of this description and its meaning for all mankind may be inferred from the writings of Nietzsche (see *Beyond Good and Evil*), in which pity, as opposed to sternness, is called the distinguishing quality of the Jewish faith and of Israel's daughter religions.

Lit.: Baeck, Leo, *Essence of Judaism;* Joseph, Morris, *Judaism as Creed and Life.*

PIUS V, PIUS X, PIUS XI, *see* POPES.

PIYUT (plural, **Piyutim;** from the Aramaic *paytana,* "the poet"), term for all kinds of poetry, then applied specifically to religious poetry intended for use in the synagogue. Originally, simple elaborations and amplifications of the main prayers were called Piyutim; such elaborations were made through the insertion of alphabetically arranged series of words or rhymed verses. However, when the main prayers were laid down in fixed form, all additional compositions based on the prayers were called Piyutim. Today Piyutim is the inclusive term given to the entire concept and field of synagogal poetry. Those of the Piyutim which have as their subject matter elegies, lamentations, and penitence, are more specifically called Selihoth.

1. **Origin and Development.** Despite the fact that the main prayers of the Jewish liturgy were laid down in fixed form in the 6th cent., the religious genius of the Jewish people in this field was by no means exhausted. The spirit of the times and the changed political, cultural, and social conditions then prevailing necessarily had to be reflected and re-echoed in the prayers. The Piyut is believed to have originated in a period of religious persecutions; it was composed for the purpose of edifying and instructing the people. It was principally intended to serve in place of the Midrashic lectures and addresses, which were at that time forbidden. The exigencies of the times, the hopes for a better future and the admonition to the people to be patient and to endure all their sufferings find their most eloquent expression in the Piyutim. At a later period the old, simple form of expression no longer sufficed. The thoughts contained in the Piyutim were given a learned coloring; their language became more artistic and differentiated from ordinary speech; their structure became much more complicated and technically perfected. "The Piyut in every respect is artistic poetry." The motives for the Piyutim came to be derived from Talmud, Midrash, and Cabala; indeed, in their final stage the natural sciences and popular philosophy, too, were drawn upon for this purpose.

Palestine was the terrain upon which this new development in the field of liturgical poetry took place. Its further evolution appears to have had Babylonia as its scene, whence it spread throughout all the lands of the Diaspora. There were, of course, many opponents of this artistic poetry which thus interrupted the main prayers of the liturgy; nevertheless, the Piyut enjoyed such great popularity that even the most respected authorities were able to accomplish nothing in its disfavor.

Of decisive importance in the development of the Piyut was the fact that it was adopted into the Tefillah (Eighteen Benedictions). It then ceased to be merely an appendage of the traditional prayers, but became an essential component part of the liturgy. Of prime importance after the Tefillah was the Yotzer, where at first only the main portions, and later all its parts, were provided with Piyutim compositions. The Piyut then came to be associated with the Zemiroth, which it provided with introductory and concluding poetical verses. Still later, the Additional Service (Musaf) and the Evening Service (Maarib), occasionally also the Afternoon Service (Minhah), became the subject of poetical elaborations and amplifications, as had been the case first with the Morning Service (Shaharith). Furthermore, the reading of the Torah and every ceremony both in synagogue and home gave writers of Piyutim opportunities to display their artistic skill.

Originally the Piyut was intended solely for the festivals and for the special Sabbaths. Soon, however, it was extended in scope to include also the half-holidays (Hol Hamoed) and the fast days. Finally, Piyutim came to be written for the Sabbaths, in connection with the portions from the Torah (Sedarim) for the three-year cycle, and even for the weekdays of the entire year. From the beginning of the 10th up to the 16th cent. the most prominent and respected men of the congregations would adorn both the public and private divine worship with their own or others' compositions. As a result, these divine services gained in inner richness, and provided the worshippers with a hitherto unknown incentive and stimulation by means of the songs. The divine services became much more attractive by reason of this differentiation, and the religious mood gained ever newer forms of expression for its colloquy with God. The simple character of the divine service, based as it had been on plain, unadorned prayers and on the primitive litanies, became completely changed as a result of the magnificent delineation of the Paytanim and of the manifold artistic forms and linguistic innovations which they introduced. The rigid order of the previous divine worship was abolished by reason of the fact that it now became optional with the reader or precentor (cantor) whether to use his own compositions or those of other composers, and thus delight the congregation with new offerings.

2. **Language and Form of the Piyut.** The Piyut is of tremendous significance for the development of the Hebrew language. Apart from its borrowings from Mishnah and Talmud, Midrash and Targum, the Piyut pointed out new ways for the development of the Biblical language through numerous new formations and peculiarities of style. For this reason the language of the Piyut is comparatively difficult, often even obscure. The understanding of the Piyut requires a thoroughgoing and profound intimacy with the entire ancient Hebrew and Aramaic literature; additional difficulties in the understanding of the Piyut are conciseness and brevity of expression, the frequent use of allegorical terms, and numerous allusions to rare occurrences and expressions. At a very early stage it was found necessary to write commentaries on the Piyutim. Even today much of their contents is still extremely dubious, and much is altogether unintelligible.

The external form of the Piyut has its own peculiar laws; it changes with the times. At first the Paytanim,

or writers of the Piyutim, utilized alphabetical acrostics at the beginning of the verse in manifold variations; there were, for example, the usual order (*abgad*), the inverted order (*tashrak*) or combinations of both, such as the *atbash,* etc. Later, there were, in addition, acrostics of Biblical passages and acrostics of names, and many similar kinds of acrostics, often in the most complicated of structures and applications. Under the influence of the Arabs, after the year 650, the rhyme at the end of the verse was introduced. Now, too, the quantities of the syllables began to be taken into consideration. Metre was employed for the first time in Spain, where its introduction and retention were favored by the fact that the Piyutim were sung. From the 11th cent. on most of the Piyutim written in Spain had metre. The Arabic metre had to be adapted to the Hebrew language; after the pattern of Arabic prosody, the Piyut displays great variety and multiplicity in metre. Before every metrical Piyut the metre (*mishkal*) is indicated. The terms for the individual component parts of the metre are *tenu'ah* (literally, "movement") or *yathed* (literally, "tent-peg," "nail"); the first consists of a long syllable (—); the second of a short syllable and a long syllable (— ∪). These are then formed into longer or shorter verses.

3. Kinds and Names of the Piyutim. Piyutim consist either of single poems or of a series of connected compositions. The individual poems take their name either from the structure and form, or are named in accordance with a characteristic initial or final word of the important prayer before or after which they are put. From the form of the Piyutim there are derived such designations as: a) *alphabeta* for the alphabetical Piyut; b) *rahet,* also in Greek, *dromos* (running or race), a piece with variations on a Biblical word or with the inclusion of a portion of a Biblical verse; c) *muwashach* or girdle rhyme, when the poem is preceded by a verse with which the ends of the strophes rhyme. These two last-mentioned forms were conditioned by the mosaic style of the Piyut. As introduction to the Piyut there served the poem called *reshuth* ("permission"), also *pethihah* ("opening"). The finale of the Piyutim was formed by the poem *silluk* ("conclusion"), frequently called also by the Arabic term Churudj.

The following types of Piyutim are distinguished, with reference to the principal prayers before or after which they are inserted in the prayer-book: a) *Yotzer* (plural, *Yotzeroth,* "creator-poems"), which follow the prayer Yotzer Or; b) *'Ofan* ("wheel"), before the "Vehahayyoth," the poem dealing with the angels (Ofannim, according to *Ezek.* 1:16); c) *Zulath,* corresponding to the phrase "En Elohim Zulathecha" (There is no God beside Thee), before the prayer Ezrath. Poems are inserted even between these, for example, me'orah ("hymns of light"); 'ahabah ("hymns of love"), and ge'ullah ("hymns of redemption"), all named after the particular prayer with which they are connected. Those interpolations in the Tefillah are generally called Keroboth, while those made in the Evening Service (Maarib) are called Maaribim or Maaraboth. The Piyutim composed for the festival of Sukkoth, with the characteristic exclamation *hoshana,* are called Hoshanoth. The Tefillath Tal ("prayer for dew") is a poem intended for the first day of Pesach, while the poem Tefillath Geshem ("prayer for rain") was composed for Shemini Atzereth, the eighth day of the festival of Sukkoth. Mention may be made also of the Abodah ("service," "worship"), a poem dealing with the consecrated and sacred service of the high priest on the Day of Atonement (Yom Kippur), and of the Azharoth ("warnings"), an enumeration of the 613 commands and prohibitions of the Torah. The Keroboth are further subdivided into those for the daily service (Shemoneh Esreh), those for the Sabbath and festivals (Shibata), and those not reaching further than the third benediction (Kedushah).

The elegiac part of the Piyut, called *selihah,* comprises poems like *'akedah* (the sacrifice of Isaac); *gezeroth* (in the sense of persecutions, hostile decrees); *tochehah* (in the sense of "reproach," "self-accusation"); *viddui* ("confession of sin"), and finally, the *tehinnah* and *bakkashah* ("petition" and "supplication"). To this class there belong also the elegy (*kinah,* plural *kinoth;* among Arabic-speaking Jews it is called *almartiyyah,* Hebrew, *tamrur*), "lamentation" or "dirge" over the destruction of Jerusalem; Judah Halevi's famous poem "Tziyyon Halo Tishali" ("Wilt Thou Not Ask, O Zion?") is the pattern of this kind of poem, which is called Zionide.

The Piyut was of tremendous importance for the development of Hebrew poetry as well. The flowerings of the Hebrew muse were very sparse in the post-Biblical period; the Piyut was the first influence which stimulated and aroused the minds and feelings of the following generations. Its limits were constantly extended. The Piyutim became the source of all later secular poetry among the Jews. Form, structure, and language were taken over from the Piyut, and even the motives of worldly poetry were often taken from common sources. The classical writers of Hebrew poetry gained great renown as writers of Piyutim.

See also PAYTAN. ARJEH SAMUEL DÖRFLER.

Lit.: Zunz, Leopold, *Die synagogale Poesie des Mittelalters* (1920; 1st ed., 1855-59); idem, *Literaturgeschichte der synagogalen Poesie* (1865-67); Elbogen, Ismar, *Der jüdische Gottesdienst,* pp. 206 et seq., 271-353; Davidson, *Otzar Hashirah Vehapiyut* (1925-33); Idelsohn, *Jewish Liturgy,* pp. 34-46; Zulay, V. M., *Piyute Yannai* (1938).

PIZMON (from the Greek *psalmos*), originally another name for Piyut, therefore a general term for synagogal poetry. Later the word Pizmon came to be employed as a designation for rhymed hymns arranged in strophe form and with a refrain. In particular, a Selihah (penitential poem) with a refrain was called Pizmon. The refrain, which by itself is often called Pizmon, is preferably taken from the Bible; frequently it consists of an entire stanza, but may also be limited to a single line. In the German collection of Selihoth the Pizmon is usually the last of the poetical Selihoth.

Lit.: Zunz, Leopold, *Die Synagogale Poesie des Mittelalters* (1920); Elbogen, Ismar, *Der jüdische Gottesdienst* (1924; 2nd ed., 1931).

PLAGUE. The Bible mentions many epidemics which slew tens of thousands, the prophets use them as a threat, and the Psalmist prays to be delivered from them. They appear under various names such as *deber, maggefah* and *nega,* but are not clearly described. Plagues were native to Egypt and other lands of the Orient, but the accounts of them given in the Bible and the Talmud are insufficient to enable us to determine their nature; they may have been such plagues as cholera, dysentery, typhus or any other epidemic sickness. The plague that befell the Philistines in consequence of their capture of the Ark (*I Sem.* 5) is described as being featured by *'ofalim;* since this word etymologically means swelling, this epidemic was probably bubonic plague. After this appearance it seems to have disappeared for some time. This phenomenon of appearance and disappearance of epidemics in Palestine is not unusual. Observations made for about a century have shown that while Syria and Palestine are at times plague-breeders (from 1773 to 1843 there were no less than thirteen epidemics), the plague then disappears from that area and travels to other regions that formerly were spared.

The epidemic children's disease, called *'askera* in the Talmud, and much dreaded, was probably diphtheria. In Europe the plague of the Black Death, which first



Two of the Ten Plagues as illustrated in the Sarajevo Haggadah: Darkness (9th) and Death of the Firstborn (10th).

appeared in Europe in 1347 and claimed more than twenty-five million victims in three years, was of especial fatality to the Jews, not only because of the Jewish victims that the plague itself claimed, but also because of the horrible persecutions of the Jews which followed in its train.

See also BLACK DEATH.

Lit.: Preuss, J., *Biblisch-talmudische Medizin,* and the literature cited there.

PLAGUES, THE TEN. According to the narrative in *Ex.* 7 to 12, God sent upon Egypt ten successive plagues, each more severe than the last, in order to compel Pharaoh to let the Israelites leave the country. Each plague forced Pharaoh to yield additional concessions until the last plague, the death of the first-born, brought about the complete release of the Israelites with their women, children and property. Since these plagues led directly to the Exodus from Egypt, a recitation of them is an essential part of the Passover Haggadah.

These plagues can be divided into two categories: miracles and natural occurrences. The miracles are contrary to nature, and, directed solely to Pharaoh himself, cause no further damage, are even requested by Pharaoh (*Ex.* 7:9), and are sometimes duplicated by the Egyptian magicians. They serve the purpose of demonstrating that Moses and Aaron are the veritable messengers of God (*Ex.* 4:1-5). The plagues that are natural occurrences, on the other hand, are intended to bring about the deliverance through the severity of their affliction. They affect the Egyptian people as a whole and produce extraordinary damage. According to Bible critics, this division is due to the difference in sources: the miracles are ascribed to the *P* (Priestly Code) source, with its theological viewpoint, the natural occurrences to the older *J* (Jahvist Code) source.

In some instances the extent of the miracle is increased so that it becomes an actual plague. Thus, according to *Ex.* 4:9, Moses is directed to take some of the water of the Nile and turn it into blood; in *Ex.* 7:17 the entire Nile is turned into blood, and in verse 19 the miracle extends to all the water in Egypt. The manner in which the plagues are brought about also varies; it is sometimes by Aaron at the command of Moses (*Ex.* 7:9-10, 20; 8:2, 12-13), sometimes by Moses himself (*Ex.* 7:14-18; 9:8, 22-23; 10:13, 22), and sometimes by God alone (*Ex.* 8:20; 9:6; 12:29).

Some of the plagues reported in the Bible are such as might naturally occur in Egypt and the Orient, and the only miraculous feature in their part of the story is their intensity and the rapidity of their succession. The ten individual plagues were as follows:

1. Blood (*dam; Ex.* 7:14-25). During the annual rise of the Nile to overflow the land, the river sometimes brings down from its Abyssinian source quantities of red soil which give it a red color. The Egyptians called this appearance "red water," and the Egyptian prophetic books regard it as an indication of a period under a curse.

2. Frogs (*tzefarde'a; Ex.* 7:26 to 8:11). At the time of the overflow of the Nile it teems with frogs, which remain on the dry land after the waters have gone down and multiply there. As a rule, ibises and other birds keep them from becoming a plague.

3. Gnats (*kinnim; Ex.* 8:12-15). These bloodsuckers come in thick swarms from the rice-fields in the fall and torment both man and beast.

4. Dog-flies (*'arob; Ex.* 8:16-28). The Hebrew word is sometimes erroneously translated as "wild animals." The insect in question may be the tsetse fly. Cf. *Isa.* 7:18, in which the fly appears as the symbol of Egypt.

5. Murrain (*deber; Ex.* 9:1-7). This was frequent during the period when the waters of the river were low.

6. Plague-boils (*shehin; Ex.* 9:8-12). This was perhaps only pemphigus or leprosy.

7. Hail (*barad; Ex.* 9:13-35). Severe hailstorms were of frequent occurrence in Palestine, but are very rare in Egypt.

8. Locusts (*'arbeh; Ex.* 10:1-20). Locusts are a frequent and fearful plague in the Orient, where their coming can produce a famine (cf. *Joel* 1 and 2).

9. Darkness (*hoshech; Ex.* 10:21-29). This may perhaps have been caused by the hamsin, a burning wind that comes from the desert, filling the air with such quantities of dust and sand that it darkens the sky.

10. The Death of the Firstborn (*makkath bechoroth; Ex.* 11:1-8; 12:29-42).

There is an enumeration of the plagues in *Ps.* 78:43-51, within the description of the marvelous acts that God wrought for Israel; the enumeration is not complete and has a different order from that in *Exodus. Ps.* 105:28-36 gives an enumeration and order that is nearer that of the original story. There are further references to the plagues in *I Sam.* 4:8 and *Ps.* 135:8-9, and in *Deut.* 28:60 one of the punishments to be brought upon Israel if it is disobedient is the "plagues of Egypt."

See also HAGGADAH, PASSOVER. BERNHARD LEVY.

Lit.: The Biblical dictionaries and commentaries on *Exodus.*

PLAINFIELD, a city in Union County, New Jersey, with a population (1940) of 37,469, of which about 3,400 were Jews. There were four congregations in Plainfield in 1942, three Orthodox and one Reform. Aaron Paperman was rabbi of the United Orthodox Congregations, consisting of the Congregation Children of Israel, Congregation Ohav Sholom and Congregation Ohav Zadek. His predecessor was Chaim Kaplan. Joseph Levine was the rabbi of the Reform Congregation, Temple Sholom, having been appointed to the

post in 1936. There were also in Plainfield a Jewish Community Center, a Young Men's Hebrew Association, and a Council of Jewish Organizations, which was founded in 1937.

Among the Jews resident in Plainfield who have held public office are William Newcorn, who was a member of the New Jersey State Legislature, a district court judge, first assistant attorney general of New Jersey and corporation council of Plainfield, and Harvey Rothberg, who was assistant attorney general of New Jersey.

PLANTS, *see* FLORA OF PALESTINE.

PLATO, Greek philosopher, founder of critical and idealistic philosophy, b. 428 B.C.E.; d. 348 B.C.E. Church fathers who were astonished at the resemblances between his philosophy and Jewish writings held that he must have absorbed Jewish teachings. Legends, which are not of Jewish origin, picture him as meeting and receiving instruction from Jeremiah in Egypt. These probably arose out of the fact that Plato writes in a prophetic style.

Plato's direct influence on Jewish thought was very slight. Except for a few passages in *Wisdom of Solomon* there is no evidence of Platonic influence in Jewish literature until the completion of the Midrash. Neo-Platonism, however, had a major part in the development of Cabala.

The absence of the influence of Plato upon Jewish literature is all the more striking because the Jewish way of thinking is rather closely related to main trends in Plato's philosophy, to numerous details of it, and to the dominant position of ethics in his system. The reasons for this are: 1. Very few of Plato's works were translated into Arabic. 2. In its disputes with other religions, Jewish philosophy was concerned rather with Aristotle, then regarded as the supreme philosopher. 3. The system of Aristotle furnished a better basis for an elaborate system of philosophy than the dialogues of Plato. 4. Occasionally a tendency to harmonize widely differing points of view leads to an employment of Platonic, Aristotelian and Neo-Platonic elements in a rather eclectic fashion. This was the case in the *Microcosmos* of Joseph ben Jacob ibn Zaddik.

On the other hand, whenever a Jewish philosopher criticized the views of Aristotle, he was likely, though this was by no means necessary, to use the same arguments as Plato, even if he had no direct knowledge of him. Thus Hasdai Crescas (1340-1410), who turned away from the rationalism of Aristotle, held love to be the essence of God, but went beyond Plato in referring God's love not only to ideas but also to His creatures.

The influence of Plato is apparent in only three Jewish philosophers. Philo interpreted Judaism, monotheism, the Bible and Jewish law in the light of Plato's dialogues (especially *Timaeus*), and views Plato through Judaism. He adopts Plato's psychology and his theory of the creation of the world out of nothing. The ideas are the archetypes of visible things and are the sole and true reality. The supreme idea of the good is, of course, replaced by a personal God.

The *Dialoghi di Amore* of Judah Abravanel (Leo Hebraeus) is written in an atmosphere saturated with Platonic thoughts. His conception of God as cosmic love and of human beauty as a reflection of the idea indicate Platonic influence in a mystic and esthetic direction.

Hermann Cohen, founder of the Marburg School of philosophy, revived the study of Plato in an original way and paved the way for a new understanding of his position in the history of thought. He was the first to link Plato's theory of cognition and his ethics. Judaism is a religion of reason, and can be adequately understood only in the spirit of Plato. Accordingly, Cohen declares that the idealism of Plato and the Jewish prophets is closely related and claims Maimonides as a follower of Plato.

Several dialogues of Plato have been translated into Hebrew by Leon Simon and published by the Hebrew University Press at Jerusalem. His *Republic* was translated into Hebrew by Zevi Diesendruck (Tel-Aviv, 1935).

See also NEO-PLATONISM. MAX GRUENEWALD.

Lit.: Joel, *Blicke in die Religionsgeschichte;* Güdemann, *Religionsgeschichtliche Studien;* Scholem, G., *Major Trends in Jewish Mysticism;* Cohen, Hermann, "Das soziale Ideal bei Plato und den Propheten," *Jüdische Schriften,* vol. 1; idem, "Charakteristik der Ethik Maimunis," *ibid.,* vol. 3.

PLATT, SAMUEL, lawyer and public servant, b. Carson City, Nev., 1874. He began practice as a lawyer in his native city in 1896, and figured in important mining suits. He was one time president of the Nevada Bar Association. Very soon in his career he became active in Republican politics, city and state, and in 1900 was appointed assistant secretary of state. Three years later he was elected to the Nevada Assembly, became speaker of the House, was reelected in 1905. The next year President Theodore Roosevelt appointed Platt United States District Attorney; he was the first Jew to hold this office in the state of Nevada. He was reappointed by President William Howard Taft in 1910, and that year was designated also special assistant to the United States Attorney General.

Platt rose high in the councils of the Republican party. Four times he was delegate at large to their national convention, and he was the party's nominee for United States senator in three campaigns.

Active in fraternal and communal organizations, Platt was elected president of the Reno B'nai B'rith; he served also as president of the Nevada Community Concert Association for seven years.

Among his interests was the Reno *Evening Gazette,* of which he was president, and the Carson City *News,* which he owned. He wrote *Galloping Through Europe* (1927).

PLATZEK, MARX WARLEY, judge, b. North Carolina, 1854; d. New York city, 1932. He was a member of the New York Constitutional Convention in 1894. Elected justice of the Supreme Court in the First District, New York, in 1907, he was reelected in 1920, and held that post until his retirement under the age limit, when he became official referee. From 1904 to 1907 Platzek served as trustee of the College of the City of New York. For several years he was president of the Young Men's Hebrew Association, and was otherwise active in New York Jewish communal affairs. He was a supporter of the American Jewish Historical Society, and provided for a financial bequest to it.

PLEDGE. In Biblical law the pledge appears in many forms, as can be seen from the numerous Biblical expressions such as *habol* or *habolah* and *'abot;* the Talmud prefers the term *mashkon.* The Jewish law in connection with pledges is intimately connected with that referring to loans in general. As Jewish law forbade the taking of interest, it had to facilitate the provision of a means of security for the lenders, "so that the doors of the lenders are not closed to the borrowers." The Jewish law, accordingly, realizes the necessity of the pledge, but tries to find a compromise between the interests of creditors and debtors.

In order to protect the borrower, the Bible (*Ex.* 22:25-26; *Deut.* 24:6, 10-13) imposes various restrictions upon the rights of the lender. He may not enter the house of the borrower to accept a pledge, which would give him a choice of objects or enable him to make a secret and illegal agreement; he must stand outside the house and wait for the borrower to bring out the pledge to him. Under no circumstances may the upper or lower millstone be given as a pledge; it is regarded as the equivalent of a man's life, since it is required to prepare the poor man's daily meal. Furthermore, it is provided that if the pledge be a garment, it should be returned overnight in order that the poor man may have a covering while he is sleeping. Any violation of these rules, designed to protect the poor, was criticized by prophet and teacher as a sign of moral corruption (*Amos* 2:8; *Ezek.* 18:12; 33:15; *Prov.* 20:16; 27:13). The general principle behind all Biblical thought was that a loan was to be a friendly act, not a commercial transaction; and that even if the pledge was necessary, the rule was: "If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor" (*Ex.* 22:24).

The valid manner of making a pledge for a loan was the delivery of the pledge on the part of the borrower to the lender. If the latter lost the pledge, the debt was regarded as discharged in case the loan and the pledge had the same value; if they were of unequal values, the lender had to pay the borrower the difference if the pledge was worth more than the loan, while the borrower had to assume the difference as a debt in case the loan was more than the pledge. If the pledge was of such nature that it deteriorated in value in the course of time, the lender had the right to demand an additional pledge by way of security.

A distinction is made in Talmudic law between the voluntary pledge which is given by the borrower before he receives the loan and the compulsory pledge, or levy, made after the conclusion of the loan agreement. The creditor who has been given a pledge is not entitled to use it or to sell it. He is obliged to see that the pledge is properly taken care of, and to return it as soon as the loan is repaid. Roman law provided that if a loan is not repaid the pledge is forfeited to the lender; this harsh provision is totally absent in Jewish law, and the lender is simply entitled to keep the pledge until the money is repaid, without a time limit.

If the creditor makes use of the object pledged, he must deduct the value of such use from the total of the debt. His liability for the maintenance of the pledge is the same as that of the paid trustee: that is, he is responsible even for slight negligence, but not in case of accident.

The compulsory levy is limited as much as possible in Talmudic law. The provision that the creditor may not enter the house of the debtor, the exemption of certain kinds of property and the duty to return certain pledges at sunset are accordingly extended. The Talmud generally permits the execution of a compulsory pledge only to the representative of the court (*sheliah beth din; B.M.* 9:13).

The Talmud generally extends the law forbidding the pledging of a millstone or requiring the return of a garment to all objects of a similar nature or use. Thus it mentions pillows, plows, food for thirty days, clothing for a year, phylacteries, tools for the mechanic, including two each of the more important, the farmer's span of animals and the carrier's ass. Debtors are not allowed to take an oath that will nullify the provisions of Biblical or Talmudic law. Special consideration was given to widows, and they were never required to give pledges in making loans.

MARCUS COHN.

Lit.: Maimonides, *Hilchoth Malveh Veloveh* 6 et seq.; *Shulhan Aruch, Hoshen Mishpat* 72, 104, 112, 117; *Yoreh Deah* 172; Dembitz, L. N., in *Jewish Encyclopedia,* vol. 10, pp. 85-86; Goldmann, Felix, "Die Theorie des Faustpfandvertrages nach jüdischem Recht," *Zeitschrift für vergleichende Rechtswissenschaft,* vol. 21.

PLEHVE, VYATCHESLAV KONSTANTINOVICH, Russian non-Jewish statesman, b. 1846; d. 1904. When he became minister of the interior in 1902, he made it his main policy to suppress by terror and brutality all classes of the population that were participating in the movement for liberty. Thus he carried on in the most ruthless manner the Russification of the people of Finland, Poland and Caucasia, but it was the Jews upon whom his hand fell heaviest. He is considered the originator of the pogrom policy against the Jews, which started during his administration with the massacre of Kishinev at Easter, 1903. His feeble efforts to improve the condition of the Jews were rather actions of contempt than betterment for them. For instance, in 1903, upon his proposal, 158 sections were eliminated from those territories prohibited to the Jews by means of the prevailing provisional laws. He is said to have declared that it had to be the task of the Russian government to make life for the Jews in Russia a living hell. Plehve was assassinated at St. Petersburg in 1904. Among those who plotted his death was a Jewish laborer, named Sikorski.

See also PALE OF SETTLEMENT.

Lit.: Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 10 (1929).

PLEITE, PLETAH, *see* PHRASES, POPULAR.

PLESSNER, JACOB, sculptor, b. Berlin, 1871; d. Berlin, 1936. In 1892 he began the study of architecture under Pesthal in Berlin, but by 1896 his interest turned to sculpture and portraiture, which he pursued first under Professor Menzel at the Industrial Arts Museum and subsequently under Jamesch, Hertey and Breuer. His work was exhibited for the first time in 1899. In 1901 Plessner was awarded the Michael Beer Prize. His group *Bettelweiber aus Perugia* was acquired by Queen Wilhelmina of Holland. His work includes sepulchral monuments in Berlin, plastic portraits (among them a bust of Moses Mendelssohn), and many small objects of plastic art.

Lit.: C. V. Zeitung, vol. 15 (1936), No. 43 and 44.

PLESSNER, SALOMON, preacher, b. Breslau, Germany, 1797; d. Posen, Germany, 1883. In 1819 he published a Hebrew translation of the apocryphal additions to the book of *Esther.* He was a firm believer in Orthodox Judaism as opposed to Reform. When the government wanted to forbid the teaching of the Talmud in Posen, he published in its defense *Ein Wort zu seiner Zeit oder die Autorität der Traditionslehre,* with a Hebrew version, *Eduth Leyisrael* (1826). Plessner was a noted Hebrew poet. His sermons were full of quotations from Schiller and Goethe. In 1834 he began the publication of his sermons. *Belehrungen und Erbauungen.* Other collections of his Sabbath and festival sermons were published after his death.

PLINY THE ELDER, *see* ROMAN WRITERS ON JEWS.

PLOESTI, city in Roumania, with about 15,000 Jewish inhabitants in a total population of 60,000 (1940). The Ashkenazic Jewish community of Ploesti is one of the oldest in Roumania. In 1818 the community, styling itself "the Jewish corporation"—a name which proves that it was recognized by the state—bought a new cemetery. Jacob Psanter, in his *Dibre*

Hayamim Leartzoth Romaniah (1871), points out that the community had a cemetery prior to 1818, a circumstance which would bear out the fact that it was in existence long before that time.

Sephardic Jews established themselves in the community early in the 19th cent. The community was governed by a committee, the Epitropie, which was responsible to the authorities and had the right to provide the members with traveling papers and passports. The number of Jews residing at Ploesti early in the 19th cent. is not known, but judging from the number of seats in their synagogues it may have been from 2,000 to 2,500. The most ancient synagogue, called the rabbi's synagogue—erected about 1820—contained in the interior a sort of prison delimited by an iron band: *ḳina;* here were confined those who had trespassed religious commands. The Jews at this time, deeply religious, but also superstitious, under the influence of Hasidism unconditionally bowed to the strictest religious rule. A certain rabbi Moidel (1847-60), who derived his absolute authority from a letter which he claimed to hold from a Zaddik, overawed the community.

The members of the community, merchants and tradespeople, lived in quarters separated from those of the non-Jews, and, frequently visiting the villages, bore themselves as Roumanians in idiom and garb. Toward the middle of the 19th cent., when a period of persecution began, they were driven from the villages, and under the influence of Polish and Russian Jews immigrating in great numbers, they abandoned the Roumanian garb for the kaftan, Shtreimel and earlocks. The Jews of the adjoining towns were attracted to Ploesti by an era of prosperity. When the products of Roumanian industry and agriculture entered into the European system of exchange of goods in the middle of the 19th cent., the Jews of Ploesti founded manufactories and small industries, thereby creating wealth for themselves and for the city. They had to suffer, however, until 1871, from the hostility of the non-Jewish population, mostly Bulgarians, kept in ferment by recurring trumped-up blood accusations.

After 1890, when Ploesti became the prosperous center for the exploitation of the adjacent oil fields, the best in Roumania, the Jews, like other groups in the city, benefited a great deal from the economic and cultural rise, counting among their numbers many bankers, industrialists and merchants of considerable wealth. The growth of the cultural and charitable institutions of the community kept pace with this development. The school of the community, Luca Moise, became one of the best-known in the kingdom, and gave several thousand Jewish children their education. From the Jewish community of Ploesti stemmed such well-known men in the world of science as David Emanuel, professor of mathematics at the University of Bucharest, and Lazar Saineanu, a leading philologist of Roumania.

The entry of Roumania into the second World War on the side of Germany in 1941 brought about the ruination of the members and institutions of the community of Ploesti as well as of those of other Jewish communities of Roumania. According to press reports, Ploesti was the first city in Roumania where a ghetto was established. SANIEL LABIN.

Lit.: Schapira, Israel, *Istoricul comunitatii din Ploesti* (History of the Jewish Community of Ploesti; 1889); *Jewish Telegraphic Agency,* bulletin of Jan. 16, 1942.

PLOTKE, JULIUS, jurist, b. Borek, Posen, Germany, 1857; d. Frankfort, Germany, 1903. He was active in the Alliance Israélite Universelle, the Jewish Colonization Association, and the Hilfsverein der Deutschen Juden, and especially in the administration of the Frankfort community. His activities concerning the regulations applied to Jewish emigration were praiseworthy, as well as his intervention on behalf of the Roumanian Jews both by word of mouth and by pen. Among other publications, he wrote *Die rumänischen Juden unter dem Fürsten und König Karl* (1901).

Lit.: *Allgemeine Zeitung des Judentums,* 1903, p. 484 et seq.; *Jüdische Presse,* 1903, p. 441 et seq.; *Österreichische Wochenschrift,* 1903, p. 648 et seq.; Heppner and Herzberg, *Aus Vergangenheit und Gegenwart der Juden und der jüdischen Gemeinde in den Posener Landen* (1909) 318.

PLOTNIKOFF, EUGENE, conductor, b. Odessa, Russia, 1877. After completing his studies at the Moscow Conservatory, he became conductor of the Ballet at the Imperial Theatre in Moscow, directing the music for such famous dancers as Duncan, Fokine, Mordkin and Allen. His excellent work brought him an appointment as conductor of opera. He was then named principal conductor of Moscow's civic opera house where, for a decade, he directed an extensive repertory which featured many world-famous artists, including Chaliapin, Koshetz, Battistini and Lapowska.

For another ten years he was conductor of Zimin's Orchestra in Moscow, which featured many new works by contemporary Russian composers. In 1921 Plotnikoff went to Paris, where he directed several performances at the Opéra.

In 1926 he migrated to the United States, touring the country with Chaliapin in performances of *The Barber of Seville.* Thereafter Plotnikoff conducted numerous concerts in New York under the auspices of the Federal Music Project.

PLOTZ, HARRY, physician and bacteriologist, b. Paterson, N. J., 1890. After serving as interne in the pathological laboratory of Mt. Sinai Hospital in New York, he went abroad during the first World War as a member of the American Red Cross Commission to participate in the control of typhus in the Balkan states (1914-15); subsequently, at the invitation of the Austrian government, he visited the Austro-Russian front to demonstrate treatment of that disease. Later he was connected with the medical section of the League of Nations in the same specialist capacity, and was decorated by various European governments for his work. He was made an officer of the Legion of Honor of France. From 1920 to 1921, he acted as medical director of the commission which the Joint Distribution Committee sent to Poland. He remained in Europe then, pursuing his bacteriological research at the Pasteur Institute in Paris, where he became chief of service. At the same time he also was made chief of service at the Institut de Biologie Physico-Chimique. On the fiftieth anniversary of the founding of the Pasteur Institute, Plotz was awarded the Institute's gold medal decoration. At the outbreak of the second World War Plotz returned to the United States, where, a lieutenant colonel, he went on active duty as chief of the virus laboratory of the Army Medical School, in Washington, D. C.

Recognized as an authority in the field, Plotz contributed numerous writings in both English and French to medical literature on poliomyelitis and typhus, including the section on the latter in Tice's *Practice of Medicine* (1932). He

studied the mechanism of infection and immunity, reporting to the press on cultivation of viruses and Rickettsiae, and he translated and edited Alexandre Besredka's *Local Immunisation: Specific Dressings* (1927).

PLUGATH HA'YAM, *see* COLONIES, AGRICULTURAL.

PLUMER, HERBERT CHARLES ONSLOW, first viscount of Messines and of Bilton, British field marshal and High Commissioner for Palestine, b. Torquay, England, 1857; d. London, 1932. He distinguished himself in the Sudan campaign (1884), in the Boer War (1899-1902) and in the first World War. After his governorship in Malta (1919-24) he was called to Palestine to succeed Sir Herbert Samuel as High Commissioner.

Significantly, the chapter in Norman Bentwich's book, *England in Palestine,* that deals with Lord Plumer's administration (August, 1925, to July, 1928) bears the motto from the book of *Judges,* "And the land had rest." The chief planks of his policy were quiet administrative reforms and encouragement of agriculture, and the country enjoyed complete tranquillity and security despite the Drusian revolts that shook neighboring Syria. Unfortunately, however, one of the first administrative acts of Plumer, the reorganization of the military forces in Palestine, necessitated by budgetary stringency, was bound to be fatal. He dissolved the so-called Elite Gendarmery, consisting of Arabs, Jews and Cherkesses, and created the Transjordan Frontier Force, destined for service along the eastern frontiers, but excluding Jews from its ranks. The exclusion of Jews caused a storm of protest among Palestinian Jews, and the order had to be rescinded. When, during the Arab riots of 1929, the retired High Commissioner was criticized for his radical reduction of the Palestinian forces, his defenders retorted that Lord Plumer's personality in the country was worth a battalion, and that it was not sufficiently appreciated by the British authorities that, when he left the country, a battalion might be necessary to make up for him.

Among the many reforms initiated by him are the improvement in the condition of the Jaffa port and of the trunk roads, which were gradually asphalted; building of a reinforced road from Rosh Pina to Metullah, securing easy access to the northern frontier in the Huleh region; installation of an auxiliary water supply system for Palestine, securing the city against the danger of drought; beginning of civil aviation in Palestine, which was linked with the Imperial Chain by a station at Gaza, on the way from Egypt to Iraq (1927); effective fight of the agricultural department against the cattle plague and the locusts; relief given in the customs tariff to certain infant industries; provision by the Public Health Department for greater assistance to infant welfare. During Plumer's administration the Revised Immigration Ordinance was also enacted (1925) defining the classes of persons that might be admitted into the country, and a citizenship order-in-council was established which made provisions for Palestinian nationality.

Plumer was the true type of British officer, endowed with a supreme sense of justice and fair play. Although he did not seek popularity, he was profoundly respected and his practical work was appreciated by Jews and Arabs alike. According to Bentwich "he was never tired of insisting with the English official, the Arab and the Jew that the primary need of the country was consolidation, and under his firm hand the country had three years in which that purpose was steadily pursued." The prosperity that Palestine enjoyed under his administration greatly helped to dispel the strong opposition to the British mandate policy. ALFRED WERNER.

Lit.: Harrington, Sir Charles, *Plumer of Messines* (1935); Bentwich, Norman, *England in Palestine* (1932); Paassen, Pierre von, "Lord Plumer," *The New Palestine,* May 29, 1925.

PLUNGIAN (PLUNGIANSKY), MORDECAI, Hebrew writer, b. Plungian, district of Kovno, Lithuania, 1814; d. Vilna, 1883. He studied for the rabbinical office, but was too advanced in ideas for the Orthodox, and earned a scanty living as teacher, and as corrector in a print-shop. He wrote numerous works of a scholarly and biographical nature, such as: *Talpioth,* on Talmudic hermeneutics (1849); two works entitled *Kerem Lishelomoh,* commentaries on *Ecclesiastes* (1851), and *Song of Songs* (1877); *Ben Porath,* a biography of Manasseh of Ilye (1858); *Shebet Eloah,* against the blood accusation (1862); *Or Boḳer,* on the Masorah in the Talmud (1868). He translated into Yiddish the *Hayye Adam* and *Hochmath Adam* of Abraham Danzig.

PNIOWER, OTTO, philologist and historian of literature, b. Gleiwitz, Germany, 1859; d. Berlin, 1932. He devoted himself chiefly to the field of classical German literature, in which he manifested a profound grasp of the subject, a thoroughness in its treatment and a fine critical sense in its presentation. In 1916 he edited and published Richard M. Mayer's *Deutsche Literatur bis zum Beginn des 19ten Jahrhunderts.* He was an authority on Goethe, Theodore Fontane and Heinrich von Kleist. From 1911 to 1924 he was director of the Märkische Museum in Berlin; this position enabled him to write his fundamental work, *Bilder aus Berlin 1795-1860.* In 1922 he became curator of all works of art in Berlin, and was presented with the Leibnitz gold medal by the Berlin Academy of Science.

Pniower's other works include: *Goethe's Faust* (1899); *Die Briefe Theodore Fontanes* (1910); *Dichter und Dichtung* (1912); *Goethe in Berlin und Potsdam* (1925). He renounced Judaism in 1927.

PO, LENA, blind sculptress, b. Ekaterinoslav, Russia, 1900. Although her early inclinations were toward sculpture, it was to ballet dancing that Lena Po first turned, graduating from the ballet school in Ekaterinoslav in 1919. Three years later the Trade Union of Art Workers arranged for her to continue her studies in Moscow. Here, again, she passed the entrance examinations for the study of sculpture, but conflicting hours made it impossible to devote herself to both dancing and sculpture, and she chose dancing.

In 1935 she lost one leg and the sight of both eyes as the result of an infection. Before losing her vision she had amused herself in the hospital by modelling mice out of bread crumbs. Later she was urged to continue her modelling in clay, and despite her blindness, the figures she produced found their way into the Tretyakov Galleries in Moscow. Among these were *Dance* (1936); *The Leap* (1937); and *The Poet's Childhood* (1937). A continuation of the infection eventually deprived her of her other leg.

POALE ZION. The Poale Zion ("Workers of Zion") is as old as political Zionism. The first two Poale Zion groups in Minsk, White Russia, and Lemberg, Galicia, were organized in 1897, immediately after the First Zionist Congress. Other groups were organized spontaneously in various parts of Russia, Galicia, Western Europe, and in the United States.

They were hardly aware of each other's existence, and consequently their programs were anything but uniform, except the affirmation of the possibility of a synthesis of Zionism and Socialism.

The majority of the Poale Zion were of the opinion that the most obvious evils of modern society should be made impossible in the upbuilding of the new Jewish community in Palestine. They stood for the cooperative idea, particularly in the agricultural field, and due to their influence the first cooperative settlements in Palestine were created. They believed that at least some of the more objectionable features of capitalism could be prevented in Palestine if it were to be built from the beginning along cooperative lines.

The Poale Zion groups held their first world conference at The Hague in 1907. There the World Federation of the Poale Zion was founded, and recognized as a *Sonderverband* (special group) in the World Zionist Organization. The conference adopted a broad program covering the essential aims of the movement, leaving a considerable measure of autonomy to the constituted parties in all questions of doctrine and tactics.

Up to the first World War, the activities of the Poale Zion Party were mainly of a propagandistic and educational nature. It fought anti-Zionist prejudices in the Jewish labor movement, tried to win the sympathy of non-Jewish Socialists for Zionism, worked for secular Jewish education, and sent pioneers to Palestine.

The efforts of the Poale Zion to receive the recognition of a Socialist movement were crowned with success in 1916, when it was first admitted into the Socialist International. Since then the aspirations of the Zionist labor movement enjoyed the support of the Socialist movement, particularly of the British Labor Party.

The split in the Socialist movement after the first World War left its mark on the Poale Zion movement. The leftist elements broke with the movement. The others, among whom the parties in America and Palestine were the largest groups, formed the Poale Zion World Confederation.

As a result of the War and the greatly increased immigration to Palestine of the post-War years, the center of the Poale Zion movement gradually shifted to Palestine. The Poale Zion Party in Palestine (under the name of Ahduth Haabodah) played a leading role in the organization of the Jewish community, progress of colonization and the labor movement in the period between the two World Wars. During this period it was consistently the majority party in the general Federation of Jewish Labor in Palestine (Histadruth Haobedim), controlling approximately 70 per cent of the votes at its conventions. The Palestine Party deeply influenced its sister parties in the Diaspora, of which those in Poland and the United States were the strongest in number and influence. The strength of the Poale Zion Party in the World Zionist Organization was constantly on the increase during this period. In 1927 it received 22 per cent of all the votes to the World Zionist Congress; in 1939 over 44 per cent of the votes to the Congress were given to the Labor Zionists in the various countries.

In 1932 the Poale Zion World Confederation united with the Tzeire Zion Hithahduth, a non-Marxian Labor Zionist party. This amalgamation did much to increase the strength and influence of the organization, particularly in Palestine and the United States.

The first American Poale Zion group was founded in New York city in 1903. In its first years its propaganda met with strong resistance on the part of the Jewish workers, who were largely influenced by the anti-nationalist socialism which, at that time, dominated the Jewish labor movement. Besides its propagandistic activities, the American Poale Zion was instrumental in founding the secular Jewish folk schools, and engaged in various activities on behalf of the Jewish workers in Palestine.

During the first World War the Poale Zion took the initiative in the establishment of the Jewish Legion that fought on the side of the Allied army in Egypt and in Palestine. Most of the membership of the Poale Zion in the United States who were of the required age enlisted in that Legion. The veterans of the Jewish Legion were, in 1942, still connected ideologically with the Poale Zion.

After the first World War the scope of activity grew considerably. The Poale Zion took the initiative in founding the National Labor Committee for Palestine, which up to 1942 raised over a million dollars for the Histadruth. The Poale Zion founded the Jewish National Workers' Alliance, a thriving fraternal organization, and the Pioneer Women's Organization, the second in membership among the Zionist women's organizations in the United States. These organizations were identified with the Poale Zion in ideology and shared in many practical activities and leadership. The youth was organized in the Habonim, a nation-wide organization of young people which participates in all Labor Zionist activities. The organization maintained (1942) nine summer camps, where its members devoted their time to the study of various problems connected with Palestine and the labor movement. Some of its members went to Palestine, where they joined several workers' collectives.

The Poale Zion Party of America, in 1942, published a Yiddish weekly, the *Yiddisher Kemfer,* and a monthly, the *Jewish Frontier,* both edited by Hayim Greenberg.

The members of the World Central Bureau (Ichud) of the Poale Zion Zeire Zion Organization in 1942 were: Joseph Sprinzak, Shlomo Kaplansky, David ben Gurion, Eliezer Kaplan, Anshel Reiss, Georg Landauer, Melech Neustadt, Benjamin West and Chaim Shurer.

The members of the Central Committee of the Poale Zion Zeire Zion Organization (1942) included: David Wertheim, national secretary; A. Arial, Abraham Balfour, S. Bonchek, Mayer Brown, Zev Baumgold, Abraham Cohen, Pinchus Cruso, H. Ehrenreich, Sarah Feder, M. Goodman, P. Gingold, Hayim Greenberg, Shlomo Grodzensky, L. Glantz, I. Hamlin, Dr. H. Fineman, B. Itzkowitz, M. Kekst, J. Lemberger, David Pinsky, L. Rubenstein, A. Revusky, Dvorah Rotbard, S. Sokal, Louis Segal, Boruch Zukerman.

The members of the National Executive of the Pioneer Women's Organization in 1942 were: Leah Brown, Ida Ehrenreich, Sara Feder, Bert Goldstein, Sarah Kahn, Sonia Kamenetzky, Miriam Kubowitzki, Sonia Lehr, Dunia Margolis, May Bere Mereminsky, Blanche Mogil; Dvora Rothbard, National Secretary; Anna Schlossber, Alta Sher, Yehudith Simchonit, Marie Syrkin-Resnikof, Sophie Udin, Anna Waxberg, Rivkah Wohl and Nina Zukerman.

The members of the Central Committee of the Habonim —Labor Zionist Youth in 1942 included: Leon Adler; David Breslau, executive secretary; Shirley Goldberg, Nachum Guttman, Shimon Kauffman, Ari Lashner, Shirley Levin, Paul Milgrom, Kieve Skidell and Mignon Weiss.

DAVID WERTHEIM.

POALEI AGUDATH ISRAEL. The Poalei Agudath Israel was first organized in Poland in 1920 as a labor organization within the Agudath Israel world organization. Its membership was about 65,000 in the late 1920's. In Poland, Lithuania, Latvia and Germany the Poalei Agudath Israel prepared Jewish youths in Hachsharah (agricultural training camps) for immigration into Palestine. In Palestine, the Poalei Agudath Israel was organized in 1924. It established several agricultural settlements, maintained trade schools, and instituted courses on subjects general and religious. Among its institutions were also cooperatives, a non-

profit bank and a sickness insurance fund. It participated actively and outstandingly in the defense of the Palestine Jewish settlement during the Arab riots and in the second World War. In 1942 the Poalei Agudath Israel, with a membership of 10,000, had thirty branches in Palestine. Its headquarters were in Tel-Aviv.

In 1939 a movement for the Poalei Agudath Israel started in the United States, at first with a view to support the organization in Palestine, but from 1941 on the movement began to spread among Jewish workers in the United States.

PODELL, DAVID LOUIS, lawyer, b. Russia, 1884. He was brought to the United States as a boy, and educated in New York city, where he was admitted to the bar in 1907, then established a successful private practice. His first important public post was an appointment as special assistant United States attorney to be in charge of the trial of anti-trust cases; in this capacity he served from 1921 to 1924, successfully conducting several notable cases. Before the Supreme Court of the United States he defended the constitutionality of rent laws. In 1933, at the suggestion of President Franklin D. Roosevelt, Podell served on the Wagner Committee and assisted in the formulation of the National Industrial Recovery Act. From 1938 to 1941 he was again prosecuting attorney for the government in anti-trust litigation. Podell lectured at the College of the City of New York on trial of cases in 1917 to 1918, and on cross-examination at Columbia University Law School in 1932. He contributed noteworthy articles to law literature on anti-trust laws.

Active in the Jewish community, Podell was elected a trustee of the New York Federation of Jewish Charities (1927) and of the Educational Alliance (1922), and was made president of Beth Israel Hospital (1935). He became a director of America's Good Will Union.

PODOLSKY, EDWARD, physician and writer, b. New York city, 1902. In New York he was appointed to the staffs of several hospitals, and was made director of the Diabetes Research Clinic of New York. In 1940 he became clinical instructor in cardiology at New York Medical College, and that year joined the staff of the Fifth Avenue and Flower hospitals in the city. He was still active in these posts in 1942. Podolsky contributed extensively to popular and scientific medical literature, publishing in the United States, England, India, Egypt, Africa and Burma.

He was associate editor of *Modern Psychologist* (1934), and editor of the *Diabetes Review* (1936); in 1935 he served as advisory editor of the *Indian Journal of Venerology*. He was likewise editor of *Progressive Medicine*. His numerous writings include: *Medicine Marches On* (1934); *Young Women Past Forty* (1934); *Old Age Postponed* (1936); *The Diabetes Specialist* (1938); *The Doctor Prescribes Color* (1938); *The Doctor Prescribes Music* (1939); *Worry and Disease* (1940); *The War on Cancer* (1942); *Sex Life Today in Wedded Life* (1942).

POETRY, HEBREW. 1. In the Bible. The knowledge of Hebrew poetry has been considerably enlarged in the 19th and 20th centuries, but it can not be said that scholars are agreed in all particulars.

Drama is almost completely absent from Biblical literature. The nearest approaches to it are the alternate recitations of verses (as in *Ps.* 118), or of solos with choruses (*Ps.* 113). *Job* is cast in the form of a dialogue, but was not intended for production on the stage; some have thought, however, that *Song of Songs* is the fragment of a dramatic poem.

Epic poetry occurs in some psalms (*Ps.* 105 to 107) and many Biblical narratives have an epic strain. However, it is more of a prose nature, lacking the characteristic parallelism of Biblical poetry; this is found only in snatches here and there, especially at the beginning of separate passages (*Gen.* 2:5; 21:1), and in speeches (*Gen.* 3:14-19). Many verses of the Bible can be read rhythmically, especially in the opening stories in *Genesis,* which are for the most part legends or ancient tales that have been used by poets and may therefore have carried over some of the poetic diction in the course of their transmission.

The real poetry of the Bible is of three types, which appear chronologically in the following order: lyric poetry, prophetic rhetoric, and didactic poetry. Lyric poetry was prevalent in the earliest period, and though bound by traditional rules, takes many forms. It accompanied all important functions of life: birth, marriage, death, spring and harvest, work such as the digging of wells, worship, war and victory. It is always an anonymous popular song, secular in nature, composed for a concrete occurrence. The Bible refers to songs of harlots, watchers and of love as being of common use. The only poetry with a religious coloring is that which is national: the Blessings of Jacob and Moses, the prophecies of Balaam, and the songs sung at the beginning and end of a war.

In contrast to this, the later lyric poetry is almost always religious, even in depictions of nature, or songs about sickness, or fortune and misfortune. The true religious lyric (as in *Psalms,* or similar compositions scattered in the Prophets) is either a ritualistic chorus, an individual prayer, or a religious poem which has no reference to worship; it may contain any kind of religious feeling. The only later lyrics without religious coloring are the songs of love and marriage in *Song of Songs.*

Prophetic rhetoric makes use of many of the forms of the older lyric poetry, but changes and expands it. The older prophets composed short poetic pieces, while those of the later times wrote longer poems; both, however, wrote their visions in prose. Beginning with Ezekiel, the prophets wrote books as well as delivered speeches, and poetry was gradually replaced by prose in the utterances; it is only in the last chapters of *Isaiah* that a breath of poetry appears again. The prophetic warnings and promises reflect their ethical aims and are the chief constituents of their poetry; a lyric note appears only when they pray or give descriptions of a better future. They make use of such artistic forms as demonic and mysterious meanings, inexactness in numbers, places and effective forces, allegories, secret words, mythological allusions, abrupt beginnings and rapid changes, and concrete depictions, especially of the future as if it were present before them; they address personified trees, mountains and similar objects; they glide from their own words into a direct address by God; they use standing formulas at the beginning and end of their utterances. In the later period they become more the teacher; they use the style of the preacher, the adviser, or the one who replies to a question; they tell stories, they conduct an argument. Thus prophetic rhetoric gradually passes over into didactic poetry.

Didactic poetry has the same admonitory purpose as prophetic rhetoric, but employs a milder manner; it teaches, it appeals to reason and emotion, and strives to influence more by persuasion than by power. It was preceded by the half-poetic parable (Mashal) of the pre-Exilic period. The time when didactic poetry flourished was at the beginning of the Greek period (4th cent. B.C.E.). It produced theorizing books of religious scepticism, such as *Job* and *Ecclesiastes,* and ethical optimism, such as *Proverbs* and *Sirach.* It makes use of various forms, almost universally employs hexameter verses, and has for content a universal, timeless, popular and noble ethics based on monotheism.

Job is probably the greatest of all Biblical poems. It employs every form of the poetic art: a didactic purpose, lyricism that is full of feeling, a dramatic form, prophetic force, beauty of diction and wealth of vocabulary. It is the only book in which the poetic purpose receives the same stress as the religious aim.

As a rule the Bible uses poetry only as an aid to religious purposes. The fact that both its prophecy and its lore (observations of nature, history and philosophy) are often cast in poetic form shows that the yearning to express one's ideas in the form of poetry was very strong in ancient Israel.

The Hebrew text of the Bible makes no distinction in the way in which it writes down prose and poetry, with the exception of *Ex.* 15, *Deut.* 32, *Judges* 5, *II Sam.* 22 (equals *Ps.* 18) and *Ps.* 136. Certain passages are recognizable as poems because they follow an alphabetic acrostic (*Lam.* 1 to 4; *Ps.* 34, 119 and 145). Refrains occasionally occur (*Isa.* 9; *Ps.* 42 and 43); sometimes the poem is constructed so as to begin and end with the same words (*Isa.* 1:21-26; *Ps.* 103); alliteration is of frequent occurrence (*Isa.* 40:1; *Ps.* 1:1) and there is an occasional use of rhymes or assonance (*Gen.* 4:23; *Ps.* 54).

A common characteristic of Biblical poetry is parallelism. Each verse falls into two halves, which are either similar in thought (synonymous parallelism), contrasting (antithetic parallelism) or supplementary (synthetic parallelism). The absence of a parallel section usually indicates text corruption; sometimes, however, strophes are constructed with a deliberately irregular number of half-verses (*Ps.* 45 and 93). In rare instances verses are in two parts, but there is no parallelism (*Ps.* 113:2).

Hebrew poetry in the Bible has no regular metre, but a rhythm based on accents; the length of the verse is measured by the number of accented syllables, disregarding the intermediate unaccented syllables, which may be anywhere from none to four. Each word is given at least one accent, with the exception of small particles and prepositions, especially as these are often joined to the more important words; longer words sometimes have two accents.

The character of Hebrew rhythm is nearly always a combination of iambic and anapest, which gives it a very lively nature. The contrast between such poetry and the general ponderousness and solemnity of the Hebrew language is so great that it gives the former an exciting diction which is not always suitable to the content of the poem.

The length of the verse is not always dependent on the content of the poem; it is often varied, in order to produce an artistic effect. There are never less than three nor more than eight accents. Trimeters are of rare occurrence (*Ps.* 2 and 93). Tetrameters are often used in groups of three as a substitute for two hexameters (*Isa.* 9:8-9). The pentameter always has three accents in the first half and two in the second. This form was first discovered by Budde in *Lamentations,* and he therefore called it the Kinah ("lamentation") verse. It is found, however, in numerous other places, such as *Gen.* 3:22; *Ps.* 19:8-9; *Isa.* 51:17-18.

The hexameter is the most frequent form in Hebrew poetry; it has either one or two caesuras, dividing it into two parts of three beats each, and three of two beats each, respectively. According to Sievers the heptameter is the verse of epic Hebrew poetry; it is divided into three and four beats, or four and three beats, or, more rarely, two, three and two. The octameter can have a single division (four and four) or two (three, two and three beats, *Isa.* 6:3; two, three and three, *Ps.* 6:7; three, three and two, *Ps.* 27:11). The later poets use mostly free long verses.

The strophes have different numbers of verses, ranging from two to twelve. In many cases there are no regular strophes, or they vary within a given poem. Sometimes several verses are used as an introduction or epilogue. The length of the lines sometimes varies within the strophe, but as a rule the various strophes are of the same type (for instance, *Ex.* 15; *Isa.* 12:21-26, a double strophe which occurs frequently, as in *Micah* 4:1-4; 6:1-8). The length of the lines in the strophes often corresponds to the changes in the sequence. In many cases the number of accents is the same in every strophe, although they are differently distributed in the individual verses (as in *Isa.* 40:1-4, 6-8, where there are two strophes of four lines each with alternations of half-verses of three and two accents), a variation in technique which bespeaks a good schooling and a fine feeling on the part of the poet and his public.

Biblical poetry employs the same general figures of speech that are common in all literatures. A striking fact is the concretizing of all abstract ideas (abstraction is almost completely absent) and the omission of all ornamental adjectives—Palestine poetry remained naive for a thousand years—as well as the Oriental abundance of pictures and comparisons, sometimes to excess. HUGO FUCHS.

2. In the Middle Ages. a. Religious Poetry. Divine worship was the central point of Jewish life; yet it was short and simple up to the 7th cent. and it was only gradually that the basic prayers were supplemented by poetic pieces which drew their material from the Bible, the Talmud and the Midrash. The desire to shed lustre upon the services through poetic prayers, as well as that to pray in an individual manner, to express one's individual religious feelings, and to relieve sorrow through prayers, added to the old formulas of prayer a number of artistic poems, hymns, elegies and supplications, created by the Payetanim from the 7th cent. on. These religious poems are known as Piyutim and are classified, according to their position in the service, as Yotzeroth, Ofannim, Zulath, Geulah, Keroba, Kedushah and other similar titles. If they are elegiac in nature, they are called Selihoth, as they are used during the Penitential Days when forgiveness of God is sought, or as Kinoth, especially when they were intended for the Ninth of Ab or to commemorate the martyrs of the Middle Ages.

Biblical Hebrew presented great difficulties to the poets, and they created a new poetic language of their own with the aid of the vocabulary of the Talmud, Midrash and Targum; this at the same time served as a development of the Biblical Hebrew. In this process new formations came into vogue, some of which were not grammatically correct; voices, such as those of

Abraham ibn Ezra, were raised now and then against this corruption of the Hebrew language. Nevertheless this writing of poems became very widespread, and Jewish poetry again reached a height, sometimes almost the equal of classical Hebrew poetry.

The new religious lyric poetry arose in Palestine, and soon found its imitators in Southern France. In Germany and France the painful impressions of the persecutions of the Jews led to a preference for Selihoth. In more fortunate Spain it was the poet's own talents, his inner compulsion, that lent him wings; in Germany, France and other countries, it was the misery of barbaric persecutions that caused the poets to take up their pens. Only a few of the earlier Payetanim are known by name; most of the poems are anonymous. The first poet definitely known to history is Jose ben Jose (about 650), in Palestine. In the 8th cent. that country was the home of the prolific poet Jannai, whose pupil Eleazar Kalir later became the model for Saadia.

In the following centuries synagogue poets were prominent in Europe, such as Solomon ben Judah Hababli of Rome (about 950), a contemporary of Shephatiah in the Byzantine Empire. From Italy, too, came the renowned Kalonymus family, which migrated to Germany in 982. The Payetan Simeon ben Isaac of Mayence (about 1000) wrote numerous verses in the style of Kalir. The feelings aroused by the persecutions of the Crusades found expression in the Selihoth and elegies of Gershom ben Judah and Benjamin ben Zerah (11th cent.), Eleazar ben Judah, Elijah ben Shemaiah of Bari, in southern Italy, Menahem ben Machir of Regensburg, Solomon ben Isaac (Rashi), Meir ben Isaac of Worms, Jacob ben Meir (Rabbenu Tam), Kalonymus ben Judah of Mayence, David ben Meshullam, Eliezer ben Nathan, Ephraim ben Isaac, Ephraim ben Jacob, Meir ben Baruch, Judah ben Samuel of Regensburg (d. 1216), Meir of Rothenburg and Isaac ben Solomon.

The finest Piyut poetry was composed in Spain in the 12th cent. The writers followed the style of Kalir, but possessed enough power and imagination to free themselves completely from the influence of their master and go their own way. The first representative of synagogal poetry in Spain was Joseph ben Isaac ibn Abitur. Of related poetic style is the writing of Isaac ben Judah ibn Ghayyat (d. 1089), whose pupil Moses ben Jacob ibn Ezra (d. after 1138), together with Solomon ibn Gabirol and Judah Halevi, brought the religious poetry of Spanish Jewry to its highest point of perfection. Abraham ibn Ezra, whose religious poems were very popular, had a great influence upon the Jewish liturgy. The last of these poems to find acceptance was the *Lechah Dodi* of Solomon Halevi Alkabetz (about 1500), a member of the Cabalist group. Since that time there have been no poetic additions to the prayerbook itself, though later religious poetry, arising under the influence of mystical movements, continued to be written, especially in the Orient, down to the present day.

b. Secular Poetry. Although traces of religious poetry can be found almost uninterruptedly from the close of the Biblical period, all the way through the Talmudic and Gaonic periods, secular Jewish poetry can show no notable representatives. The poetry that has survived from this period is mainly didactic and the few secular poems are of an epigrammatic nature (topical poems to a particular address). On the other hand, there were many secular Jewish poets in Arabia both before and after the appearance of Mohammed; but these poets, such as Samuel ibn Adiya, wrote in the vernacular. It was only in the 10th cent., first in Spain, and later in Provence and Italy, that a secular Hebrew poetry arose, which is inferior to no artistic writing in the world in beauty, euphony and wealth of ideas. A lasting influence upon the development of the new Hebrew poetry was wielded by Dunash ibn Labrat, whom Hebrew poetry has to thank for the introduction of meter in the Arabic manner. Secular poetry advanced hand and hand with the development of Hebrew in the later Middle Ages among Jews all over the world. Arabic influence was more lasting upon Jewish secular poetry than it had been upon Jewish religious poetry. Secular poems of Samuel Hanagid, including a war poem, have been preserved. But it was Moses ibn Ezra in particular who brought such secular subjects as wine and love, joy and friendship, jest and earnest, and the like, into the realm of Hebrew poetry. Solomon ibn Gabirol and Judah Halevi wrote not only religious poems (*shire ḳodesh*) but also secular songs (*shire hol*). Abraham ibn Ezra was the first to make use of satire, and he was followed by the last representative of the old classical school, though not the last poet on Spanish soil—Judah Alharizi, the clever writer of Makamas.

The most prominent secular poets were Immanuel ben Solomon of Rome and Isaac Rieti. Other important representatives of this branch of Hebrew literature were Joseph ben Meir ibn Zabara, Judah ben Isaac Sabbatai, Abraham ibn Hasdai, Berechiah ben Natronai Hanakdan, Isaac ben Solomon ibn Zahula, Abraham and Jedaiah Bedaresi, Kalonymus ben Kalonymus, and Solomon ben Reuben Bonafed. In modern times, when secular influence became much stronger, secular Hebrew poetry entirely outstripped religious poetry. ALEXANDER KRISTIANPOLLER.

The oldest Hebrew poetry of the Middle Ages is but little more than exalted prose; it was only gradually that poets began to write verse that was divided into separate stanzas, or composed of lines of equal length. It can not be exactly determined just when Hebrew poets adopted rhymes and acrostics; the latter served the purpose of making known the author's name or of giving Biblical words in their proper sequence or in various arrangements. A highly developed artistic poetry arose among the older Palestinian Payetanim (about 600-900). Of decisive importance was the adoption of Arabic prosody (no later than the first half of the 10th cent.), which, when some of its characteristics were removed, was very suitable for Hebrew.

The poets of the Spanish school and their successors in Provence, Italy, Asia and Africa made use of the Arabic meters in the secular poems and sometimes in Piyutim; on the other hand, nearly all the poets of northern France and of the Germanic and Slavic countries wrote non-metrical poetry. Spanish-Arabic prosody is based on the quantitative principle. The elements that form the syllables are the Tenuah (–) and the Yathed (u–), the combinations of which form the basis for all Hebrew meters. Fourteen of the sixteen chief Arabic meters are used in Hebrew poetry. The favorite of these are the Wafir (u– – – | u– – – | u– –) and the Kamil (– – u– | – – u– | – – [u] –). Each rhyme verse (Bayith) consists of two half-verses (Deleth and Soger). The rhyme (Haruz) in the second half-verse, following Arabic models, is often the same for the entire poem, even though the latter may consist of hun-

dreds of verses; but the strophic "girdle poems" (Mubashahath) have various rhymes. A favorite form of rhyme was the *tejnis,* in which the rhyme consisted of words with the same sound but different meanings. Artificial forms such as echo rhymes, poems in the form of figures, written in more than one language at the same time, or having all the words beginning with the same letter of the alphabet, begin to appear in the Spanish period, but were employed far more frequently at a later time (16th to 18th cent.). The terminology of Spanish Hebrew poetry is largely borrowed from that of the Arabs; in addition to terms that are translated, there are found such purely Arab ones as Diwan, Kaside, Ghazal, Marthiya or Moztedjab. Rhymed prose was very frequent in letters, and Makamas were the favorite form of composition.

Beginning with the 13th cent. Provençal and Italian influences are felt in Hebrew poetry. The new forms of the sonnet, the terzina, the sixtina, the octava, and the decima now come into use. The Italian Jews retained the Spanish Hebrew prosody, but often accommodated to the poetic forms of their vernacular; thus the Kamil meter, with them, corresponded to the undecameter of the Italians (*endecasillabo*) and hence was preferred.

The forms of Hebrew poetry were repeatedly treated in special writings of Jewish authors. The most important of these are Moses and Abraham ibn Ezra (12th cent.), David ibn Billa (14th cent.), Absalom Mizrahi (15th cent.), Saadia ibn Danaan (1473), Moses ibn Habib (1486), the anonymous *Shekel Hakodesh* (1506), Immanuel of Benevente (1557), Samuel Archivolti and Jacob Roman (beginning of the 17th cent.), Moses Abudiente (1633), Joshua Benveniste (1635), Moses Raphael d' Aguilar (1661), Solomon d'Oliveyra (1663), Immanuel Frances (1677), Gershom Gentili (1700), Moses Hayim Luzzatto (1724) and Simhah Calimani (1754). Books of rhymes are also extant, such as those of Saadia and of Solomon Poggibonsi of the 15th cent.

3. In Modern Times. Beginning with the second half of the 18th cent., the Hebrew poetry of the Germanic and Slavonic lands becomes of increasing importance. The Ashkenazic pronunciation and accentuation of Hebrew gains the preference; and the quantitative form or prosody is replaced by a system based on accents. Vocal Sheva is not considered a separate symbol and rhymes are permitted which include letters that sound unalike in Sephardic pronunciation, but alike in the Ashkenazic, such as Samech and Tav without the Dagesh. The use of meter based on accents made possible the employment of the various meters of European poetry, and hence modern Hebrew poetry has the same rhythm as modern English verse. The verses of the most important modern Hebrew poets, such as Micah Joseph Lebensohn, Judah Leon Gordon, Chaim Nachman Bialik, and Tschernikovsky, can only be read in the Ashkenazic pronunciation; these poets have paid especial attention to the problems of Hebrew metrics and have made use of difficult forms of composition in numerous poems. This German and Slavic prosody was bitterly attacked by the Italian Jews, although they permitted some modifications in the Spanish and Arabic rules, as can be seen from the writings of Romanelli (1799), Anania Coen (1822), Samuel David Luzzatto (1865), Lelio della Torre (1868) and Vittorio Castiglioni (1890). The Jews of Asia and Africa still follow the Arabic rules in their poetry.

In the 20th cent. the use of the Sephardic pronunciation in the Hebrew spoken in Palestine has led poets there to compose poems in that pronunciation, but based on the principle of accentuation.

See also: FABLES; LITERATURE, HEBREW; MAKAMA; SATIRE; TROUBADOURS. JEFIM SCHIRMANN.

Lit.: *Jewish Encyclopedia,* vol. 10, pp. 93-100; Waxman, M., *A History of Jewish Literature* (4 vols., 1930-41); Sievers, E., *Metrische Untersuchungen;* Kraft, C. P., *The Stropic Structure of Hebrew Poetry* (1938); Fein, Harry F., *Titans of Hebrew Verse* (1936); Davidson, Israel, in *Jewish Quarterly Review,* New Series, vol. 29 (1938-39) 345-87; vol. 30 (1939-40) 299-398; idem, in *Hebrew Union College Annual,* vols. 12-13 (1937-38) 715-823; idem, *Otzar Hashirah Vehapiyut* (4 vols., 1924-33); Bernstein, S., *Anthology of Hebrew Poems of Italy, 16th to 18th Centuries* (1938-39); idem, in *Horeb,* vol. 5 (1940); Schirmann, Jefim, in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 81 (1937) 131-40; Segal, M. Z., in *Klausner Anniversary Book* (1937) 90-108; Halper, *Post-Biblical Hebrew Literature;* Fleg, *Jewish Anthology;* Brody, *Anthologia Hebraica;* Zunz, L., *Literaturgeschichte der synagogalen Poesie;* idem, *Synagogale Poesie des Mittelalters.*

POGÁNY, JÓZSEF, public official, b. Hungary, 1886; place of birth unknown. A member of the Social Democratic party of Hungary, he collaborated (before and during the first World War) on its publications *Népszava* (People's Voice) and *Szocializmus.* He edited the periodical *Tudás* (Knowledge) and a series of publications known as the library of natural sciences. In the post-War revolution (1918) he was a leading member of the soldiers' council and strongly opposed to the communists. When, however, the latter took over the government (1919), he joined them as one of the war commissars. His play, *Napoleon,* was performed in Budapest. After the downfall of the communist government, he emigrated to Vienna and subsequently to Soviet Russia, where he was reported living in 1942, and whence, prior to falling into disfavor because of Trotzkyite activities, he used to serve as secret emissary in countries abroad.

POHL, MAX, actor, b. Nikolsburg, Moravia, 1855; d. Berlin, 1935. He first studied law in Vienna, and then became an actor. After various ventures on minor stages, he subsequently appeared in important roles in Hamburg and Moscow. He became a star character player with the Deutsches Theatre in Berlin. In 1894 he joined the staff of the Königliches Schauspielhaus in Berlin, performing as Lear, Mephisto and Shylock, as well as taking parts in dramas by Anzengruber (for example, *Wurzelsepp*). For several years Pohl headed the Deutsche Bühnengenossenschaft.

Lit.: Pohl, Max, *Vierzig Jahre Rampenlicht* (1919).

POGROMS. The Russian word *pogrom,* which literally means "disturbance" or "riot," has in the course of time come to denote all violent attacks directed against the Jews in particular.

Up to 1881 the only pogroms were three in Odessa (1821, 1859 and 1871) and a minor one in Akkerman in 1862. After 1881, however, they became a continuous menace and almost a "normal" phenomenon of Jewish life in Russia; as time went on they became increasingly cruel in character. From April to June, 1881, a series of pogroms broke out in larger and smaller places in southern and southwestern Russia; in the other parts of the empire there was only one, at Warsaw in December. The heaviest of these attacks

were at Elisabethgrad, where the first pogrom occurred on April 15th to 17th (Old Style), and at Kiev, Odessa, Smela and Neshin. In many places the police and soldiers stood idly by and watched the progress of the rioters. The outbreak of these pogroms was to a certain extent connected with the assassination of Alexander II by revolutionaries in the same year. The reactionary parties strove to divert the discontent of the people with the government and its corruption by telling them that their plight was due to the exploitation practised upon them by the Jews, and not to any fault of the government. At the same time, a report spread among the people that Alexander II had been assassinated by the Jews, and that the new czar had issued an order allowing them to plunder the Jews; however, the officials, it was claimed, bribed by the Jews, had suppressed this order. Many of these pogroms showed plain evidence of the work of agitators who stirred up the masses and even led them. Some of the educated classes even held that the blame for the pogroms rested upon the Jews themselves, since Judaism, they said, was essentially hostile to Christian civilization and the Jews were attempting to gain dominion over the world through their wealth. On the other hand, some of the revolutionaries saw in the pogroms a welcome indication of the restlessness of the masses. But later, as the true nature and mechanics of the pogroms became evident, a decisive stand against them was taken both by the liberals and by the larger part of the conservatives.

The pogroms recurred at Easter, 1882, in some cities; the severest of them was that at Balta. Others occurred in 1883, the most vicious being at Rostov on Don, Yekaterinoslav and Kriwoirog. In 1884 occurred the first case of a pogrom outside of the Pale of Settlement, at Nizhnii-Novgorod; in this a few Jews were killed. The governor of the city explained the pogrom by declaring that "the riots were directed against the Jews because the population were convinced that there would be little or no punishment for crimes that were committed upon the Jews."

Although the Russian government officially denounced the pogroms, and Alexander III, on May 24, 1881, stated to a Jewish delegation that the pogroms were the work of anarchists, Ignatiev, minister of the interior, named commissions in the Pale of Settlement to determine "which aspects of the economic activities of the Jews were detrimental to the life of the natives, and what legal and administrative measures should be taken in order to prevent them." The idea behind the activities of these commissions was that the Jews, "due to their solidarity, with few exceptions, devoted their powers not to increasing the productive power of the nation, but to exploiting the natives, especially the poorest classes." Most of these commissions were very hostile to the Jews. Thus the Vilna commission expressed itself as follows: "The Jews possess no fatherland; they acknowledge only the authority of the Kahal and form a state within the state, against which they wage an eternal and bitter economic war." It was on the basis of these opinions of the commissions that the "provisional rules" of May 3, 1882, were issued. The government named a commission (the Pahlen Commission) to make a more objective study of the "Jewish question." This commission came to the conclusion that the organs of the government were responsible for the pogroms, since they had not energetically intervened against the disturbers of the peace, and suggested that the authorities be made responsible for the pogroms. The same view was expressed in a circular letter issued by the minister of the interior, Count D. Tolstoi, on June 22, 1882, in which he made the governors of the provinces personally responsible for any excesses.

From that time on there were no more pogroms for about twenty years. Then a pogrom broke out in Kishinev at Easter, 1903. It lasted for three days, during which forty-five Jews were killed, eighty-six were severely, and some hundreds slightly injured, and 700 Jewish-owned houses and 600 shops were demolished. The pogrom, which was preceded by a violent anti-Semitic agitation in the local press, bore the marks of careful organization. After the pogrom the government directed the lower officials to protect the population against riots, but at the same time forbade the Jews to organize a self-defense and warned the Jewish press not to publish what had happened during the attacks. Prince Urussov, who was appointed governor of Bessarabia after the pogrom, testifies in his memoirs that pogroms took place only because a policy of pogroms was favored by leading members of the government, who were actively sympathetic to Krushevan's campaign of agitation. The trial of the pogrom rioters took place at the end of 1903. The investigation proved that the public officials of Kishinev were undoubtedly to blame for the pogrom because of their passive behavior; many were of the opinion that the pogrom had been directly ordered by the government. While this is an exaggeration, it is true that the reactionary regime of the minister of the interior, Plehve, which sought to establish absolutism in Russia by any and every means, was extremely hostile to the Jews.

From that time on pogroms were used by the government and the reactionary parties in Russia as a means of fighting the revolutionary movement. Pogroms conducted toward this end took place at Homel in August, 1903, and at Zhitomir in April, 1904. But pogroms did not multiply in number until October, 1905, immediately after the publication of the first Russian constitution on October 17th (Old Style). The demonstrations of the liberals because of this manifesto became the occasion for counter-demonstrations on the part of the reactionaries, which in many places took the form of extremely brutal anti-Jewish outbreaks. In the period from October 18th to 29th (Old Style) pogroms took place in 660 larger and smaller localities, and in some more than once; altogether this period of twelve days witnessed 690 pogroms, of which all but twenty-four were within the Pale of Settlement. As a result of these, 810 Jews were killed and 770 severely injured, not including those Jews who died later as a result of the excitement and the women who were violated and subsequently committed suicide. The investigation of these occurrences by the government representatives showed that the police and soldiers had not only generally looked passively upon the riots, but had often intervened to assist them, while at the same time proceeding against the Jewish self-defense organizations which had been organized in a number of places and treating them as if they were revolutionary assemblages. All these pogroms plainly revealed the activities of the reactionary groups known as the Black Hundreds, an organization which played a provocatory part

and played upon the greed, fierceness and ignorance of the masses. They were in close relationship with the organs of the police, and everywhere enjoyed the passive, and in many places the active, assistance of the authorities. The individuals who were convicted and sentenced by the courts for participating in pogroms were generally pardoned by the czar. About three million dollars were raised in countries outside of Russia for the aid of the victims of the pogroms of October, 1905. In 1906 there were pogroms at Bialystok (June) and Siedlce (August); there were again many killed and injured, and the participation of the authorities was definitely proved.

While these pogroms showed a more or less favorable attitude on the part of the authorities as a factor, those which took place in 1917 and 1918, during the second Russian revolution and during the civil war, were plainly due to the soldiers. ISAAK LEWIN.

The revolution of February, 1917, which brought full equality to the Jews of Russia, was accompanied by no anti-Jewish excesses, although the monarchistic groups conducted a vigorous anti-Semitic propaganda campaign. It was only after the seizure of control by the Bolsheviks and during the civil war that ensued that a horrible wave of pogroms passed over the country, from which the Jews of the Ukraine were the greatest sufferers. In that area the fight against communism was fiercer than in other parts of Russia. Those in power changed ten and fifteen times. In the Ukraine the antagonism between the anti-communistic villagers and the cities under Soviet rule was very strong, and chauvinistic Ukrainian elements made use of this feeling to stir up the peasants against the Jews, who lived for the most part in the cities and therefore were represented to a large degree in the Soviet institutions. In addition, the Ukraine was invaded by the armies of Denikin which, under the guise of a fight against Bolshevism, instituted pogroms in czarist fashion. The first anti-Semitic excesses took place in the fall of 1917, at the beginning of the civil war. The starving soldiers who were deserting the front plundered Jewish settlements on their way. In some places there were excesses on the part of the Ukrainian peasants, but these were merely isolated cases.

In January, 1918, the Ukrainian army had to withdraw from the entire country under the pressure of the Soviet forces. When Hetman Skoropadsky returned in March of that year under the protection of the German army, the false report was spread that the Jews had been responsible for the previous defeat of the Ukrainians. However, under the rule of the hetman, there were but few pogroms, and these were from groups opposed to him. The chief wave of pogroms began in January, 1919, and lasted two years. As the armies of Petliura, which had defeated those of the hetman, were in turn forced back by the Red army, a violent anti-Jewish agitation was raised in the entire area. Pogroms took place at the great Jewish centers of Berdichev and Zhitomir (January, 1919), and from there the wave of attacks spread over the entire land, reaching its height in the massacre at Proskurov, where more than 1,500 Jews were killed. Various insurrectionary bands which cooperated with the army of Petliura conducted pogroms either on their own or in conjunction with that army. The worst of these bands was that of the ataman Grigoriev, who had originally been commandant of a corps of the Soviet army. During the uprising against the Soviet, horrible massacres took place under his leadership in May, 1919; within two weeks 3,500 Jews lost their lives. Other bands, under the leadership of such men as Struk, Sokolowski, Angel, Mordalewich, Zwetkovsky, Holy, Wolynetz, Schepel and Slipanski, terrorized the Jewish population of the area for months.

The pogroms increased in July, 1919, in connection with the successful attack of the volunteer army led by General Denikin. The advance of this army was accompanied by slaughter and plundering, and in particular by mass rape of Jewish women. After the collapse of the Denikin army most of the pogroms were due to insurrectionary bands. In May, 1920, the country was occupied for a short time (until July) by the Polish army and Petliura's army. There were some pogroms, especially during the retreat of the Polish army. After the end of the invasion there were pogroms by scattered bands and even by some adherents of the Red army. There were other excesses in 1919 and 1920 by some sections of the Soviet army, especially those who had gone over to it from the Petliura and Denikin armies. The worst were the excesses of individual army corps of the army of General Budenny, when the Soviet armies were retreating from Poland (October, 1920). However, the Soviet government took energetic steps and stopped the anti-Jewish riots on the part of its troops. The attitude of the anti-Soviet leaders was just the opposite. Petliura allowed the agitation for pogroms to proceed unhindered, and did not punish a single pogrom leader. It was only after the wave of pogroms had reached its height that he belatedly issued disapproving proclamations. Denikin took the same passive attitude, despite repeated interventions on the part of prominent Jews and Russians, and never forbade the anti-Semitic agitation, which actually was partly conducted by his own division of propaganda.

During this period the Jews organized their own self-defense organizations in various places; these could not do much against the well-armed regulars of Denikin and Petliura, but were successful in their fights with the roving bands. The most noted of these self-defense organizations were those at Chmelnik, Spola, Steblew, Korsun and Holowanewsk, which not only defended their own cities more than once, but also protected the neighboring Jewish settlements.

There were pogroms in a few cities in Great Russia, which were occupied for a short time by the forces of Denikin (Koslow, Tambow, Yeletz and others).

According to the statistics compiled by the Berlin archive on the history of the East European Jews, 688 places in the Ukraine and seven in Great Russia were affected by these pogroms. There are exact reports only on 524 of the localities in the Ukraine and on all of those in Great Russia. In these 531 localities, in the period from the fall of 1917 to April, 1921, there were 1,236 pogroms or attacks, an average of 2.3 per cent per locality. The number of Jewish victims is only partly known; the number killed amounted to 31,071 in 1,146 of these pogroms. The table below indicates how the various armies participated in the pogroms:

Army	Number of Pogroms	Per Cent of All Pogroms	Number Killed	Per Cent
Petliura Army	493	40.0	16,706	53.7
Denikin Army	213	17.2	5,235	17.0

Army	Number of Pogroms	Per Cent of All Pogroms	Number Killed	Per Cent
Insurrectionary Bands	359	29.0	8,086	26.0
Red Army	106	8.6	725	2.3
Polish Army	32	2.6	134	0.4
Miscellaneous	33	2.6	185	0.6
	1,236	100.0	31,071	100.0

Since the number of those killed does not include localities which are not reported, those who were killed in the open or who died of their wounds, the real figure of Jews killed in these pogroms, at the most conservative estimate, must have been between 50,000 and 60,000. The number of those injured must have been about the same; hence at least 100,000 persons were victims of these attacks. In addition, many fell victims to the epidemics which raged among the unfortunate refugees with a high percentage of mortality.

During the years 1920 and 1921 there was a wave of pogroms in White Russia and the province of Homel. There had already been excesses in 1919 during the Polish occupation. These became still more severe when the Polish army retreated from the area in July, 1920. The Polish pogroms consisted mostly of heaping indignities upon Jews and Jewesses, but there was also a certain amount of plundering and killing. The worst of these pogroms were those committed by the army of General Bulak Balachovich at Masyrer and Slutzker Rayon, marked by wholesale rape of Jewish women and a considerable number of killings. A third group of pogroms was the work of various anti-Bolshevist groups who made attacks on Jews in various places in 1920 and 1921. In general, the pogroms in White Russia were not as severe as those in the Ukraine; the number of those killed, with a few exceptions, was proportionately less. There are no data available as to the number of killed; there were altogether 179 pogroms in White Russia and 29 in Homel. The Soviet government made the following report about the participation of the various armies in the pogroms:

Army	White Russia	Homel
Petliura Army	5	—
Polish Army	18	—
Balachovich Army	43	4
Bands	30	25
	96	29

For attacks on the Jews in countries other than Russia which are sometimes called pogroms, see Anti-Semitism and the articles on the various countries.

Nahum Gergel.

Lit.: *Die Judenpogrome in Russland* (2 vols., 1910); files of the *Yevreiskaya Starina;* Stif, *Di Pogrome in der Ukrain* (1923); Gergel, N., in *Shriften far Ekonomik und Statistik des Yiddishen Vissenshaftlichen Instituts,* vol. 1 (1928); Lestschinsky, J., in *Zukunft* (New York), Sept.-Oct., 1922; *American Jewish Year Book,* reviews of the year, 1903 et seq.; files of the *Contemporary Jewish Record; Yivo Historische Shriften,* vol. 2 (1937) 444-516; see also the literature under Kishinev.

POLACCO, GIORGIO, conductor and impresario, b. Venice, Italy, 1875. After studying at the Milan Conservatory, he went to London to serve as assistant conductor at the Shaftsbury Theatre. He was appointed assistant conductor for a season of opera when illness of a principal conductor offered him the opportunity of directing one of the performances. He made such a favorable impression that he directed other performances as well. He was soon called to Rio de Janeiro for a principal post, after which he conducted opera performances in Buenos Aires for eleven years. Returning to Italy, he was principal conductor at La Scala for three years, and for two years the first conductor at the Teatro Costanzi in Rome, where he directed the Italian première of *Pelléas et Mélisande.* In 1911 he was selected by Puccini to direct the Henry Savage production of *The Girl of the Golden West* which was touring the United States.

Polacco attracted the attention of the Metropolitan Opera House, and was engaged as a principal conductor. Three years after this he succeeded Arturo Toscanini and took over a great share of the French, Italian and Russian repertory at the Metropolitan. In 1920 Polacco resigned from his Metropolitan position, and toured as guest conductor in Havana, South America and France. In 1922 he was engaged by the Chicago Civic Opera Company as principal conductor and music director. He held this post until 1930, after which illness compelled him to go into retirement.

POLACCO, VITTORIO, lawyer, b. Padua, Italy, 1859; d. Rome, 1926. He was associate professor of civil law at the University of Padua (1885-86), and professor at the University of Modena (1888-1918). For a time he was rector of the University of Padua. An opponent of divorce, he published his views in *Contro il divorzio* (2 vols., Padua, 1892 and 1902) and *La Questione del divorzio e gli Israeliti in Italia* (Padua, 1894). In 1918 he was called to the University of Rome, where he became interested in the local Talmud Torah which was named after him.

POLACHEK, SOLOMON, rabbi and educator, b. Senitchenitz, province of Grodno, Russia, 1877; d. New York city, 1928. Polachek is considered by many to have been the most profound Talmudic scholar of his generation. At the age of three and a half he could already read Hebrew and Yiddish fluently, and at seven he so overwhelmed his teacher in Talmud with questions that his teacher felt constrained to flee the city in the middle of the night. He learned in various Yeshivas until the age of twelve, when he was taken to the great Yeshiva of Volozhin. After Rabbi Hayim Soloveitchik, one of the officials of the Yeshiva and the greatest Talmudist of his time, chatted with the lad for a few moments he dubbed him the "Maichter Illui" (genius of the city of Maichet), and by this name he was known throughout his life. When the Yeshiva in Volozhin was closed in 1892, Polachek went with his teacher, Rabbi Soloveitchik, to Brest-Litovsk, and studied with him until 1896. He then attended the Yeshivas of Slobodka and Kelm for a short while, but soon returned to Brest-Litovsk. In 1898 he went to Vilna to study in the group of distinguished scholars under the supervision of Rabbi H. O. Grodzinsky.

He married in 1902, and refusing to enter the rabbinate, he tried his hand at business, but lost all his money. In 1906 he accepted a call to head the modern Yeshiva established by Rabbi I. J. Reines in Lida. He remained there until the first World War in 1915, when he wandered with over one hundred of the Yeshiva students to Kirovo, Russia. He stayed in Russia until 1921, when he was invited to head the Yeshiva Tahkemoni in Bialystok. In 1922 he was invited to the Rabbi Isaac Elhanan Theological Seminary in New York city, where he taught until his death.

Polachek was as famous for his modesty and humility as he was for his great genius. He possessed a wide worldly erudition, was a mathematician of note, and was familiar with Russian, German and English literature. He loved Palestine dearly, and in his later

years often remarked how deeply he regretted that his age made it impossible for him to go to Palestine and work there as a Halutz. Those who saw him immersed in thought were amazed at the expression of deep and intense concentration which was reflected in his eyes. A few of his articles appeared in the periodical *Ner Maarabi.* These are immortal contributions to rabbinic literature, but most of his writings were, unfortunately, lost or burned during the course of his many wanderings. HIRSCHEL REVEL.

Lit.: Hahed, vol. 7, No. 12; *Eidenu* (published in his memory by the students of the Rabbi Isaac Elhanan Theological Seminary, 1928); Berlin, Meyer, *Fun Volozhin bis Yerushalayim,* vol. 2 (1933) 252-59.

POLACHEK, VICTOR HENRY, editor and publisher, b. Chicago, 1876; d. Great Neck, N. Y., 1940. He began his newspaper career at the age of seventeen, when he became a reporter for the Chicago *Times.* Rising quickly, he was soon appointed telegraph editor of the *Chicago Inter Ocean,* and the very next year moved to New York to take the same job with the *World.* In 1898 began Polachek's connection with the Hearst newspaper organization, a connection he maintained, with only a brief interruption, for the forty years until his retirement. In 1901 Polachek was managing editor of the first issue of the Chicago *Herald and Examiner,* known at the time as the Chicago *Morning American;* from 1903 to 1904 he was city editor of the New York *American,* and for the next ten years managed the Chicago *Examiner.* During the first World War period he was a general executive officer of the Hearst publications, going back in 1918 to the New York *American* as publisher.

During the next several years Polachek was out of the Hearst organization, publishing the New York *Sun* and the *Evening Sun,* and then going into the business of paper manufacture. But he returned to Hearst as an editor and a member of the executive council. After serving in several high executive posts he was put in charge of the circulation of all Hearst newspapers in 1931, and in 1937 became business manager of the *American Weekly* magazine.

POLACK, JOEL SAMUEL, trader and author, b. London, 1807; d. San Francisco, 1882. In his early manhood Polack traveled through Europe and America; he served for a short time as a commissioner of the British War Office in Africa. In 1831 he emigrated to New Zealand. As a trader he came into contact with the Maori, learned their language, and gained their confidence. When he returned to London, in 1837, he owned 1,100 acres of land in New Zealand. In 1838 Polack was a prominent witness before the Select Committee of the House of Lords on New Zealand. His report made a great sensation, and was violently attacked by the London *Times.* Polack entered a lawsuit against the *Times* and secured a verdict assuring his vindication and £100 damages. His testimony became important for the policy of the British Colonial Office, which thus learned through him the real conditions of life and the most urgent wants of the Maori.

In 1838 Polack published *New Zealand; a Narrative of Travel and Adventure,* and in 1840 *Manners and Customs of the New Zealanders.* Both these books were esteemed as instructive and reliable sources of New Zealand folklore. Later on Polack left London for San Francisco, where he married the widow of William Hart, a New Zealand settler.

Lit.: Hight and Bamford, *The Constitutional History and the Law of New Zealand* (1914).

POLACK, SALOMON (SOLOMON), painter and engraver, b. The Hague, Holland, 1757; d. Chelsea, London, 1839. He emigrated to England early in life, and thence to Ireland. For a time he was a successful miniature painter in Dublin; later he returned to England, and from 1790 to 1835 he was a constant contributor to the exhibitions of the Royal Academy. Polack designed and etched the plates for a Hebrew edition of the Bible.

Lit.: *Bryan's Dictionary of Painters and Engravers* (1903-05), vol. 4 (1904) 139; Redgrave, *Dictionary of Artists* (1874) 321.

POLAK, HENRY, Social Democratic leader and labor organizer, b. Amsterdam, Holland, 1868. He was a diamond-cutter by trade, and his major accomplishment was the organization in 1895 of the Algemeene Nederlandsche Diamentbewerkers Bond, which secured many advantages for diamond workers. Polak, who had lived in London at intervals during the years 1887 to 1890, joined the Sociaal Democratsche Bond upon his return to Amsterdam. However, due to disagreement with its anarchistic principles, he left the movement and in 1894 became one of the twelve founders of the Sociaal Democratsche Arbeiders Partij, which espoused evolutionary socialism. In 1900 he became chairman of the Kamer van Arbeid, and in 1903 chairman of the Alliance Universelle des Ouvriers Diamentaires. He served as a member of the Amsterdam Board of Aldermen, and in 1914 was elected a member of the lower chamber of the General States. Active in Jewish affairs, he was on the board of the Hollandish Keren Hayesod.

Polak served for a time as editor of the *Weekblad* of the diamond workers' guild. He translated Sidney and Beatrice Webb's *History of the Trade Unions* into Dutch under the title of *Geschiedenis van het Britsche Vereenigingsleven* (1900), and their *Theory and Practice of Trade Unions* under the title of *Theorie en Praktijk van het Britsche Vereenigingsleven* (1902). His original works include *De inuloed van den oorlog op de diamantinindustrie* (1917) and *De vakuereeniging* (1922).

When the Nazis occupied Holland (1940) Polak was sent to a concentration camp.

Lit.: Verschave, Paul, *La Hollande politique* (1910); *Yevreiskaya Entziklopedia,* vol. 12, p. 734.

POLAK, JAKOB EDUARD, physician and author, b. Gross-Morzin, Bohemia, 1820; d. Vienna, 1891. In 1851 he volunteered his services to the Persian government when it established a military college in Teheran. After learning Persian, he created for it a modern medical terminology. Despite the Mohammedan prohibition against dissection, Polak published, in Persian, a handbook of human anatomy (1854), a medical dictionary in Persian, Arabic and Latin, and a compendium of physiology. From 1855 to 1860, when he returned to Vienna, Polak was court physician to Shah Nasir-ed-Din. Before leaving Persia he organized a hospital and a school for medicine in Teheran. In Vienna he published *Persien das Land und seine Bewohner* (1865) and *Persiens materieller Zustand* (1866).

POLAK, LEONARD, philosopher, b. Steenwijk, Holland, 1880; d. in a German concentration camp, 1942. After attending the Gymnasium (Latin grammar school) of Zwolle, in the province of Overijssel, he studied law at the University of Amsterdam, and became a Doctor of Law in 1921. In the following year he received the honorary Ph.D. degree from the University of Groningen. In 1925 he became assistant professor at the University of Leyden, teaching principally philosophy of law. In 1929 he was appointed to the

chair of philosophy at the University of Groningen. He was one of the best-known contemporary Dutch philosophers, an excellent teacher, and a scholar of great versatility. Polak was the leader also of thousands of Netherlanders in quest of a rationalistic view of life. He played an important role in the activities of the Philosophical Society, as well as in the Society of Freethinkers and the Freethinkers' Broadcasting Company.

A few years before the outbreak of the second World War, Polak was chosen to preside at the International Philosophical Convention at Prague. During this congress he uttered prophetic words of warning against the growing Nazi menace which, he said, would soon "drive out of Europe all freedom of thought."

Polak's many works include: his thesis, *Kennisleer contra Materie-realisme* (1912); *Philosophy of War* (1915); *Hegel's Law of Punishment* (1925); *Le sens de la mort* (1931); *Unity Above Religious Division* (1931); *Sociologist and Ethicist* (1933); *Sexual Ethics* (1936); *Fate and Free Will* (1937).

POLAND. 1. From the Earliest Times to the End of the 15th Cent. a. First Settlements. Jewish settlers may have infiltrated into Polish lands from Byzantium, the Moslem East and the Khazar kingdom. The majority, however, came from Central Europe. As early as the 9th cent. Jewish merchants from the Germanic West journeyed to the still pagan region of the Vistula and the Varta. Visits led to settlement. Legend has it that a Jew yielded the honor of becoming the first ruler of Poland to the founder of the Piast dynasty. Beginning with the close of the 11th cent. there was a constant stream of immigrants from Bohemia and the Rhine provinces, where the Crusades had fanned the flames of religious intolerance. These people brought with them, among other cultural traits, a variety, or varieties, of German (which eventually developed into Yiddish) and a system of community organization.

By the end of the 14th cent. there were a dozen Jewish communities in Poland and neighboring Lithuania. The oldest settlements in Poland were those of Plock (first mentioned in 1237), Kalisz (1287), Cracow (1304), Poznań (Posen; about 1330), Lwów (Lemberg; 1356) and Sandomierz (1367).

b. Legal Status. In addition to Jews, the newcomers included German artisans and merchants. Since both these groups played an important part in the economic development of the country, the princes encouraged their immigration. In recognition of the services rendered by the Jewish settlers, the rulers welcomed them and extended them protection. Charters were granted them, patterned on those issued to Jews in Central Europe. In 1173 Meczyslaw III, the feudal prince of Great Poland (the northwestern section of the country), issued a decree prohibiting violence against the Jews. His successors followed his example. In 1264 Boleslaw the Pious granted his Jewish subjects a charter of rights which guaranteed them inviolability of person and property, freedom of residence and movement, religious liberty and fair trial. Furthermore, loose charges of ritual murder were forbidden. In 1334 Casimir the Great (1333-70), king of unified Poland, confirmed this charter, which originally applied to a section of the country only. In 1364 he decreed, and later amplified, a similar set of regulations which were valid for the entire realm. Jews, in litigation particularly with non-Jews, were exempted from the jurisdiction of the municipalities and of the church and subjected to that of the king or his lieutenant, the voivode, who appointed from among the nobles "a judge of the Jews." Other provisions of the charter protected the dignity of the Jews and guarded them against discriminatory practices. The last statute enacted by the king laid down the principle that cases involving Jews only were to be tried solely by their "elders," an idea which contained the germ of communal autonomy. In all these documents the Jews are treated as a corporate body, placed outside the estates which made up the commonwealth and under the direct tutelage of the crown.

Casimir's attitude was dictated by a desire to promote the economic development of the country. According to a popular legend, first noted by the 15th cent. Polish historian Dlugosz, the king favored the Jewish group because of his passion for the daughter of a Jewish tailor, the fair Esther, who bore him two sons and two daughters. As a lawgiver Casimir, like his predecessors, strove to make it possible for the Jew to carry on his business activities unmolested and to live in peace with his Christian neighbors. On the other hand, the Church of Rome, which since the 10th cent. had counted the Polish people among its flock, pursued a policy diametrically opposed to that of the royal power. It sought to segregate the Jews, to hedge them about with legal disabilities and to reduce them to the position of social outcasts. The Church Council of Breslau (1266) decreed that the Jews residing in the diocese of Gniezno (Gnesen) should inhabit a section of each town separated by a hedge or a wall from the rest of the urban area, and that when they appeared in the street they should wear a peculiarly shaped hat. It forbade the faithful, under pain of excommunication, to have any social intercourse with Jews or to buy foods from them, and it invoked the old regulation forbidding the Jews to exercise public functions, including the collection of taxes. The Council which met thirteen years later at Buda, Hungary, and was attended by high Polish churchmen, confirmed these enactments, adding the requirement that Jews of both sexes should wear a round patch of red cloth sewn on their outer garments over the heart.

As yet the clergy was not sufficiently influential to jeopardize the position of the group. The canonical regulations were largely disregarded. A more serious danger was the hostility of the burghers, mostly of German stock, who were business competitors of the Jews. It is reported that even in Casimir's reign his Jewish subjects suffered from mob violence, notably in the year of the Black Death (1348-49). Nor were Casimir's successors as liberal as he. Such was the case with the Lithuanian Grand Duke Jagiello, who married Jadwiga, queen of Poland, and ascended the Polish throne as Wladislaus II (1386-1434), bringing about a personal union between the two countries. He was strongly influenced by the church, and confirmed only with reluctance the Jewish privileges issued by his predecessors.

It was in his reign (1399) that the rabbi and thirteen elders of the community of Poznań were burned alive on the trumped-up charge of desecration of the host, and a perpetual fine payable to the local Dominican cloister was imposed upon the community itself. In 1407 the Jews of Cracow were plundered and massacred by a mob, consisting chiefly of German traders and artisans inflamed by a rumor of ritual murder. There was now an alliance between the clergy and the burghers, whose anti-Jewish animus had a clearly discernible economic basis. The church convention which met at Kalisz in 1420 confirmed the anti-Jewish regulations enacted by the Councils of Breslau and Buda, and added to them a provision for a special tax to be paid by the Jews for the benefit of the churches located in the districts where they resided. The Diet held at Warta in 1423 revived an old ordinance restricting the Jews' money lending to loans against pledges.

Jagiello's second son, however, who, under the name of Casimir IV, ruled both Poland and Lithuania for nearly the entire second half of the 15th cent., reverted to the tolerant policy of Casimir the Great. In direct opposition to the spirit of the regulations passed by the Council of Kalisz, he confirmed, in August, 1453, the rights and privileges previously bestowed upon his Jewish subjects. But the power of ecclesiastic authorities in public affairs had by now grown stronger. Cardinal Olesnicki, Archbishop of Cracow, boldly denounced the king for protecting the infidels, and Casimir, also much affected by the grave defeat his troops had suffered in the war with the Teutonic Knights, was forced to yield ground. In November, 1454, at the Diet of Nieszawa, he rescinded his confirmation of the Jewish privileges as "opposed both to divine right and to the law of the land." Simultaneously the old anti-Jewish canonical laws were declared valid. Thereafter anti-Jewish riots occurred repeatedly. On the third day of Easter, 1463, detachments of irregulars on their way to Hungary to fight in a crusade looted the Jewish quarter in Cracow and massacred some thirty persons. Similar outrages occurred in other centers.

In spite of his official policy, Casimir had no personal animosity against the Jews, and on several occasions shielded them from violence and punished the perpetrators of riots. With his two sons, John Albert (1492-1501) and Alexander (1501-6), the anti-Jewish policy was a matter of personal bias. John Albert confirmed the Nieszawa Statute at the Diet held in Piotrków in 1496, and the century closed amidst renewed troubles.

From the first, some Jewish settlements occupied certain districts within the cities. The earliest mention of the Cracow community contains a reference to the Jewish quarter of the city. Not infrequently a municipality succeeded in making such segregation obligatory, thus creating ghettos. Lwów had one at least as far back as 1383, and Warsaw as early as 1430. In 1494, after a fire which burned out a large section of Cracow, John Albert ordered the Jewish residents to move to the suburb of Kazimierz, and to live there apart from the Christians. Occasionally a municipality excluded Jewish residents entirely. Thus in 1483 all the Jews were expelled from Warsaw and the city was barred to them.

Throughout the period under review and down to the partitions the Jews were not personally liable to military service, nor were they obliged to furnish or outfit soldiers in time of war. They paid into the royal treasury an annual tax which was levied on communities. Here and there the municipalities, too, succeeded in taxing them. Yet on the whole the Jews were not systematically discriminated against in fiscal matters.

c. Economic Conditions. The various restrictions and disabilities which multiplied toward the end of the period failed to hamper seriously the economic activities of the Jews. Extant silver coins bearing Hebrew inscriptions point to the fact that Jews acted as minters under the princes who reigned at the turn of the 12th cent. There are early references to Jews tilling the soil and owning and managing estates. Their chief role, however, was in developing the country's money economy and trade. They handled much of the domestic and foreign commerce, exporting native agricultural products (cereals, hemp, wax, hides, cattle, timber) and importing manufactured goods from the West and such commodities as spices, dyes, silk and cotton fabrics from the East. They maintained active trade relations with Gdansk (Danzig) and Breslau, Kaffa (in the Crimea) and Istanbul, Genoa and Venice. They farmed tolls and taxes and leased salt mines. Money-lending was a common occupation, but by no means a Jewish monopoly.

A few individuals (Moses and Jacob Fischel of Cracow, Shachna and Yosko of Lwów, David of Przemysl) accumulated considerable wealth and conducted relatively large financial operations, counting kings among their debtors. In small towns a Jewish householder made a living by doing a little truck or dairy farming, in addition to some buying and selling and lending petty sums of money. As yet only a very limited number of men earned their bread as butchers and tailors, leather workers and glaziers; a handful practised medicine.

2. From the Beginning of the 16th Cent. to the Cossack Wars. a. Growth of Population. Driven by persecution, immigrants from the Germanic lands, as well as from Hungary, Italy and Spain, welcomed the economic opportunities offered by Poland. When, in 1495, the Jews were expelled from Lithuania, a number of them came from that neighboring country. They arrived also from Istanbul, Jerusalem and Kaffa. In the course of the 15th cent., forty-five communities came into being. At its close the Jewish population of the Polish lands was, it has been estimated, 16,000, of whom 13,000 were in the towns and 3,000 in the villages.

During the following century immigration assumed large proportions. In fact, the center of gravity of the Jewish population shifted from west to east, to Poland and Turkey. According to one estimate, in 1578 there were approximately 75,000 Jews in Poland proper and 27,000 in the Lithuanian provinces. About that time Jewish contingents were to be found in fifty-two cities and towns in Mazovia (an independent duchy incorporated into the kingdom in 1526) and Great Poland and in seventy-nine inhabited centers of Volhynia and Red Russia (Eastern Galicia and Podolia).

The Jewish community of Cracow, with its 4,500 persons, and that of Lwów, with its population of 3,000, yielded in size only to the communities of Istanbul and Venice. By the end of the century the Jewish population of the Polish-Lithuanian commonwealth is believed to have reached 156,000, and fifty years later the impressive total of 350,000. Properly to evaluate these figures it is necessary to consider that the total population of the country at the end of the 16th cent. has been estimated at 3,800,000 and its urban component at only a little over 800,000.

b. Political and Social Developments. The early years of the 16th cent. witnessed an improvement in the status of the Jews. Shortly after Grand Duke Alexander ascended the throne of Poland he rescinded the decree which had banished the Jews from Lithuania, and permitted them to return to their former homes. He also allowed the inclusion of the old statute of Boleslaw the Pious into the official Polish Code of Laws compiled in 1506. The article on money-lending was altered to the disadvantage of the Jews, and the document was provided with a note to the effect that it had been inserted as "a measure of protection against the Jews." Nevertheless, the introduction of the Magna Charta of Jewish liberties into the Code was a tacit admission of the group's claim to the rights it had enjoyed in the Middle Ages.

Alexander's successors, Sigismund I (1506-48), king of Poland and grand duke of Lithuania, was a just, humane and tolerant statesman. Among his first official acts were a number of decrees confirming the privileges of individual Jewish communities and alleviating their fiscal burden. Believing the Jews to be an economically useful element, he invariably sought to shield them against the rapacity of officials, as also against discrimination and every manner of lawlessness. The protection which he could offer them was not, however,

effective, in the face of the bitter hostility toward the group on the part of the urban middle class, the *Szlachta* (gentry) and the church.

Back in the reign of Casimir IV the Christian merchants and artisans, acting through the municipalities, had attempted to impose severe restrictions upon their Jewish competitors. Thus in 1485 the Jews of Cracow were obligated to sell exclusively pawned articles that had been forfeited to them, and this in their own homes or on the streets and on certain days of the week only. The prohibitions remained largely ineffectual. And now the effort to curtail Jewish trade and handicraft was resumed in real earnest, the merchants finding an ally, though an uncertain one, in the gentry. The campaign went on for years with varying success and in the end the Jews suffered defeat, in spite of the king's efforts on their behalf.

In Cracow they were held to the regulations of 1485, in Lwów they were permitted to deal only in cloth, horned cattle, hides and wax. The diet held at Piotrków in 1538 explicitly denied to the Jews freedom of commerce. It also took measures to keep a tight hand on money-lending by Jews and forbade them to farm tolls and taxes. The same legislative assembly revived the ancient canonical prescription that all Jews should wear headgear made of yellow cloth as a distinguishing mark.

Not only was the Jews' freedom of occupation interfered with, but also their right of residence. Their segregation in the towns became stricter, and furthermore the municipalities opposed any territorial expansion of the ghettos necessitated by the growth of the communities. In Poznań, to mention one instance, the number of houses that Jews could own was strictly limited. Some towns, taking advantage of their administrative autonomy (Magdeburg Law), succeeded in excluding Jews entirely. The larger centers situated on crown land having become overcrowded, considerable numbers of Jews were forced to settle on land belonging to the nobles in the vicinity of the towns, thus forming suburban settlements. As a result, the gentry claimed the exclusive right to tax and mete out justice to their Jewish tenants, and in 1539 the Diet satisfied this demand. Thereafter a considerable section of Jewry found itself deprived of royal protection. This reduction of the king's jurisdiction and taxing power was symptomatic of the weakening of his authority. For the Jews, this new development was to have fateful consequences.

Under the wing of the magnates, who were absolute lords in their domains, they were free from the chicanery and exactions of municipal and royal officials and could engage in business activities unmolested. On the other hand, they were at the mercy of the petty despots whom they served. As stewards, commercial agents and lessees of the landowners, they benefited materially, but at the price of identifying their interests with those of a predatory feudal aristocracy and becoming the tool with which it carried out its conscienceless exploitation of the masses. This made for the moral degradation of the Jewish contingent and eventually resulted in tragedy for it.

Alarmed by the rise of Protestantism, which occurred in the reign of Sigismund I, the church became more militant. Jews were accused of proselytizing and of smuggling their converts across the border. Clerical writers attacked the infidels in inflammatory pamphlets. One of these, published in 1543, urged the expulsion of the Jews from the country. In the previous year a church convention held at Piotrków outlined a series of severe anti-Jewish measures, including the demolition of newly-built synagogues. This "constitution" was submitted to the king, but did not receive his approval.

At the national diet held in the first year of his reign, Sigismund II (1548-72) confirmed the privileges which his grandfather, Casimir IV, had granted his Jewish subjects. His policy toward the Jews was liberal, but not consistently so. During his reign there was a lull in the conflict between the Jewish communities and the magistracies, but the church continued to carry on active agitation against the group, and the king had neither the will nor the way to stop it.

In 1556, at the instigation of the papal nuncio and in defiance of the king's order, three Jews were burned at the stake in the town of Sochaczew on the charge of having desecrated the host. The Diets of 1562 and 1565 confirmed the anti-Jewish regulations of 1538. The Union of Lublin, in 1569, which effected a complete merger of Lithuania and Poland, placed Jewry in both countries on the same footing. It was not an auspicious event, since the union further weakened royal authority. The Lithuanian Jews, accustomed to the simpler atmosphere of economically backward communities, now found themselves drawn into the life of Poland proper, with its sharp political and social conflicts.

In the early years of the century the Kahals (communities) were headed by rabbis whom the king appointed for life, sometimes at the recommendation of the community elders. The Kahals were at this time largely fiscal agencies. As part of an effort to improve the country's finances, Sigismund I had attempted to centralize Jewish taxation. He appointed two Jewish financiers as chief tax collectors, and in 1514 Abraham of Bohemia was made responsible for the entire sum which his coreligionists were to contribute. The system met with strenuous opposition on the part of the Kahals both in Poland and in the Lithuanian provinces, where it was also tried. In fact, it came to such a pass that the collector general was excommunicated by the rabbi of Cracow. In the end the system was abandoned. Sigismund II resigned control of Jewish internal affairs and thereby gave an impetus to the development of Kahal self-government. By a decree dated August 13, 1551, he permitted the communities to elect (or appoint) their own religious leaders. To insure the independence of these, they were placed directly under the royal jurisdiction and, together with the Kahal elders, were given wide judicial and administrative authority, including the power to impose upon offenders all punishments permitted by Jewish law and custom. Only in litigation with Christians were the Jews subject to the jurisdiction of the king's lieutenant or of a judge appointed by the latter, and a decree issued in 1556 required the presence of Jewish assessors in such courts. The Jews settled on private lands were tried in patrimonial courts presided over by the lord of the manor.

The communal authorities were now again acting as collectors of the tax which the Jewish group paid into the royal exchequer, and this, indeed, was their chief function. After 1552 all Jewry paid not the annual tax which was levied also on the rest of the commoners, but a special impost, laid on them as well as on the Tatars and gypsies. As this was in the nature of a poll tax, a census had to be taken from time to time to determine the sum to be raised. After the death of Sigismund II it was decided to discontinue the taking of the census, and the Kahals were made responsible for the raising of a fixed sum.

In 1579 this was set at 10,000 zlotys for Poland (a little later the sum was doubled) and at 7,000 zlotys for Lithuania. At the end of the period under review (1649) the two sums were, respectively, 60,000 and 12,000 zlotys. In addition, the Jews paid a great many other imposts, direct and indirect, ordinary and extraordinary, general and special.

With the passing of Sigismund II the commonwealth became an elective monarchy, and the crown suffered a further loss of prestige and power. The turn of events boded nothing good for the Jews. The Hungarian duke, Stephen Báthory (1576-86), the second elective king, was a zealous Catholic and a friend of the Jesuit order. Nevertheless, he did not deviate from the tolerant policy of his predecessors. He confirmed the earlier

charters of the Lithuanian communities and granted new privileges to the Jews of the Polish provinces. He championed their rights against the encroachments of the municipalities and guilds, and sought to protect them from mob violence, but his efforts were often thwarted. In 1576 he issued two decrees forbidding the blood accusation, a measure which the temper of the times made sorely necessary, but which remained ineffectual. In his reign Kahal self-government achieved its final form and became the supreme factor in ghetto life which it remained for nearly two centuries.

The reigns of Sigismund III (1587-1632) and of Wladislaus IV (1632-48), who was personally more liberal than his predecessor, were marked by the triumph of the Catholic Reformation. The clerical influence, aided by the Jesuits, greatly increased, and with it the anti-Jewish zeal of the church. To rouse the fanaticism of the masses the clergy made extensive use of the blood accusation. A dozen ritual murder cases came up between 1578 and 1639. They were tried without the prescribed safeguards and often resulted in convictions.

Thus, in 1598, three Jews were executed in Lublin for an alleged ritual murder. The blood libel and the charge of desecration claimed a number of victims in the 1630's. Students in the Jesuit seminaries, aided by the populace, formed a habit of attacking the ghettos, and the communities had to pay a special tax to buy them off. Crude defamatory pamphlets made their appearance. In 1618 a professor in the Academy of Cracow published a violent attack in which he demanded that the infidels be expelled from the country as they had been banished from Spain and other lands. In a pamphlet printed in 1623 a Kalisz physician argued that those who used the professional services of Jewish doctors exposed to mortal danger their bodies as well as their souls.

Not only Jewish merchants but artisans as well were now hemmed in by every manner of restriction, intended to reduce the scope of their activities. Furthermore, the city authorities now arrogated to themselves jurisdiction over the Jews, in violation of their ancient right to be tried by royal magistrates when in litigation with Christians. Residential disability spread to Lithuania, and in 1633 the first ghetto was established there, notably in Vilna. The king had not abandoned his traditional role of protector of the Jews, but the only effective check on the anti-Jewish efforts of the clergy and the burghers was exercised by the gentry, particularly the wealthier landowners who, in favoring the Jews, were guarding their own economic interests.

c. Economic Conditions. In spite of obstacles, the Jewish group played a leading part in the country's economic life. Since Jews were forbidden to receive real estate as security for loans, they could only act as pawnbrokers and, indeed, they were the first to establish "lombards." Yet Jewish banking was still an important factor in a country in which money economy had made rapid strides since the end of the Middle Ages. There was a great demand for credit on the part of Jewish merchants. They borrowed money from non-Jewish financiers as well as from their coreligionists (yielding to the spirit of the times, the rabbis had found a way to lift the prohibition against a Jew's lending money on interest to his own), and thus drew into circulation money that would otherwise have remained idle. The restrictions were such that a Jew rarely had a chance to become a retail merchant with a permanent place of business. As a result, there sprang up itinerant tradesmen, who took their wares to the fair, and when it was over had to travel to another fair or to dispose of the remainder of their wares to a Christian buyer, often at a loss. The home market being practically closed to them, the Jewish merchants devoted much of their energy to foreign commerce. They developed great activity in this field, traveling as far as India and maintaining connections with the Levant and the Black Sea littoral, as well as with European trading centers as distant as Muscovy in the East and Leipzig and Cologne in the West. The gentry had the privilege of exporting the produce of their estates, and this gave them a hold on an important branch of foreign commerce. As exporters, the Jews either managed to compete with the nobles or acted as their agents. The Jewish merchant had to content himself with a low rate of profit and so tended to increase his turnover; his operations were apt to be speculative and based on credit. As a result, bankruptcies were not unusual. They were particularly frequent and disastrous in the first half of the 17th cent.

The wealthier continued to farm royal tolls and taxes and every manner of special impost, in spite of the fact that injunctions against the Jews' engaging in this business were repeatedly secured by the gentry and confirmed by the Jewish authorities. Some Jewish tax-farmers did business in partnership with members of the *szlachta*. At the end of the 16th cent. Jewish landownership disappeared, and as for farming, it exercised but little attraction, since it entailed serfdom. Nevertheless, in the latter part of the period under review about a fifth of the Jewish population was settled on the land, chiefly in Red Russia and in the Ukraine, which, as a result of the Union of Lublin, was incorporated into Poland. In this southwestern borderland Polish magnates carved out for themselves vast estates. By preference they employed Jews as stewards, and absentee owners rented their properties to Jewish entrepreneurs. These acquired control of the serfs' labor and the right to mete out justice and impose penalties.

The less well-to-do leased such rural establishments as mills, breweries, refineries, dairies and inns. Jews rented fish-ponds, salt-mines, saltpeter beds, forest lands, farmed local bridge- and gate-tolls and such imposts as the excise on alcoholic drinks, which gave them the right to confiscate smuggled goods. In these various activities they contributed to the development of a potentially rich and sparsely populated region, but they were forced into a position which made them the object of intense resentment on the part of the native Ukrainian population. Jewish leadership was fully aware of the dangers inherent in the situation. Kahal authorities legislated against leasing and tax-farming, but these prohibitions were of no avail in the face of economic necessity.

A growing number of people, particularly in the older communities, made a living as artisans. There was hardly a branch of handicraft in which Jews were not represented. The Christian guilds could not but become alarmed by this development. Unorganized labor was a menace to them. The Jewish artisans soon found themselves as hard pressed as the merchants. One of the aims of the guilds was to force the Jewish artisans to work for their coreligionists only. Except where a tailor or a shoemaker, a metal worker or a jeweler, lived under a magnate's jurisdiction, he had to work by stealth, fearful of fines and confiscation of goods. Early in the 17th cent. the Jewish artisans in self-defense began to form guilds of their own. These were patterned on the Christian guilds and in a measure controlled by the Kahals. The condition of the artisans continued, however, to be a deplorable one. Altogether, although the Jewish population included some men of wealth, the masses were abjectly poor, and as the 17th cent. wore on the struggle for existence became increasingly bitter.

d. Communal Self-Government. A factor that contributed to the perpetuation of the Jewish group

and its culture was Kahal autonomy, which took its rise in the second half of the 16th cent. The term "Kahal" denoted both the community as a whole and its administrative board, consisting of elected elders. From the first the institution showed an oligarchic tendency which in the course of time prevailed. Within its territory the Kahal collected all the various imposts, after having apportioned them among individual taxpayers. Several of the elders, in conjunction with the rabbi, constituted a court of law (*beth din*) which adjudicated, in accordance with the provisions of Talmudic law and later decisions, disputes involving Jews only.

With the aid of an educational, clerical and medical staff, it took charge of Yeshivas, synagogues, cemeteries, charitable and public health institutions. The board executed real estate deeds, regulated local commerce and handicraft, enforced the dietary laws, looked after weights and measures, and supervised elementary instruction. The elders also acted as assessors in the courts presided over by voivodes or starostas (in Lithuania) where mixed cases were tried.

From time to time representatives of Kahals and noted rabbis met, usually during the fair at Lublin, to settle matters of more than local importance. These Vaads (councils) acted as courts of appeal as well as legislative and administrative bodies. They apportioned taxes, since the Jewry of Poland, like that of Lithuania, formed a fiscal unit. Late in the 16th cent. these conventions assumed a regular character and became the central agency of the federated Kahals, "the Jewish Diet." Delegates came from four Polish provinces as well as from Lithuania, but in 1623 the Lithuanian Kahals, which had always exhibited a separatist tendency, established a central synod of their own (Council of the Principal Communities of the Province of Lithuania), and thereafter the Polish convention became known as the Council of the Four Lands (*Vaad Arba Aratzoth*). The two Councils spoke for the Jewish group and championed its interests. Their main function, however, was to regulate the inner life of the communities, their relations to each other and with the non-Jewish world. Some of the legal decisions passed by the Vaads and the regulations they adopted carried authority even beyond the confines of the country.

e. Intellectual Activities. During the Middle Ages Polish-Lithuanian Jewry made no contribution to learning. Intellectually it was dependent upon Jewish centers in Germanic lands and from there it drew its spiritual sustenance. In the first half of the 16th cent. Poland became the seat of intensive Talmudic and rabbinical scholarship, and before long there appeared such zealous and erudite collectors and systematizers of the religious lore, accumulated through the generations that their authority was recognized throughout the Diaspora.

The first notable Polish rabbis were Jacob Pollak, who had been active in Prague before he became the head of a congregation in Cracow, and his pupil, Shalom Shachna of Lublin. They were teachers and master dialecticians, who left no writings. A pupil of Shachna, Moses Isserles (1520-72), and Solomon Luria (1510-73) may properly be considered the twin pillars of Polish rabbinism. Isserles was unique in being interested in secular science and philosophy, two neglected subjects, and Luria had a weakness for the Cabala, but their chief importance lies in their having codified the regulations relating to ritual and everyday life. This juridical vein was further worked by such worthies as Mordecai Jaffe (d. 1612), Joshua Falk Cohen (d. 1616), Joel Serkes (d. 1640), David Halevi (1586-1667) and Sabbatai Cohen (1621-63). A less practical line of study was pursued by Meir of Lublin (1554-1616) and Samuel Edels (d. 1631). It was not until the 17th cent., when the outlook grew especially dark, that the mystical teachings and practices of the Cabala gained a vogue in Poland and Lithuania, chiefly among the less educated. The Cabala won a number of inspired and articulate adherents, notably Rabbi Isaiah Horovitz, but they were not as distinguished as the representatives of rabbinical rationalism. A good deal in the way of apologetics was also produced during the period under consideration.

The treatises that came from the pens of the rabbis, being intended for the learned, were couched in Hebrew. At the same time, a body of literature in the vernacular, consisting of works of entertainment and edification, had come into being to meet the demand on the part of the untutored, particularly women. The dissemination of both Hebrew and Yiddish books was greatly furthered by the introduction of typography. The beginning of both Hebrew and Yiddish printing in Poland goes back to the year 1534, when a treatise on ritual law and a Yiddish-Hebrew Bible glossary came from a Cracow press. Cracow and Lublin, where a press was founded in 1556, were the centers of Jewish printing in Poland, which competed with the presses of Venice and Prague. Books were also imported from abroad. AVRAHM YARMOLINSKY.

3. From the Cossack Wars to the Partitions. a. Causes of the Wars. The Ukraine was the meeting place of three alien elements, the Poles, the Greek Orthodox peasants, and the Jews; the clash of these elements eventually resulted in a catastrophic explosion. The fact that lease-holding was one of the main occupations of the Jews here was of especial importance after a great colonizing activity set in after the union of Poland and Lithuania in 1569. At that time vast stretches of land passed into the possession of the Polish nobles and a system of latifundia economy developed more rapidly than was desirable, resulting in a peasantry that was despised, exploited and inwardly seething. Numerous Jews, as well as Christians, were active here as stewards and lease-holders, and these, in order to be able to live, had to exact as high taxes as possible from the peasant serfs. Thus the Jews were between the hammer of the nobility and the anvil of the country people.

The situation was not a little intensified by the fact that the Polish kings, partly for political and partly for strategic reasons, had encouraged the formation of the Cossack companies. After a series of smaller revolts, the first larger revolt broke out in 1637 under the leadership of Hetman Pavlyuk; among its victims were some 200 Jews, mostly lease-holders and tax-farmers, and several synagogues. For a decade sultry weather prevailed in the Ukraine, and in 1648 the storm crashed.

b. The Cossack Wars. The insurrection in the Ukraine against the Poles and the Jews was stirred up by Hetman Bogdan Chmielnicki. Fearful massacres took place in the Ukraine, in White Russia, in Podolia and in Volhynia. Thousands of Jews were slaughtered, the most important Jewish communities devastated, and the survivors plunged into the misery of an aimless flight. Prince Jeremiah Wiśniowiecki and a few others received the scattered refugees and gave them free passage and protection. The Cossack hordes poured forth as far as Lwów in Red Russia (Galicia) and, with brief interruptions, the fearful fury lasted until 1651. At first the Cossacks repeatedly defeated the Polish armies, but the latter gradually won the upper hand. Chmielnicki then placed himself under the protection of the czar, Alexis Mikhailovich. The latter now directed his troops towards Poland. Hardly had he trodden the soil of White Russia and Lithuania than he was surrounded by the Greek Orthodox population, who begged him to expel the Jews. Several cities immedi-

ately received that privilege. The Jews, who even earlier had not been passive victims, rendered active service in the war with the czar, and distinguished themselves in particular during the siege of Vitebsk.

In 1655 a new enemy of the state arose in Sweden and the Polish soldiers whom General Czarnecki led against the Swedes again and again mistreated the Jews in the most shameful fashion in Great Poland, Little Poland and Mazovia. When the conflicts finally ended, more than 700 communities had been destroyed or had suffered severely, and many thousands of Jews had been killed, driven away or carried off. In the Ukraine, in Volhynia and in Podolia only a tenth of the Jewish population survived the catastrophe. The centers of learning were deserted and the economic life lay in ruins. Some of the survivors found admittance into nearby Prussia as day laborers; the majority fled to other countries of Western Europe. From the Rhine to Italy, from Constantinople to Barbary, Ashkenazim and Sephardim united to save the Jews of Poland.

But despite the amazingly courageous sacrifice and the solidarity revealed by the communities in those dark days, the glories of Polish Jewry were forever ended. Economic life was shaken to its foundations and the catastrophe had a profound effect upon the cultural life of all Jewry. The most prominent Talmudists had emigrated and had become the rabbis and leaders of Talmudic academies in the most important communities of Western Europe. The center of Talmudic study, which had passed from Germany to Poland, now returned to Germany, Italy and Holland. All Western Europe, wherever Jews lived, was filled with the spirit of these Polish Talmudists; it is due to them that Jewish knowledge in Western Europe did not stagnate, but revived with the infusion of this new blood.

c. Attempts at Restoration. The Period of the Tumults. It was with empty hands that the Jews of Poland undertook the task of rebuilding that which had been destroyed. It was only very gradually that the exiles returned and attempted to restore their places of learning, to reorganize their communities and to regain their economic position. To be sure, Kings John Casimir (1648-68) and Michael Korybut Wiśniowiecki (1669-73) did their best to aid the Jewish communities; but the social and economic barriers which stood in the way of the process were very great. The atmosphere of Poland was poisoned with Jew-hatred, political anarchy had entered the country with the "liberum veto," and the influence and authority of the kings had greatly diminished. The financial demands of the state and the cities upon the Jews became immense; the church and the *szlachta,* which was under ecclesiastical influence, made new attacks against the Jews through the renewal of the church prohibitions against the building of synagogues, the employment of Christian domestics, and the like.

In 1659 two Jews fell victims to the blood accusation, and in the following year there were excesses against the Jews in Cracow. In 1663 the Cracow Jewish apothecary Matthew Kalahorra was executed in Piotrków for blasphemy, in 1664 the Lwów students instituted an attack (*Schülergeläuf*) on the Jews, and even in the "Messianic year" (1666), in which the Jews gave enthusiastic expression to their hopes for deliverance, they were exposed to many excesses.

John Sobieski (1674-96), who had made the Jew Bezalel ben Nathan collector of tolls for Red Russia, and whose personal physician was Emanuel de Jonah, used all his powers to oppose the tumults and protect the Jews in their rights, especially that of being placed under the royal jurisdiction. Yet the feeling after the peace of Buczacz in 1672, when Podolia and a part of the Ukraine were ceded to Turkey, remained unfavorable to the Jews, and tumults occurred again in 1680 in Brest-Litovsk, in 1681 in Vilna, in 1682 in Cracow, and in 1687 in Poznań.

d. The Time of the Saxon Kings. With the successor of Sobieski, Frederick Augustus the Strong of Saxony (1697-1733), there began a new era in Polish history, a time of descent and general anarchy. Besides the external disturbances, due to the war in the north, there was also a civil war, and both seriously affected the Jews. During the ritual murder trial of Sandomierz, which had begun in 1698 and now continued, the armies of the combatants harassed the Jews. In 1704 the Swedes compelled them to give aid at the siege of Poznań, and the troops of the various confederations pillaged the Jews completely. The uninterrupted fermentations in the Ukraine, the ceded portions of which again became Polish after the peace of Carlowitz (Karlovci) in 1699, were directed against both the *Szlachta* and the Jews.

In the Ukraine and in White Russia the Haidamaks raged against the Jewish communities from 1734 to 1750. Three factors made the situation of the Jews worse under the Saxon kings than it had ever been before—the arbitrary rule of the high nobility, the economic struggle and the agitations of the clergy. The anarchistic conditions revealed themselves at their worst in the open country where the power of the government was weak. The Jews were helpless under the nobility, who proceeded against them with the brutality that characterized their class. Of course there were also magnates who honestly tried to help their Jewish lease-holders, so that their Jews were in better circumstances than those in the cities, where expulsions and chicaneries made their lives difficult. But these were only exceptional cases. On the whole, they were in the power of the propertied nobility and were subject to their whims. The tales of Jewish contemporaries such as Ber Bolechover, Solomon Maimon and Moses Wasserzeug present an affecting picture of these conditions.

The economic conflict with the bourgeoisie and the guilds was renewed in the time of the tumults. The Jews not only suffered from being crowded into the cities, but they had to renew their contracts with the magistracies from time to time, which gave the latter the opportunity to limit the bounds of the activity of the Jews, who had to fight again and again for their economic existence.

In 1720 a royal decree ordered that in Lublin all trade contracts with Jews could not be renewed after they had expired, that all hiring contracts with Jews were to be abrogated, and that places of business or dwellings might not be leased to Jews under penalty of 1,000 marks. A commission was appointed to consider measures which would prevent damage to the business of Christians by Jews. Although this and similar orders were not carried out, since the Jews were indispensable as renters who paid a good, high rate, frictions arose, and the negotiations kept the Jews in a perpetual state of excitement for decades. On the other hand, limitations were laid upon them as to the times of business, the purchase of wares, the practise of handicrafts, and the like.

The previously mentioned ritual murder trial of Sandomierz proved anew the implacable hatred of the church. Even the king submitted to clerical influence in 1712, when he carried out the expulsion of the Jews from Sandomierz for the reason that "the unbelieving Jews pour out the blood of Christian children in a secret and revolting manner and this cries for divine retribution." The ecclesiastical fanaticism could never have enough of the ever recurring renewals of the canonical prescriptions against the Jews, of efforts at conversion, and of sharpest measures against

conversions to Judaism, although these occurred only in negligible individual cases. It also aroused the masses by spreading wild rumors about the blasphemies and acts of witchcraft perpetrated by the Jews, and of the ritual murders that they had committed.

In 1728 the brothers Hayim and Joshua Reizes of Lwów were accused of having persuaded a baptized Jew to return to Judaism, and they were condemned to death. A ritual murder trial in Poznań from 1736 to 1740 was followed by similar charges in Zaslav (Zastaw) in 1747, in Shepetovka in 1748, in Dunaigorod in the same year, in Zhitomir in 1753, in Yampol (Jampol) in 1756, in Przemyśl in 1759, and in Wojstawice in 1760. This hatred was greatly stirred up by anti-Jewish writings. The clergy strove during the Frankist conversions to prove the correctness of the blood accusation in particular, and did their best to nullify the intervention started from the papal seat by the representative of Polish Jewry, Jacob Selig.

e. From the Reign of Stanislaus Augustus Poniatowski (1764-95) to the First Partition (1772). According to the official census, the number of the Jews aggregated more than half a million at the beginning of the reign of the last king of Poland; of these 420,589 were in Poland and 157,300 in Lithuania. The first important event in his reign was the destruction of Jewish autonomy through the change in the method of collection of the poll tax, which was decided at the Warsaw Sejm of 1764. In the political disturbances that followed the Jews were attacked in a pamphlet; the confederation of Bar also was hostile to them. The worst fate befell the Jews of the Ukraine. The peasant hordes again united with the Cossacks to attack the magnates and the Jewish lease-holders. After individual plunderings by the Haidamaks, an extensive movement began, having its origin at Kiev and consisting of hordes of peasants and the Zaporogian Cossacks. Their watchword of "Death to the Poles and the Jews!" was taken up by thousands, and under the command of bestial leaders singing and plundering hordes spread death and destruction everywhere.

There was a fearful massacre in Uman, where 20,000 Jews and Poles fell in three days of slaughter. After that the Poles succeeded in overpowering the revolt with the aid of the Russians. In 1772 the first partition of Poland took place; White Russia was ceded to Russia, Galicia, except Cracow, to Austria, and Pomerania, minus Gdańsk (Danzig) and Toruń (Thorn), as well as a slice of Great Poland, fell to Prussia.

f. Internal Organization. Declining Power of the Kahal; Destruction of Autonomy. The power of the Kahal, once used for the common good and a source of strength for Jewish life, became in the course of time an abuse, and intellectual supremacy was replaced by a policy of personal interest. Influential and ambitious men were able to grasp positions of leadership, the office of rabbi was sometimes for sale, and the administration was neglected. This moral retrogression was directly connected with the distraction of the finances of the Kahal. Until about the second half of the 17th cent. the communities had generally been able to meet their taxes from the regular income, i.e. from the various fees. After the second half of the 17th cent., the main sources of income for the communities were the consumption tax (Krupka) on meat and other means of life and, in addition, the so-called Hazakah. The original purpose of the Hazakah had been to prevent sordid competition. It was intended to give lease-holders who had administered an estate for three years in succession a preference over all rivals in regard to the same lease-holding. But as the revenues of the Kahal grew more scanty, it was compelled to pay less attention to the lease-holders and instead to make the Hazakah an object of gain in order to fill its treasury and meet the interest on its loans. The universal want due to the never-ending wars, the gifts connected with the numerous blood accusations, the journeys of the Jewish syndics to the Diets, and the restoration of the communities swallowed up immense sums which could not be met in the regular way and made new loans necessary.

The creditors of the communities were generally clerical orders and congregations, but sometimes private individuals. As a rule the loans were secret and were secured by the community real estate. In the 18th cent. the debts of the communities had already reached a dizzy height. Many communities were utterly unable to pay the annual sums for amortization, and paid only the interest. All attempts to straighten out the finances were unsuccessful and the moratoriums that were now and then granted to the communities only made their situation worse. Dissatisfaction with the Kahal grew rapidly. An opposition party was formed everywhere, and the powers granted the Kahals were no longer sufficient to restrain the recalcitrants.

The local synods and the national organization also suffered. The feeling of union had disappeared and the smaller communities rebelled against the hegemony of the central committee and the Jewish Diet. Finally, the Sejm of 1764 decided that the poll tax, now two gulden, should no longer be collected as a lump sum, but levied on each community separately; this gave the death blow to the already tottering organization: while the Kahals continued to function, the system's central agencies, the Vaads, becoming superfluous, were abolished.

g. Intellectual Life. The growing poverty of the Jewish masses and the internal decay of the country naturally had a deleterious effect on intellectual life. The rabbinical literature of this period was still abundant, but there were no longer such brilliant names as in the 16th and 17th centuries, and the works produced did not bear the stamp of originality. There were still a few men of importance, such as Aaron Samuel Kaidanover, Moses Rivkes, Abraham Abele Gombiner and Jehiel Heilprin. The contribution literature of edification (Musar) from the pen of Hirsch Kaidanover and others, and works in Yiddish, found a wide circulation. The most prominent of the Polish physicians was Tobias Cohen, author of *Maaseh Tobiah* (1708).

This period revealed a much greater interest in mysticism, the usual refuge of intimidated souls. Sabbatai Zevi's proclamation of the approaching redemption of Israel spread through Eastern Europe. The glowing reports about the pseudo-Messiah led the Jews of Poland to send two messengers to Sabbatai at Abydos. These returned home in a state of enthusiasm, because of their experiences, and happy because of the solemn reception which was accorded them; they cherished the most daring hopes for new and better times. No wonder, then, that the ban laid upon the Sabbatians by the Jewish Diet at Jarostaw (Yaroslav) in 1670 had no effect. The fact that Podolia belonged to Turkey from 1672 to 1699 aided in spreading the influence of the Sabbatians of Constantinople and Salonika. Even after Podolia again fell to Poland (1699), the Sabbatian movement continued.

New proclaimers of the Messianic doctrine arose out of the masses who were filled with Cabalistic inclinations. Mystical elements joined to form a sort of sect, which endeavored to hasten the coming of the Messiah by means of chastisements and fastings. The degeneracy of certain apostles of this new gospel led to protests by the communities and the rabbis. Another product of this mystic current was the Frankist movement. At the very time that this was at the height of its power, a new spiritual movement appeared in Polish Jewry. This was Hasidism, one of the greatest spiritual creations of East European Jewry. It created a new doctrine, but split East European Jewry into two camps.

h. From the Attempts at Reform up to the Third Partition. The national misfortune which befell Poland through the first partition led to all sorts of attempts at reform, and thought was given to the position of the Jews. The new regulations in Austria and Prussia gave an impetus to this movement. The utterances on the Jewish question were varied and contradictory. The project of the former chancellor Andrew Zamoyski was reactionary, limiting the right of residence of the Jews, and placing them in an inferior position. On the other hand, the project of "An Anonymous Citizen" in 1782 and 1785 suggested compulsory enlightenment in which the autonomy of communities was to be limited and the Jews were to speak Polish and follow different vocations. The Jewish question became an especially lively topic of discussion during the Quadrennial Diet of 1788 to 1792. In 1789 Mateusz Butrymowicz issued the pamphlet of "An Anonymous Citizen" under a new name, and added proposals of his own; he was an ardent champion of the emancipation and assimilation of the Jews, which he hoped to attain through the regulation of Jewish life and certain compulsory measures. Tadeusz Czacki recognized the usefulness of the Jews to the country, but even he did not shrink from compulsory measures.

On the other hand, there were those, such as Stanislaus Staszic, whose criticism of Jewish conditions was almost anti-Semitic. The Jews added their own views. Hersh Józefowicz sharply attacked Butrymowicz' projects of assimilation and demanded the preservation of Jewish individuality. Abraham Hirszowicz completely agreed with the view of the Polish reformer. Simon Wolfowicz, the Vilna "tribune of the people," sharply criticized the Kahal, and Mendel Satanover wished to follow the model of the methods of enlightenment practised in Western Europe.

The Sejm was still hestitating to decide the question, but the mob now expressed itself by deeds of violence. An attack on the Jews took place in Warsaw on May 16, 1790. The Sejm evaded the issue by creating a commission to deal with the Jewish question; its members included Garnysz, the vice-chancellor and bishop of Chelm, Jezierski and Butrymowicz. The committee worked out a project of compulsory enlightenment, but it never came to a vote, and the constitution of May 3, 1791, did not help the Jews. A compromise was eventually reached; the first task would be that of the liquidation of the debts of the Kahal, and after that was finished the Jewish question would be taken up anew.

In 1793 the second partition of Poland took place, Russia and Prussia annexing large territories. In 1794 occurred the insurrection under Kościuszko, in which Berek Joselowicz took a prominent part. The third partition, which occurred in 1795, gave to Russia Lithuania with its dense Jewish population, while Prussia got the rest of Great Poland, including Mazovia and Warsaw, and Austria absorbed the provinces of Cracow and Lublin.

i. The Duchy of Warsaw. In 1807 Napoleon, after crushing Prussia, deprived it of Great Poland and turned the province into the Duchy of Warsaw. Thereupon the Jews of the duchy once more appealed for civil rights. The answer to this appeal was contained in the Duke's decree of October 17, 1808, which bore the approval of Napoleon and the same tenor as his "infamous decree" of March 17, 1808. Political rights were not to be granted to the Jews for ten years, during which time they were to get rid of their peculiar characteristics and completely assimilate themselves to their surroundings; a few individuals might receive their rights sooner.

Certain Jews laid stress on their higher cultural niveau with the hope of securing special preference for themselves, but without results. Hence the time of the Napoleonic domination was not fortunate for the Jews either economically or politically. They suffered especially severely because of the introduction of military duty in 1808; it was not until 1812, after protracted endeavors and the payment of an annual sum of 700,000 zlotys for exemption, that this was abrogated.

4. From the Congress of Vienna (1815) to the Restoration of Poland (1918). a. New Attempts at Reform. The Congress of Vienna made Poland a kingdom under the Russian czar, and permitted it to retain its autonomy. At that time the number of Jews in Poland was said to be 200,000 in a petition addressed by the Jews of Warsaw to the Russian government. The constitution of the kingdom contained a clause not only guaranteeing the previous rights of the Jews, but even promising them more in the future if they would fulfill certain other conditions, which were not definitely expressed, but which certainly implied a thorough assimilation.

The treatment of the conditions of the peasants and the Jews lay in the hands of a reform committee headed by Adam Czartoryski, which was influenced by the discussions in the press and in literature. The future archbishop of Warsaw, Malczewski, sent a letter to David Friedländer, a Berlin liberal, asking him for an opinion as to an appropriate reform of the Jewish population in Poland.

Friedländer's answer, later printed as a pamphlet (*Über die Verbesserung der Israeliten im Königreich Polen,* 1819), reached its climax in the demand that the Jews should first be trained to civilization by giving up all their traditional culture, and must be held firmly to the performance of all their civic duties before they could share civic equality. This view found accord both in government circles as well as among the "enlightened" Jews. The commission suggested a project calling for reforms of Jewish life before equality would be granted; another project demanded immediate equality and removal of all discrimination. This met with strong opposition in the ministry, and ended with the rejection of the entire plan. The discussion and the work of the committee continued, and a lively literary war followed.

While this was going on, new limitations were being put into force. Although Alexander I refused to sanction the passage of the law about inns, there were limitations of residence by the anti-Jewish governor, Zajączek, the imposition of a tax for a brief stay, the exemption of the Jews from military duty in return for the payment of "recruiting money" and a limitation of the power of the Kahal. The equality which had been promised to the Jews ten years after 1808 was still far away, and the Sejm asked the czar for new material on a "reform project" for the Jews. The upper classes of Jews, who called themselves "Starozakonni" ("Old Testament Believers," "Poles of the Mosaic Religion") and were in sharp contrast to the Jewish masses, again endeavored to secure special privileges, and to obtain control of the administration of the communities.

The ukase of January 1, 1822, set aside the Kahal and set up in its stead "Congregational Boards" (Dozory Bożnicze) to control the administration of religious affairs and of charities. These committees consisted of the rabbi, his assistant or representative, and three directors elected by those who had the voting privilege. This vestige of former autonomy lasted until 1916.

A committee of Jewish affairs, known as "The Committee of Old Testament Believers," was set up in 1825. It consisted of Polish officials and Jewish

councilors, chiefly merchants and members of the liberal professions. In 1826 the Committee founded a rabbinical seminary which became a nursery of assimilation. In the meantime the anti-Jewish feeling grew, and was fostered by literature. The most effective piece of anti-Semitic writing was *Théorie du Judaisme* (1829), by the Jew-baiter Aloysius Chiarini, a Pole of Italian extraction, who was a professor of theology and a member of The Committee of Old Testament Believers. The book is on a par with the work of the 17th cent. German anti-Semite Eisenmenger, and even revived the blood libel. It was Chiarini who had brought to the seminary Abraham Buchner, the outspoken representative of assimilation.

b. The Jews in the Polish Insurrections. The Jews played their part in the Polish insurrection of 1830 to 1831. This movement had a rather aristocratic character and it was only where a greater amount of democracy was displayed that Jews entered its ranks. Stanislaus (Sinai) Hernisz, in behalf of a number of young Jews proposed to organise a Jewish legion; but this was energetically rejected by the dictator Chlopicki, since the general inclination was to debar Jews from the army. However, the intervention of influential liberal Jews succeeded in obtaining permission for Jews to enter the service. Josef Berkowicz, the son of Berek Joselowicz, issued a patriotic proclamation to the Jews; the Warsaw community contributed 40,000 zlotys for the insurrection and made collections for the equipment of Jewish volunteers. The Jews entered the national guard, but the antipathy of the Polish bourgeoisie was so strong that eventually the 850 Jews in the national guard formed a separate division. Outside of Warsaw, and particularly in Lithuania, the Jews were rather indifferent to the Polish revolutionary cause. Following the crushing of the insurrection, emigrant circles frequently discussed the Jewish problem and many of them revealed a friendly attitude. Major Benjowski and Jan Czynski formed a committee to bring about the emancipation of the Jews, with General Lafayette as honorary president. The Jews Hernisz, Ludwig Lubliner and Leon Hollaenderski were also active in emigre ranks, often fighting in vain against prejudice. After suppression of the insurrection, the autonomy of Poland was abolished, but the Jews were at first still treated according to the law of the country. Later, changes were made in accordance with the Russian policy, but these were not as strict as they were in Russia itself. This was true, for instance, of the military service.

The movement for freedom (1860 to 1863) afforded an opportunity, such as never occurred again, for a closer relation between Poles and Jews. It seemed at that time as if the goal of the Jewish bourgeoisie and some sections of the intelligentsia would become a reality. There now arose among the Jews a man who was certainly predestined by fate to be the intermediary and leader. This was Rabbi Dob Berush Meisels.

Even in the first stages of the insurrection there were examples of fraternization between Jews and Christians. On February 26, 1861, a group of representatives of Poles of all classes resolved to send a petition to the czar, asking for reforms, including equality for the Jews, and Meisels was made a member of the committee that was to draw up the address. Numerous Jews were killed in the demonstrations on the following days. Poles and Jews walked arm in arm behind the biers, together with representatives of the Catholic clergy. Chief Rabbi Meisels and another preacher, Marcus Jastrow, who later became a rabbi at Philadelphia, spoke at the grave after the other clergymen. Jews delivered patriotic speeches in churches, and Christians took part in the memorial services in the synagogues. On Rosh Hashanah of 1861 prayers were recited in many synagogues for the success of the insurrection, and the Polish national hymn was sung. In October, when the Russian government compelled the Catholic clergy to close their churches, the rabbis and communities ordered the synagogues also closed as a sign of protest. The new Russian viceroy Lieders revenged himself on the Jews by throwing Meisels, Jastrow and the presidents of the community into prison, where they remained for about three months.

The frenzy of enthusiasm in which both Poles and Jews felt themselves to be "children of one mother" could not be idly disregarded by the Russian government, for it was perhaps the greatest achievement of the revolutionary movement up to that time. Marquis Wielopolski, chief of the civil government, was entrusted with the difficult mission of serving as intermediary between Poland and the Russian government. The ukase of May 24, 1862, granted the Jews equality in principle; they could buy land and houses, settle wherever they liked, could appear as witnesses before the court, and were freed from the humiliating Jewish oath. The exceptions in regard to the payment of taxes were abrogated; the prohibition of the use of Hebrew and Yiddish in public documents was intended to facilitate the process of assimilation. This edict, which was followed by other ordinances which gave a greater degree of emancipation, had a profound influence upon the Jews.

It seemed as if they had experienced a change of heart. Meisels' agitation could no longer arouse the enthusiasm of the people as it had done before. Even the appeal of the Polish national committee to their "brothers of the Mosaic belief," which held out promises of a happier future and a fraternization of both peoples after they had obtained their freedom, did not meet with the response that was to be expected from the previous conduct of the Jews. Grand Duke Constantine was hailed by the Jewish population in Warsaw; soon afterwards he allowed Meisels and Jastrow to return from exile.

The result was that only a handful of Jews, mostly young people, took part in the bloody clash in Warsaw in April, 1863. Some fell and others were thrown into Russian prisons. The Lithuanian Jews acted more prudently; they refused to follow the Poles, feeling instinctively that the freedom of Poland would not certainly mean happiness to them. Thus they escaped the bloody persecutions of Muraviev the Hangman. The Jews of Poland now had to suffer doubly under the government's efforts for Russification.

c. Growth of Anti-Semitism. With the downfall of the revolution, the Jewish masses no longer felt the attraction of the ideas of the Polish Jewish patriots. The fraternization between Poles and Jews ended in a bitter disillusionment. In 1870 Jan Jeleński, in *Jews, Germans and Ourselves,* demanded the Polonization of commerce and manufacture, freedom from all "alien" (i.e. Jewish) influence, and the transfer of the Jews to productive activity; these became the watchwords of popular Polish anti-Semitism up to the second World War. Jewish capitalism, argued Jeleński, was alien to the national interests, and the Jewish masses were inimical to and ignorant of modern culture. The Polish press took up these ideas, and even

the Jewish periodical *Izraelita* demanded absolute assimilation.

In 1881 a three-day pogrom against the Jews broke out in Warsaw. It was an offshoot of the pogroms in Russia in the spring and summer of that year, and was denounced vigorously by Polish society, who did not need to import measures from Russia in order to fight the Jews. Hatred against the Jews steadily grew in Poland, and the immigration of Jews from Russia and Lithuania after the pogroms furnished a convenient pretext. The party of National Democrats, founded in 1897, opposed the assimilation of the Jews as counterfeit and harmful; both this party and the Progressives opposed Jewish nationalism. When the Jews supported their own candidates or those of the liberal parties in the elections to the Duma, it only added fuel to the flame, and an economic boycott arose which was even more destructive than the political warfare. This had already attained considerable proportions by the time of the third Duma, and became especially intense after the elections to the fourth Duma in 1912, when the Jews supported Eugene Jagiello, member of the Polish Socialist Party. At that time both Positivists and Progressives openly declared their adherence to anti-Semitism.

d. The First World War. The first World War brought unspeakable miseries to the 2,000,000 Jews in Poland. Suspected of sympathy for the Central Powers, they suffered severely from the Russian troops. Many Jews were shot as spies under martial law, rabbis and prominent Jews were held as hostages, and numerous communities were evacuated, so that more than 80,000 fugitives fled to Warsaw. The lot of the Jews grew worse and worse as Poland became the scene of the fighting.

The Jews breathed more freely after Congress Poland was occupied by the Central Powers in 1915; but they soon felt the heavy hand of the victors, who made all sorts of requisitions, plundered them, and subjected them to oppressive military labor, often deporting them to Germany. German and Austrian chaplains, officers and soldiers, however, often treated the poor Jewish population in a more friendly manner.

In 1916 the authorities attempted a solution of the Jewish problem. A committee was appointed to deal with Jewish communal, educational and religious affairs, and its aim was certainly the gradual Germanization of the Jews of Poland. The ordinance of November 1, 1916, provided for a supreme council, local committees and congregations based on religion; despite all its failings, such as the undemocratic method of voting, it was a step forward. It was opposed by the Jewish nationalists as being incompatible with the idea of minorities, but it survived even after the defeat of the Central Powers and the creation of the new Polish state.

JOSEF MEISL.

5. Period of Restored Sovereignty (1918-39). a. Legal Status and Government Policies. With the armistice, and the declaration of Poland's independence, the miseries of the war years did not come to an end for the Jewish population. Violent death and destruction revisited many communities in the course of the clash of the Polish troops with the Ukrainians in Galicia in 1919 and of the Russo-Polish campaign of 1920. The epidemic of pogroms did not subside until 1922. When the country's sovereignty had been restored, the Jewish citizenry of Russian Poland found itself reunited with the sections of Polish Jewry which had lived under Austria and Germany since the partitions. On the other hand, it was now separated by political frontiers from the rest of Russian Jewry, which was apportioned among half a dozen mutually hostile states. Poland held the largest Jewish contingent in Europe: 2,845,000 in 1921, 3,137,000, or 9.8 per cent of the total population a decade later (census of December 9, 1931), and about 3,300,000 at the end of the period under consideration.

The Minorities Treaty concluded on June 28, 1919, by the Allied and Associated Powers, on the one hand, and by Poland, on the other, guaranteed to the latter's nationals belonging to racial, religious or linguistic minorities the same treatment as that accorded to its other citizens. In addition, the Treaty gave the Jews special safeguards, such as partial control of their own state-supported schools. The provisions of the Treaty were incorporated into the democratic constitution adopted by the Sejm (Parliament) on March 21, 1921. Nevertheless, they were more honored in the breach than in the observance. Some of the legal disabilities to which former Russian nationals of Jewish faith had been subject under the czars were not revoked until 1931. Furthermore, the government eventually adopted a Jewish policy which was in flagrant violation of the constitution.

From the first, the Jewish representatives in the Sejm, save for the assimilationists from eastern Galicia, formed a separate Parliamentary Club which vigorously defended the interests of their own people. In June, 1925, the government entered into an agreement with the Club to the end of winning the Jewish delegates over to its own side, by promising to give serious attention to the needs of the Jewish population. No important legislation was passed as a result of this step, however, and the agreement itself was soon reduced to a scrap of paper. The Pilsudski regime inaugurated in 1926 by a coup d'état adopted the reactionary program of the National Democrats, except for its anti-Jewish plank. Yet as economic conditions in the newly constituted nation worsened, anti-Semitism grew more virulent. The political leaders, unable to solve the many grave problems which plagued the country, diverted attention from their failure by bringing forward the traditional scapegoat. Anti-Semitism found a ready following among the bourgeoisie, the white-collar workers, and the members of the liberal professions. The Nazis' advent to power in Germany strengthened the movement not only indirectly, but directly, since they gave it financial support. The National Radical Party (Nara) which came into being in 1934 as an offshoot of the old National Democratic organization, advocated the Nazi solution of the Jewish question: the confiscation of the property of the Jews and their expulsion from the country.

In spite of his totalitarian leanings, Pilsudski himself was opposed to discrimination against citizens on religious or racial grounds. The revised constitution of April 23, 1935, which he signed shortly before his death, opens thus: "The Polish State is the common good of all its citizens," and contains also the following provision: "The rights of a citizen to influence public affairs shall be estimated according to the value of his efforts and services for the common good. These rights cannot be restricted by origin, religion, sex, or nationality" (Article 7). Two years after Pilsudski's death his former close associates trampled upon the document which they had helped to frame. In February, 1937, Moscicki, president of the republic, and Marshal Smigly-Rydz openly declared their solidarity

with the Camp of National Unity, a new political party formed to supersede all the others. Membership in it was denied to Jews on the ground that they did not belong to the Polish nation. Government sanction was thus given to anti-Semitism. Thereafter the Sejm became a tribune for anti-Jewish propaganda. The official stand was that the Jews were "superfluous" aliens and should be eliminated from the Polish body politic. There was only one difference between the Nara hotheads and the government leaders: while the former were eager for immediate and drastic action, the latter preferred to go about the business of elimination gradually, so as not to injure the state, with which the Jewish element was closely integrated.

Anti-Semitism had the additional support of the Catholic church. Active centers of anti-Jewish agitation were also the universities. Here the number of Jewish students and instructors was severely curtailed and a numerus clausus unofficially set up. This did not satisfy the nationalist students, and they continued to terrorize their Jewish fellows, not stopping at murder, in order completely to exclude them from the schools of higher education. In 1937 the minister of education authorized "ghetto benches" in the classrooms. The measure was enforced in spite of the resistance of liberal and high-minded professors and protests from the academic world abroad, not to mention a half-day general strike by the Jewish citizenry, in which non-Jewish labor too participated. It should be noted that the city workers, who were under the influence of the Polish Socialist Party, were least infected with anti-Semitism, and so were certain radical elements of the peasantry led by the Populist party "Wyzwolenie." Although disapproval of acts of violence had occasionally been voiced in high places, such acts against the Jews had for some time been on the increase. In 1936 anti-Jewish disturbances spread all over the country, claiming many victims. Bloody riots occurred in 1937 in Brześć (Brest-Litovsk) and Częstochowa.

b. Economic Conditions. Polish Jewry emerged from the first World War and the troubled years that immediately followed it in a greatly weakened condition, economically speaking. The destruction of human resources and physical equipment, such as buildings, and the removal of industrial machinery to Germany and Austria, which had been going on for nearly a decade, affected the Jews more severely than the rest of the population. Furthermore, inflation did away with the liquid assets of the businessmen and the savings of all. The restoration of Poland's independence resulted in a drastic shrinkage of economic opportunities: the agriculture of Galicia and of other Polish areas lost its Western markets, and the country found itself minus the Russian outlet for the products of its industries, such as textiles. A high tariff wall further impeded the flow of foreign trade. National productivity fell to a fraction of what it had been before the War, and the world depression pushed the already unbelievably low standard of living even lower. Furthermore, the safety valve of emigration no longer functioned.

The Jews, a particularly vulnerable group, suffered acutely from these unfavorable developments. They were a predominantly urban element, identified with commerce and industry, i.e. chiefly the handicrafts, and forming a disproportionately large part of the mass of emigrants. The occupational structure of the group, as compared with that of the rest of the population, is indicated in the following table (the figures, based on the findings of the census of 1921, are percentages of gainfully employed persons deriving a living from the occupations listed):

Occupation	Jews	Non-Jews
Agriculture	9.8	80.7
Industry and handicrafts	32.2	7.7
Commerce and insurance	35.1	1.5
Communications and transport	2.7	1.7
Officials and liberal professions	4.4	2.3
House workers	5.0	1.8
Other occupations	10.8	4.3

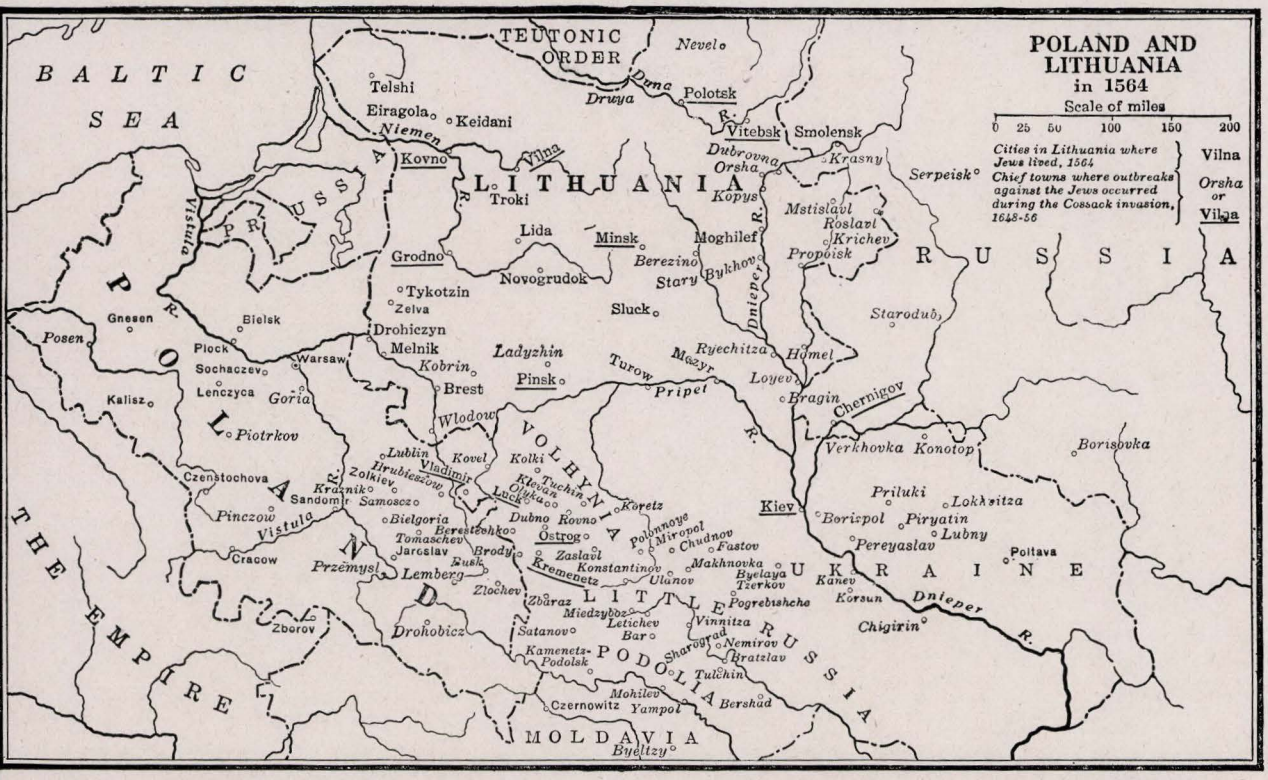
In the decade which elapsed between the first census and that taken on December 9, 1931, no great changes, aside from a general impoverishment, occurred in the occupational alignment of the Jewish contingent. A clearly discernible trend was an increase in the industrial sector and a relatively smaller decrease in the number of persons engaged in commerce. Thus in Warsaw the percentage of economically active Jews in industry grew from 36.5 in 1921 to 46.8 in 1931, while the respective percentages for commerce (and insurance) were 35.3 and 32.7. In the same city the number of Jews in the liberal professions increased from 5.6 per cent in 1921 to 8.2 per cent in 1931. The second census revealed the fact that the Jewish group included a large number of wage earners (including some groups of white-collar workers): 24.7 per cent of all economically active Jews living in town and city. The urban sector of the Jewish population, according to the same census, amounted to 76 per cent.

In the 1930's the economic condition of the Jews took a sharp turn for the worse. For some time the dominant nationality was developing a middle class which claimed an increasing share in commerce, in industry, and in the professions. What rendered these competitors so formidable was the fact that they had the backing of the state. In the second decade of the existence of new Poland its Jewish citizens were subjected to a ruthless campaign intended to eliminate them from the economic life of the country.

This campaign was first directed against the Jewish shopkeeper. The "Polonization" of commerce, i.e. the supplanting of Jews by merchants of "native" stock, was not a new slogan. It was given a practical test just before the first World War, when Jewish stores were boycotted in retaliation for a defeat allegedly administered by Jewish votes to a National Democratic candidate from Warsaw in the elections to the Imperial Duma. In the 1930's the boycott of Jewish business establishments, enforced by pickets and also direct action, became a formidable weapon. It was pronounced legal by the courts, was blessed by the church and given official sanction when the prime minister, in a public statement (June 4, 1936), while discouraging the use of violence against the Jews, approved "the economic fight." Government radio stations broadcast appeals to boycott Jewish places of business. The ruined Jewish traders were to be replaced by peasants from the overpopulated villages.

To induce them to move to the towns, the government offered them cheap credit and even subsidies. Jewish merchants were being displaced also by the growth of consumers' cooperatives. In these enterprises, in credit establishments and transport services, as well as in mines and steel works and in the numerous industrial and commercial establishments operated by the state, it was becoming difficult or impossible for a Jew to secure employment. In fact, there was hardly an occupation in which he did not face systematic discrimination intended to reduce his earnings or deprive him of his livelihood, be it that of a shoemaker's apprentice, an oil-well operator, or an engineer. Blows were dealt to Jewish economy in various devious ways. Thus the anti-Shehitah Law, passed in 1936, was framed to reduce the Jewish meat trade.

While seeking to eliminate the Jews from commerce, from the handicrafts, and from the professions, no attempt was made to find a place for them in agriculture or in heavy industry or in any way to rehabilitate the déclassé elements.



Map of a historic period in Polish Jewish life described on pp. 569 and 570. Reproduced, by courtesy of the Jewish Historical Society of America, from "The History of the Jewish People" by Max L. Margolis and Alexander Marx



Polish Jews, before the Nazi invasion of Poland, receiving aid at one of the free loan agencies established by the American Jewish Joint Distribution Committee

The intention was to force the Jews to leave the country. Jewish organizations for the promotion of emigration received every encouragement from the authorities. Yet both the public at large and the leadership were fully aware that emigration on any large scale was not within the bounds of possibility, and that not because of any lack of willingness on the part of the Jews.

In the years 1931 to 1935 an average of only 17,000 Jews were able to emigrate, and in 1937 and 1938 the figure declined to 8,900 and 9,200 respectively. "The cold pogrom" which went on for over a decade, far from improving the condition of the non-Jewish population, had only a deleterious effect on the country's economy. At the same time it brought a considerable portion of the Jewish population to the edge of starvation. In 1937 over 40 per cent of the entire Jewish population applied for Passover aid. The ever-growing need was somewhat alleviated through the activities of philanthropic organizations which derived their funds chiefly from the United States and Great Britain.

It should be noted, however, that the anti-Jewish movement did not succeed in completing its work. By the end of the period under review, Polish Jewry, through its ownership of many plants, its managerial ability and industrial skills, its training in the arts and sciences, was still playing an important part in commerce and industry and in the professions.

c. Communal Organization and Cultural Activities. The Jewish community boards (Kehillahs) which had functioned in occupied Russian Poland continued to operate under the Polish regime. They were legalized by a decree dated February 7, 1919, which was superseded by general regulations passed in 1927 and 1928. The law recognized the Kehillahs as a federation of autonomous voluntary associations headed by a central council, but limited their scope to religious and charitable matters and subjected them to a state control so severe as to nullify their autonomy. By the terms of the Minority Treaty of 1919 the Jews were entitled to "an equitable share" of the public funds set aside for religious and charitable purposes. The authorities, however, failed to respect the provision of the Treaty. In 1937 to 1938 the Jews, who formed nearly 10 per cent of the population, received only 1 per cent of such funds, while the Catholics, who were 65 per cent of the population, obtained 90 per cent. On the other hand, because of the general impoverishment of the people, only a fraction were in a position to make any contribution to the community chests. As a result, the Kehillahs were carrying on their work under the constant threat of insolvency. The Warsaw Jewish community spent over one-half of its budget of 3,000,000 zlotys on religious education and welfare.

Political activities were carried on under a variety of banners. There were two clerical parties: Agudas Israel, founded in 1916, and Machzikay Hadas, formed in 1931, in addition to the Mizrachi wing of the Zionist Party. The latter devoted much attention to domestic affairs, upholding the interests of the Jewish people within the confines of the Polish state. It had a large following, particularly in the 1920's, and was indeed the major factor in world Zionism. Polish Jewry was the backbone of the Hechalutz movement for the training of prospective emigrants to Palestine.

Individual Jewish intellectuals were active and indeed prominent in the Polish Socialist Party. The size of the Jewish membership in the underground Communist Party is uncertain. The proletarian and semi-proletarian elements continued to rally round the "Bund" (Yiddisher Arbeiter Farband). This socialist labor party fought the influence of the clerical groups and of the Zionists, advocated national-cultural autonomy and used Yiddish in its publications. A section of the population sponsored Hebrew as the proper medium for an indigenous Jewish culture.

Meanwhile, although the temper of the people was staunchly anti-assimilationist, the use of Polish was making headway. According to the census of 1931, 381,300 persons of Jewish faith named Polish as their mother-tongue.

By the terms of the Minority Treaty, the Polish state undertook (1). to provide children with primary schooling in their mother-tongue at public expense in localities where "a considerable proportion" (interpreted as 25 per cent) of the residents belonged to minorities; (2). to allot "an equitable share" of public funds in support of secondary and vocational schools set up by minority groups. As a matter of fact, not a single Jewish primary school was provided by the state, and the subsidies to the secondary schools were small, diminishing as the years went by.

In spite of great financial stringency, Polish Jewry managed to support a school system of its own. Tarbuth, a cultural organization backed by the Zionist party, maintained, in addition to an agricultural school, a network of kindergartens, elementary and secondary schools and evening courses in which the language of instruction was Hebrew, 269 schools with 44,780 pupils in all (in 1934-35). In the same year the Mizrachi wing of the Zionist Organization supported 220 elementary schools which were a modernized variant of the traditional Heder, as well as two seminars, four Yeshivas and three secondary schools. In these institutions the language of instruction was Hebrew or Polish. Zisho (Zentrale Yiddishe Shul Organizatzye) sponsored a system of schools which were imbued with the spirit of socialism and in which children and adults were taught in Yiddish. In 1934 to 1935 there were 169 such schools with 15,486 pupils. In 1936 to 1937 fifteen trade schools with instruction in Yiddish were also in existence. Moreover, Orthodox associations maintained Heders and Talmud Torahs as well as a number of Yeshivas. As access to the government schools and colleges became more restricted, many young men and women went abroad to obtain a higher education.

In the face of crushing poverty, fairly intense cultural activities persisted. The cause of learning, with the emphasis on secular scholarship, was promoted by the Yiddish Scientific Institute, of Vilna, and the Institute for Hebraic studies of Warsaw. There were several literary and artistic associations. Notable additions were made to the body of Neo-Hebraic and particularly Yiddish writing. Hundreds of books in Hebrew and Yiddish were published annually. On January 1, 1930, there were 180 Jewish dailies and periodicals in the two languages just mentioned and in Polish. By 1937 the number increased to over 250. Moreover, men and women of Jewish extraction made important contributions to Polish culture in literature, in the arts, and in the sciences.

6. Under the Nazi Heel. Even after the occupation of the Sudeten region and the pact of Munich, the campaign against the Jews in Parliament, in the press, the universities, and the various semi-public and private associations continued to be ruthlessly waged. A number of anti-Jewish bills, including a ban on Shehitah, were introduced into the Sejm elected in November, 1938. It was only the occupation of Prague (in March, 1939) and the resultant international crisis that saved the Jews from being legally deprived of some of their basic civil rights. Nevertheless, when, on September 1, 1939, German troops invaded the country, the Jewish citizenry eagerly rallied to its defense. Jew and non-Jew united against the common foe. The authorities ordered the arrest of several anti-Semitic leaders, and agitation against the Jews ceased overnight. According to the Polish general staff, 31,216 Jews fell in battle and 61,000 were captured by the enemy. The number of civilian casualties has not been ascertained. It has been estimated that in Warsaw alone from 8,000 to 10,000 Jews perished.

On September 17th the Soviet army marched into eastern Poland, and twelve days later the fourth partition of Poland took place, the U.S.S.R. annexing an area which held about one-third of the population of the former republic. By a decree dated October 8th the territory that fell to Germany was divided into two sections. The western, including the industrial city of Łódż, was incorporated into the Reich, the rest was formed into a vassal Government General. According to a German statistician, in 1931 the incorporated area and the Government General held respectively 632,000 and 1,269,000 Jews. By July, 1941, as many as 1,700,000 Jews lived in the Government General, forming 12.1 per cent of its total population.

According to figures published by the World Jewish Congress, 250,000 Polish Jews lost their lives up to December 17, 1939. The first weeks of the occupation were filled with looting and massacres. Later, Nazi terror assumed the cloak of law. A decree of October 26, 1939, imposed forced labor upon the Jewish population and provided for the creation of special Jewish labor battalions. All Jews above ten years of age were obliged to wear on their clothes a distinguishing mark in the form of a six-pointed star (decree of November 23, 1939). The group was expropriated either through outright confiscation of funds or the imposition of collective fines. Jewish enterprises were either liquidated or transferred to "Aryans." The entire Jewish population was uprooted. Thousands had fled before the onrush of the Nazi troops, and in the early months many had crossed the frontier into the area held by the U.S.S.R. Many persons went of their own accord from small towns to larger centers. But for the most part migration was in the nature of forced transfers carried out at a moment's notice under conditions of maximum hardship for the victims.

In the annexed area the Jews were deported from Gdynia (Danzig) and Pomerania. An attempt was made to expel them also from Łódż, but as this would have disrupted the economic life of that important textile center, the plan was abandoned, and 160,000 Jews remained there. Another 120,000 were left in Silesia. Within the Government General most of the Jews were expelled from Cracow. Persons in small towns were ordered to move to larger ones and vice versa, without any apparent reason. It would seem, however, that eventually the Germans adopted the policy of herding the Jews into a few large cities so as to facilitate their segregation from the rest of the population.

At first the Nazis devised a scheme of moving the Jews from all over Poland as well as from other occupied territories to the Lublin area, one of the less favored provinces of the Government General, which before the War had a Jewish population of 275,000. By November, 1939, an additional fifty to sixty thousand reached the Lublin Reservation. Subsequently the project was given up, presumably because overcrowding had caused epidemics, which were a menace to the German troops. Then the Nazi authorities proceeded to set up strictly segregated quarters for the Jews in the cities where they were concentrated, such as Lublin and a score of other towns in the Government General. A ghetto, the only one in the Reich, was also set up in Łódż. The largest one to be established was that of Warsaw, decreed on October 17, 1940.

In compliance with this order, 180,000 persons were forced to change their quarters within a few weeks, Jews being compelled to move into the ghetto area, non-Jews out of it. By the end of 1941 nearly half a million persons, some hailing from points outside of Poland proper, were crowded into the space of 100 blocks, eight persons, on the average, occupying one room. The ghetto is separated from the rest of the city by an eight-foot wall with twenty-two entrances, each having a triple police guard: German, Polish and Jewish. No one is permitted to leave the place without special permission in writing, and the Nazi police is instructed to shoot at a Pole who comes within fifty meters of the ghetto wall. The inhabitants include hundreds of Protestants and Catholics of Jewish birth, the term "Jew" being interpreted in accordance with the Nuremberg laws of 1936. The extension of these laws to the Government General was decreed on July 24, 1940, but mixed marriages were not ordered dissolved.

The Warsaw ghetto is a self-governing community with its own militia and courts of arbitration, transportation facilities, postal service, and welfare institutions. It is directed by a Council of Elders, appointed by the Nazi authorities and responsible for the carrying out of their orders. It controls all the phases of the life of the community. Although isolated from the world, the ghetto is not self-sufficient; raw materials and food have to be imported. The latter is rationed, a Jew being allowed one-quarter of the ration allowed a German. The imports are paid for with manufactured goods (haberdashery, clothing, leather goods), and in addition the Council daily supplies a number of laborers to the German authorities. The rate of payment is one-fourth of what a German receives for work of the same kind.

Within the ghetto artisans continue to ply their trades as far as this is possible with the meager allotment of raw materials, working for Jewish customers and even for Germans. They are organized in guilds, and some have set up cooperative workshops. Some stores also are open. From the first, school teachers and government officials of Jewish birth were dismissed from their posts, and lawyers forbidden to practise, while Jewish physicians were allowed to treat only their own people. Some professionals found employment as Council clerks, and former university students became mllitiamen. A source of much concern was the fact that for nearly a year the children went without any schooling. It was not until August 31, 1940, that the Council was permitted to open elementary and trade schools. No other instruction is permitted. A year later libraries and book stores were opened. No printing of books or magazines is permitted, and there is only one newspaper, *Gazeta Żydowska,* which appears every other day in Polish.

As the months went by and the cumulative effect of Nazi rule was felt, it was becoming more and more difficult for the Council to meet the demands made upon it and especially to carry out its primary function of providing food for all. Notwithstanding some relief from abroad and in spite of the hundreds of thousands of free meals served daily, by the end of 1941 thousands were starving. From April to June (1941) over 10,000 deaths were registered. In the second half of the year epidemics broke out, and the mortality must have risen even higher.

Conditions in the Warsaw ghetto were typical of the general situation. Throughout the occupied territory (in 1942) the Nazi authorities used the Jewish communities as a source of cheap serf labor, and allowed the Jews to live only if they could be useful to the German war machine. Their segregation was enforced with the utmost severity, men and women having been executed for leaving the ghetto without proper permission. On June 26, 1942, the Polish government-in-exile announced in London that 700,000 Jews had been slain by the Nazis in Poland (New York *Times,* June 27, 1942).

In the grip of disaster Polish Jewry has shown an admirable spirit of self-dependence and mutual help. All party strife has been forgotten in the common struggle for survival. Misery has been a great leveler and has made for a community of sacrifice and effort. The relief organizations have pooled their resources,



A Jewish wedding scene in pre-Nazi Poland

and new forms of welfare work have come into existence to meet unprecedented conditions. Children were taught in secret, teachers going from town to town. In 1942 they were even preparing for university education, and cultural life goes on. Both Zionist, especially Hechalutz, and Socialist groups are active in bolstering the morale of the people. Ghetto walls can not prevent them from fraternizing with Poles. Together they took part in the underground movement against the common enemy. When the ghetto was set up in Warsaw, at the risk of their lives Polish workers printed a proclamation in protest, and the Jewish workers managed to print a leaflet in response. According to Jewish Telegraphic Agency dispatches (June 8, 1942), German authorities in Nazi-held Poland claimed that there were 2,000,000 Jews in the territory known as the Government General.

On June 12, 1941, the Polish government-in-exile, in an official declaration, expressed its adherence to the principle of "equal treatment of all citizens without regard to nationality, race or religion" and explicitly condemned "all anti-Semitic activities as harmful to the Polish cause." More recently the minister of labor in that government said publicly: "The Polish and the Jewish population are united as never before by their common suffering, their common desire for freedom, their common hatred of the enemy."

According to an authentic underground report, which the American delegation of the Polish Bund published in October, 1942, ten percent of the Jews of Warsaw died of hunger and disease in 1941. Subsequently the mortality rose to 15%. From time to time mass executions occurred in a number of cities. The extermination of the Jewish population was carried on in the most ruthless and systematic manner in the section of Poland incorporated into the Reich. Only about 20% of the children were given systematic education. During this period as many as eight underground publications in Yiddish and Polish were issued by the Bund.

See also: ANTI-SEMITISM; ARTISANS; BIALYSTOK; CAPITALISM; COOPERATIVES; CRACOW; FINANCE; GALICIA; GUILDS; HANDICRAFTS; JEWISH COMMUNITY AND COMMUNAL ORGANIZATION; LEAGUE OF NATIONS; LITERATURE ON AND BY JEWS; LODZ; LUBLIN; LWÓW; MINORITY RIGHTS; OCCUPATIONS; PERIODICALS AND PRESS; POSEN; PRUSSIA; PUBLIC OFFICE, JEWS IN; RUSSIA; STATISTICS; WARSAW.

AVRAHM YARMOLINSKY.

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POLÁNYI, MICHAEL, scientist, b. Budapest, Hungary, 1891. He studied at the technical schools of Budapest and Karlsruhe and became a lecturer (Privatdozent) at the technical school of Berlin in 1923. In 1929 he was made a life member of the Kaiser Wilhelm Institut für physikalische Chemie, but in 1933 he lost this membership, partly as a result of his protest against introducing the racial question in the evaluation of scientific achievement. In the same year he went to England where he became professor of physical chemistry at Victoria University, Manchester.

In addition to a number of articles on plasticity, crystal structure, absorption and chemical reaction, he published *Atomic Reactions* (1932); *U.S.S.R. Economics* (1935). In the latter book as well as in *The Contempt of Freedom* (1940) he touched upon questions outside his proper field of research. He also made a diagrammatic film, *Money and Unemployment* (1939).

POLEMICS. The scattering of the Jews throughout the world, as well as their fidelity to their religion, drew upon them the attention of the majority, who regarded them as a strange, unique phenomenon. In addition, the missionary movement among the Jews of ancient times included attacks against ancient religions, while the triumph of Christianity in the 4th cent. brought into power the adherents of a religion that had long been at war with Judaism. As a result there are numerous instances of polemics against Jews and Judaism, beginning with the middle of the 3rd cent. B.C.E. The most important are as follows:

1. Manetho (3rd cent. B.C.E.), in his history of Egypt, incorporated a number of anti-Jewish legends as to the sojourn of the Jews in Egypt and the Exodus.

2. Lysimachos of Alexandria (2nd or 1st cent. B.C.E.), a Greek writer, repeats the same stories.

3. Apollonius Molon (1st cent. B.C.E.), teacher of rhetoric at Rhodes, wrote a diatribe against the Jews.

4. Apion (1st cent. C.E.), a grammarian of Alexandria, was the leader of a movement against the Jews there. He attacked the Jews in speeches and in his historical writings, repeating the previous slanders and accusing them of human sacrifice, ass worship, and hatred of humanity. Josephus answered this and other charges in his *Against Apion.*

5. Justin Martyr, in his *Dialogue with Trypho,* accuses the Jews of altering the passages in the Hebrew Bible which were favorable to Christianity.

6. A number of early Church Fathers attacked the Jews or Judaism. Among them were Aristo of Pella, Clement of Alexandria, Claudius Apollinarius, Tertullian, Cyprian, Eusebius, Athanasius, Chrysostom, Ephraem Syrus, Epiphanius and Jerome. The usual burden of the attack is that the Jews refused to accept the Christian teachings.

7. Isidorus (6th cent.), in Spain, wrote a polemic against Judaism.

8. Agobard and Amolo (9th cent.), bishops of Lyon, attacked the Jews for their "insolence."

9. Raimondo Martin (13th cent.), with his *Capistrum Judaeorum* and *Pugio Fidei,* inaugurated a new series of attacks on Judaism, written for the purpose of converting the Jews. This was followed by polemics of Christian clerics and Jewish apostates, such as Abner of Burgos, Astruc Raimuch, Geronimo de Santa Fé, and Nicholas Donin. This was also the period for attacks on the Talmud.

10. Johann Andreas Eisenmenger's *Entdecktes Judentum* (1700) is a violent polemic against both Jews and Judaism. It is the opening shot of a violent and scurrilous anti-Semitic campaign, which started again after 1815, increased after 1870, and grew to its highest pitch of intemperate assault upon everything Jewish in the years after the first World War.

See also: ANTI-SEMITISM; CANARDS; CHURCH FATHERS; GREEK WRITERS ON JEWS; ROMAN WRITERS ON JEWS.

Lit.: Wilcken, U., *Zum alexandrinischen Antisemitismus* (1909); Broydé, I., in *Jewish Encyclopedia,* vol. 10, pp. 102-9.

POLEMON II, king first of Pontus and Cilicia (38-63 C.E.) and then of Cilicia alone, d. 74 C.E. About 42 or 43 C.E., together with several neighboring princes, Polemon, who was a pagan, attended a conference called at Tiberias by Agrippa I, king of Judea, ostensibly for the purpose of general amusement and relaxation, but actually for the purpose of planning means to lessen Roman power in Judea. The conference was dissolved by Vibius Marsus, Roman governor of Syria, who, suspicious of Agrippa, ordered all his allies to return home.

Polemon later married Berenice, sister of King Agrippa I, because of her wealth and beauty, submitting to circumcision, and adopting the Jewish faith in order to do so. When, after a short space of time, Berenice left him, he returned to paganism.

POLEYEFF, MOSES AARON, rabbi and Talmudist, b. Minsk, Russia, 1888. He was ordained rabbi in 1910 in Slutzk, Russia. Ten years later he emigrated to the United States. He was appointed professor of Talmud at Yeshiva College, in New York city, where he was still incumbent in 1942. He first occupied a pulpit in Brooklyn, and in 1937 was elected to the pulpit of Congregation Chevra Mishnayos in the Bronx, N. Y. Poleyeff was on the Rabbinical Board of Greater New York from 1921 on.

A regular contributor to the Chicago rabbinical monthly *Hapardes,* to *Eretz Israel* (Palestine), the New York *Hamesillah* and the two publications of the Yeshiva College, *Hedenu* and *Ner Maarabi,* he published *Mahaneh Yisrael* (1930) and *Beer Abraham* (1939).

POLGAR, ALFRED, critic and author, b. Vienna, 1875. The son of a musician, he gained renown in Germany through his reviews, character sketches and feuilletons on music and the stage. He was a master of the short essay, and ranged from profundity to satire in his witty comments on contemporary music and drama. In collaboration with Egon Friedell and Armin Friedmann, he wrote several comedies and farces for the theatre.

His works include: *Pallenberg* (1921); *Gestern und heute* (1922); *An den Rand geschrieben* (1927); *Ich bin Zeuge* (1928); *Schwarz auf Weiss* (1929); *Die Defraudanten* (1931). A selection of his writings, *Auswahlband,* appeared in 1930. After his books were banished by the Nazis, he published, in Holland, *In der Zwischenzeit* (1935) and *Sekundenzeiger.* He contributed to the anthology, *Dichter helfen* (1936). In 1942 Polgar was living in the United States.

Lit.: *Die Weltbühne,* Oct., 1925; *Kürschners deutscher Literatur-Kalender* (1932).

POLGAR, ISAAC BEN JOSEPH, *see* IBN PULGAR, ISAAC BEN JOSEPH.

POLIAKOFF, JACOB, banker and philanthropist, b. Dubrovna, Russia, 1832; d. Biarritz, France, 1909. He was founder and director of several banks, and was made an honorary citizen of Taganrog in recognition of his philanthropic activities. Poliakoff devoted much of his time to Jewish communal life, and when he moved to St. Petersburg he became a leader of the Jewish community and was elected vice-president of the Jewish Colonization Association of Russia.

POLIAKOFF, LAZAR, banker and industrialist, b. Dubrovna, Russia, 1842; d. Paris, 1913. He engaged in the banking business in Moscow in 1873, and soon after founded there the Agrarian Bank and several

other commercial banks. Besides, he founded and directed various industrial undertakings in Russia and Persia; he was also instrumental in the construction of important state roads in Persia. An outstanding leader of the Jewish community of Moscow, Poliakoff built two large synagogues and founded a textile factory in his home town for the purpose of providing employment for Jewish weavers. He was raised to nobility in Russia and in Persia.

POLIAKOFF, SAMUEL SALOMONOVICZ, industrialist, b. Orsha, Russia, 1837; d. St. Petersburg, 1888. He received his early Talmudic education in Orel, and after a number of years of vicissitudes and hardships settled in St. Petersburg in the 1850's. He soon became involved in numerous industrial enterprises and built several railroads, such as the Voronezh-Rostov, Orel-Griasi, Kursk-Kharkov-Azov, and, during the Russo-Turkish War (1877-78), the Benderi-Galatz. Poliakoff was one of the founders of the Moscow Agrarian Bank and of several other banking institutions. In his closing years he devoted himself to purely Jewish causes, social and religious, contributed to the construction of a Jewish theological academy in St. Petersburg, and helped in the founding of the Jewish Agricultural Fund, out of which arose the ORT. He was offered the post of finance minister on condition that he renounce Judaism, but he declined.

Lit.: Lipschitz, *Toledoth Yitzhak;* Wininger, S., *Grosse Jüdische National-Biographie,* vol. 5 (1931) 59; *Brockhaus-Efron,* vol. 57, p. 461.

POLIER, JUSTINE WISE, lawyer and judge, b. Portland, Ore., 1903. She was a daughter of Rabbi Stephen S. Wise. After receiving the LL.D. degree from Yale Law School, she was admitted to the New York bar in 1928. She served as referee in the New York State Department of Labor (1929-34), as assistant corporation counsel to the City of New York (1934-35) and as justice of the Domestic Relations Court, New York city, from 1935 on. She was active in child welfare work, serving on the New York Committee for Child Welfare from 1940 on and as chairman of the executive board of the Child Adoption Committee of the Free Synagogue. In 1941 she published *Everybody's Children; Nobody's Child.* She served also on the board of the New School for Social Research from 1941 on, and was a consultant to the Office of Civilian Defense.

POLISH JEWS IN AMERICA, FEDERATION OF, established in 1908 to serve as a central body uniting the groups of Polish Jewish immigrants who concentrated themselves in societies, lodges and clubs. They established the Beth David Hospital in Manhattan (1912), and engaged in various fraternal actions. The scope of activities of the organization became much wider in 1923, when Benjamin Winter became president, and under the executive directorship of Zelig Tygel, who served from 1923 to 1940. In 1930 the Federation had 15,000 dues-paying members, and branches in Pittsburgh, Boston, Philadelphia, St. Louis and other cities, as well as in Canada, in addition to the central office in New York city.

The chief activities of the Federation during the period from 1920 to the outbreak of the second World War were to defend the rights of the Jews in Poland by means of a series of direct negotiations with the representatives of the Polish government, and to establish relief committees of the groups hailing from a common town or city of nativity (Landsmannshaften). More than one hundred such relief committees were established in 1928 to 1929, which sent over hundreds of thousands of dollars annually to the needy Jews in various Polish towns. The central office was in constant touch with all important leaders of the Jews in Poland, as well as with many who needed aid from their American relatives, for purposes of trade, besides other economic purposes.

In September, 1930, the name was changed to American Federation for Polish Jews, and its purposes were set forth as follows:

To give aid and relief to Jews in Poland and to give counsel and material assistance to needy Jewish refugees of Polish origin in the United States and other countries.

To assist Jewish émigrés of Polish origin to a better understanding and appreciation of American ideals and institutions; and to assist them in preparing themselves to become American citizens.

To facilitate the exchange of information between Jewish residents and Jewish communities in Poland with their relatives resident in the United States.

To foster a better understanding and deeper appreciation of the cultural, moral and spiritual attainments of the Jews in Poland and of the contributions which Jews of Polish origin have made to American democracy and to advancement of progress in other countries in the various fields of cultural endeavor.

To assist in the establishment of opinion favorable to equal rights for Jews in Poland.

The officers of the Federation in 1942 were: Benjamin Winter, president; Jacob Brown, Mrs. Alex P. Kaplan, Jacob Leichtman, Dr. Joseph Tenenbaum, Nathan Warshaw, Benjamin J. Weinberg and Abraham Werman, vice-presidents; Sam Berke, treasurer; Morris Blumenstock, director. The Federation (1942) published a monthly, called *Polish Jew,* in Yiddish and English.

The Women's Division of the Federation of Polish Jews in America was organized in 1933. It served the parent organization in all its activities, and since the entrance of the United States into the second World War it undertook a great deal of work in behalf of the war effort. During 1942 the Women's Division presented a completely equipped ambulance to the British-American Ambulance Corps. Under the leadership of its president, Mrs. Alex P. Kaplan, the organization grew from thirty-four members in 1933 to over 300 members in 1942. In addition, it helped to organize women's branches in the following Federation's districts: Boston, Philadelphia, Detroit, St. Paul and Chicago. BENJAMIN WINTER.

POLITZER, ADAM, otologist, b. Alberti, Hungary, 1835; d. Vienna, 1920. One of the most famous otologists of his time, he became, in 1861, instructor and in 1870 assistant professor at the University of Vienna, and in 1873 director of the otological department of the Vienna General Hospital. He was made full professor in 1895, and from 1898 occupied the post of general director of the university's otological clinic. The results of his wide researches in the field of psychology, normal and pathological anatomy and histology enriched this branch of medicine and laid the foundation for a scientific understanding of otological diseases and for its consequent therapeutic methods. These he began to publish in *Archiv für Ohrenheilkunde,* founded by him in 1864, and which, in 1878, appeared in a collection entitled *Lehrbuch der Ohrenheilkunde,* constituting his chief work on this subject. In 1893 the ministry of education appointed

Politzer a delegate to the Chicago World's Fair, and great honors were conferred on him in 1909 by the university, occasioned by the celebration of the fiftieth year of his medical service. Politzer was vice-president and curator of the Jewish Museum in Vienna.

His published works include: *Beleuchtungsbilder des Trommelfells* (1865); *Zehn Wandtafeln zur Anatomie des Gehörorgans* (1873); *Die anatomische und histologische Zergliederung des menschlichen Gehörorgans im normalen und kranken Zustande* (1889); *Geschichte der Ohrenheilkunde* (2 vols., 1907-8).

POLL TAX, *see* TAXATION.

POLL, HEINRICH, physician, b. Berlin, 1877; d. Lund, Sweden, 1939. From 1899 to 1922 he was instructor in the anatomical and biological department of the University of Berlin. In 1922 he became assistant professor of hereditary science and in 1924 was appointed professor of anatomy at the University of Hamburg. He presented the first of the Flexner lectures at Vanderbilt University, Nashville, Tenn. (1928-29). During his stay in the United States he lectured also at Chicago University, Columbia, Yale, Harvard and the University of Washington. In 1933 he was removed from his office by the Nazi regime and went to Lund, Sweden, where he continued his researches.

Poll's published works include *Die vergleichende Entwicklungsgeschichte der Nebennervensysteme der Wirbeltiere* (in Hartwig's *Handbuch der Entwicklungslehre,* vol. 3, 1905) and *Biologische Wandtafeln* (1924).

Lit.: *Biographisches Lexikon hervorragender Ärzte* (1931-32); Cummins, Harold, in *Science,* Aug. 25, 1939.

POLLACK, EGON, conductor, b. Prague, 1879; d. Prague, 1933. He studied with Knittl at the Prague Conservatory, following which he became chorusmaster at the Landestheater. In 1905 he was appointed conductor at the Bremen Opera. From 1910 to 1912 he was conductor of the Leipzig Opera, from 1912 to 1917 at the Frankfort Opera, and from 1917 to 1933 at Hamburg. He distinguished himself as a Wagnerian conductor of exceptional merit, and as an interpreter of the operas of Richard Strauss. In 1914 he achieved great success with the Wagnerian repertory at Covent Garden, repeating his performances sometime later at Théâtre Champs Élysées, in Paris.

Pollack also distinguished himself in guest performances in Egypt, Vienna, and Chicago (1931-32). With the rise of the Nazi regime he left Germany and became principal conductor at the Prague Opera. He died of heart attack while conducting a performance of *Fidelio.*

POLLAK, BERTHOLD STEINBACH, phthisiologist, b. Vienna, 1873. He came to the United States in 1888. After he had completed his medical education and spent a period as resident physician in a hospital in Philadelphia, he settled in Jersey City, N. J., where he pursued his private practice from 1899 to 1907. That year he was appointed medical director of the Hudson County Tuberculosis Hospital and Sanatorium. Pollak became chief of the tuberculosis division of the Jersey City Medical Center in 1917, and phthisiologist of numerous New Jersey institutions; in 1932 he was elected chairman of the Medical Board of the Deborah Sanatorium at Browns Mills, N. J. He was still active in these posts in 1942. From 1916 on he was on the executive council of the New Jersey Public Health and Sanitary Association. He rose to prominence in numerous other health associations, and contributed many papers to medical literature on the subject of tuberculosis.

Pollak was elected president of Temple Beth-El of Jersey City in 1907, and after serving as president of the B'nai B'rith, District Three, he was elected treasurer. He was formerly a member of the American Jewish Committee and of the American Jewish Congress.

POLLAK, GUSTAV, journalist and editor, b. Vienna, 1849; d. Cambridge, Mass., 1919. He emigrated to the United States at the age of seventeen. In 1874 he began to contribute articles on foreign politics and literature to the New York *Nation;* he had already made the acquaintance of Michael Heilprin, encyclopedist and one of the editors of the *Nation,* and in 1875 he married Heilprin's daughter Celia. Heilprin was a major factor in Pollak's further education, and Pollak commemorated Heilprin's life and influence in his volume *Michael Heilprin and His Sons* (1912).

Pollak was made cashier of the newly organized Evening Post Publishing Company in 1881, and continued to write for periodicals, becoming editor of *Babyhood* in 1884. Later he published *Our Success in Child Training* and (with Dr. L. M. Yale) *The Century Book for Mothers* (1901). He was, in addition, associated as contributor or editor with Appletons' *Cyclopaedia of American Biography,* the *Century Cyclopedia of Names, The New International Encyclopedia,* and *Nelson's Encyclopedia.* Other writings were: *Franz Grillparzer and the Austrian Drama* (1907), considered the standard work on that subject; *Fifty Years of American Idealism; The New York Nation* (1915).

During his residence at Summit, N. J., Pollak was candidate of the Gold Democrats for state senator, and in the presidential campaign of 1892 helped found the German American Reform Union.

FRANCIS DEÁK POLLAK (b. 1876; d. 1916), older son of Gustav Pollak, rose to prominence in the practice of law in New York city, and was active in civic reform. He served as a member of the Committee of 107 which in 1913 nominated the Fusion administration. Toward the close of his life he was active in the movement to settle Jewish immigrants on farms.

Lit.: *Nation,* Nov. 8, 1919, p. 581; *Dictionary of American Biography,* vol. 15 (1935) 46-47.

POLLÁK, HAYIM, author and educator, b. Liptovsky-Sväty-Mikulaš (Liptószentmiklós), Hungary, 1835; d. Budapest, 1905. After receiving a Talmudic education in his native city, he studied at the Yeshivas of Pressburg and Sátoraljaujhely, also at Prague. He taught at various Jewish public schools in Hungary, including that of Óbuda (Altofen), where he was retained on the staff after the city of Budapest took over the school.

Pollák was the author of a Hebrew-Hungarian dictionary (1880), the first of its kind. Furthermore, he published *Válogatott gyöngyök* (Choice of Pearls), translations from Solomon ibn Gabirol's *Mibhar Hapeninim; Megillath Antiochus* (1886), with Hungarian translation and Hebrew notes; *Izráel népének multjából* (1898; German trans., *Die Erinnerung an die Vorfahren,* 1902), a history of mourning customs; *Aktenstücke über Alt-Ofen* (1902). From 1882 to 1883 he edited the journal *Jesurun,* founded to combat anti-Semitism.

POLLÁK, HENRIK, physician and communal worker, b. Óbuda (Altofen), Hungary, 1821; d. Budapest, 1894. He studied medicine at the Universities of Pest and Vienna. In addition to Hebrew, Latin, Greek, English, French and German, he learned the Hungarian language. He advocated among Jews the necessity of learning the vernacular and giving up their idiomatic and social seclusion. He took part in the national war of independence of 1848 to 1849 as a physician in the revolutionary army. From 1860 on, when political conditions permitted it, he collaborated

actively in the movements which were to establish the Jewish community of Hungary as one among equal denominations: Magyarization, emancipation, reform of communal organization, establishment of the rabbinical seminary. He took part also in the founding of the Hungarian Jewish Scholarship Fund. Pollák retired from communal activities in the 1870's.

POLLAK, JACOB, Talmudic scholar, who lived at the end of the 15th and the beginning of the 16th cent. He founded his own clever method of instruction, known as Pilpul. This method gained a firm footing in Poland and, despite many objections on the part of famous authorities, remained predominant even thereafter in the Polish Yeshivas; it was partly displaced in Lithuania.

Pollak came from Prague, and at an early age married Esther, the daughter of Moses Fischel, of Cracow, the banker of Polish kings, and of his wife Rachel, who was one of the most influential women at the court of Alexander and Sigismund I, kings of Poland. In 1495 Pollak and his father-in-law, together with other community elders, were accused of arson and arrested. They were soon released, but were obliged to leave Cracow with the entire community and settle in Kazimierz. Here, in 1503, Pollak was named chief rabbi of Little Poland (perhaps only of Cracow) by King Alexander, and vested with great powers. But in 1509 he was involved in a controversy with the most eminent rabbis of his time on account of his negligent issuance of a bill of divorce (Get), and he would have been forced to leave Cracow if the king had not protected him. Pollak then opened his famous Yeshiva in Cracow, at which the later Lublin rabbi, Shalom Shachna, and the later Cracow rabbi, Moses Fischel, Pollak's nephew, studied. Pollak soon again had a dispute with some rabbis and even issued a ban against the rabbi of Padua, Abraham Minz. But when he had a dispute also with the queen's physician, Samuel bar Meshullam, he was compelled to leave Poland and moved to Safed, Palestine. He left no scholarly works.

Lit.: Balaban, Majer, "Jakob Pollak, Der Baal chillukim in Krakau und seine Zeit," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1913); idem, *Dzieje Zydow Krakowie i na Kazimerzu,* vol. 1 (1930) 106-12.

POLLAK, LEOPOLD, painter, b. Lodenitz, Bohemia, 1806; d. Rome, 1880. He studied at Prague, Vienna and Munich, and later at Rome, where he painted Italian scenes, taking Riedel as his model. Some of his pictures were engraved by Mandel Straucher and others. Pollak's best paintings were placed in the following galleries: the portrait of the painter Riedel (1851), in the New Pinakothek, Munich; *Pilgrim* and *Italian Shepherds,* in the Hall of Art, Hamburg; *Shepherd Boy,* at Harrach, Vienna; *Shepherdess with Lamb,* in the Redern Palace, Berlin.

Lit.: *Bryan's Dictionary of Painters and Engravers,* vol. 4 (1904) 140; Thieme, U., and Becker, F., *Allgemeines Lexikon der bildenden Künstler,* vol. 27, p. 216; Kohut, Adolph, *Berühmte israelitische Männer und Frauen,* vol. 1 (1900-1) 301.

POLLÁK, MIKSA, rabbi and historian, b. Beled, Hungary, 1868. He was ordained at the rabbinical seminary of Budapest in 1894, and from that time on served as chief rabbi of the Reform community of Sopron. He published: *A zsidók Bécsujhelyen* (The Jews at Wiener Neustadt; 1892); *Das Judentum und seine Parteien* (1895); *A zsidók története Sopronban* (A History of the Jews at Sopron; 1896), a German version of which was published in 1929.

He was author also of *Abodath Yisrael* (1924) and of a volume of sermons (1938). His monographs on the Bible in the works of Hungarian poets were published with the aid of the Hungarian academy. He contributed articles to the *Monatsschrift für Geschichte und Wissenschaft des Judentums, Österreichische Wochenschrift* and the jubilee volume in honor of Moses Bloch (1905). The author Károly Pap was his son.

POLLAK, MORITZ, RITTER VON BORKENAU, industrialist and financier, b. Vienna, 1827; d. Vienna, 1904. In 1857 he became a member of the Vienna municipal government, and in 1858 a member of the Committee of the Niederösterreichische Escomte Gesellschaft. He was a member also of the Vienna Chamber of Commerce, and was unanimously elected the director of the Wiener Kaufmannshalle. In 1858 he was appointed director of the department of finance of Vienna.

In 1861 Pollak became a director of the Vienna Jewish community prayer-house, and was its president during 1884 to 1885. He was active in Jewish community affairs and in the civic improvement of Vienna. For his services at the Paris Exposition (1878) he was decorated with the Cross of the Legion of Honor. He was knighted by the Austrian emperor.

POLLAK, SIMON, physician, b. Prussia, 1816; d. 1903. He came to the United States in 1838 and finally settled in St. Louis, Mo. There he organized an eye and ear clinic, the first west of the Mississippi. He was particularly active in the field of ophthalmology, and one of the founders of the Missouri Institute for the Blind in 1850. During the Civil War he served as general hospital inspector in the United States Sanitary Commission.

Lit.: Morrison, Hyman, *Early Jewish Physicians in America* (1929).

POLLAK, WALTER HEILPRIN, lawyer, b. Summit, N. J., 1887; d. New York city, 1940. He was the son of Gustav Pollak, and, like his father, was identified with liberal movements. Receiving his law degree from Harvard in 1910, Pollak was admitted to the New York bar the following year and entered practice. He was associated with many state and federal special commissions and undertakings. From 1925 to 1931 Pollak was counsel for the New York State Housing Commission, and from 1929 to 1931 consultant to the National Commission on Law Observance and Enforcement.

Pollak was chairman of the United States Railroad Investigation Commission in 1935, and later was special assistant to the United States Attorney General in railroad pension litigation. He was prominent also in 1932 and again in 1935 when he argued the appeals of the Scottsboro defendants successfully before the Supreme Court, obtaining retrials for the Negroes charged with rape in the state of Alabama. Among Pollak's communal positions were his membership on the board of directors of the Foreign Policy Association and the National Consumers League.

POLLINI, BERNHARD (originally, Baruch Pohl), opera impresario, b. Cologne, Germany, 1838; d. Hamburg, Germany, 1897. He made his musical debut as opera tenor in *I Puritani* at Cologne (1857). He later traveled with a wandering Italian troupe as baritone, soon assuming its direction. In 1865 he became manager of the Lemberg Opera, following which he directed Italian opera at the opera houses of St. Petersburg and Moscow. In 1874 he became manager of the Hamburg Opera, a post he held until the end of his life. His regime in Hamburg was marked by progres-

sive opera-making which earned him international repute, as well as the honorary title of Hofrat. He coupled his directorial duties in Hamburg with the management of the Altona Theatre and that of the Thalia Theatre in Hamburg.

POLLITZER, ADOLF, violinist and teacher, b. Budapest, 1832; d. London, 1900. He studied violin in Vienna with Böhm, winning first prize at the Conservatory in 1846. Following a brief concert tour, he continued his studies in Paris with Alard. In 1851 he settled in London, and thereafter was a prominent figure in its musical life. He was concertmaster of the London Philharmonic Orchestra and, after 1861, professor of violin at the Royal College of Music, rising to the post of director in 1890. At one time he was the teacher of Sir Edward Elgar. Besides composing a concerto for the violin and numerous smaller pieces, he edited numerous musical works for his instrument.

POLLITZER, SIR FRANK JOSEPH COLEMAN, British government official, b. 1869. He was in the transport contracting business until his retirement in 1931. Pollitzer was an alderman of the city of London, sheriff in 1936 and 1937, and justice of the peace for the County of London. He was knighted in 1937.

POLLITZER, SIGMUND, dermatologist, b. New York city, 1859; d. New York city, 1937. He received his M.A. degree from the College of the City of New York in 1882, and his medical degree from the College of Physicians and Surgeons of Columbia University in 1884. Then he went to study in Europe, and while there joined the medical corps of the Serbian army for the duration of the Serbian-Bulgarian war of 1885 and 1886. Pollitzer was one of the first American physicians to become acquainted with modern bacteriology.

On his return to the United States he became associated with the Lenox Hill Hospital, then known as the German Hospital, and retained this connection until his death. From 1908 to 1915 Pollitzer was also professor of dermatology at the Post Graduate Hospital. He wrote approximately a hundred monographs on dermatology and syphilology. During the first World War he was attached to the surgeon general's headquarters in Washington, and later served with Base Hospital No. 1 in New York city.

POLLOCK, CHANNING, author and playwright, b. Washington, D. C., 1890. He was the son of a Jewish father—Alexander L. Pollock, who in 1894 was United States consul at San Salvador. At the age of eighteen Pollock became dramatic critic for the Washington *Post*. Subsequently he served as dramatic critic for *Ainslee's, The Smart Set* and *The Green Book*. Although he retained his magazine connections until 1919, most of Channing's time, after 1906, was devoted to his own writing. As the author or co-author of almost thirty plays and more than ten books, Pollock was one of the most prolific of popular American writers. Pollock also wrote for many magazines and prepared motion picture scripts. He was for a time vice-president of the Authors League of America. He was awarded an honorary Litt.D. degree by Colgate University in 1938, and an LL.D. degree by Northeastern University.

Among his plays were: *The Pit* (1900); *Napoleon The Great* (1901); *The Crowded Hour* (with Edgar Selwyn; 1918); *The Sign on the Door* (1919); *The Fool* (1922); *The Enemy* (1925); *The House Beautiful* (1931). Some of his plays were produced in various European cities as well as in the United States. Among his books were *The Adventures of a Happy Man* (1939) and *Guide Posts in Chaos* (1942).

POLNA TRIAL. In April, 1899, Agnes Hruza, daughter of a cottager, was found murdered, her throat cut, in the woods of Brezina, near Polna, a small city on the Bohemian-Moravian boundary with 210 Jews among 5,000 inhabitants. The victim's brother, after a dispute over their inheritance, had left for the United States. Rumor had it that Leopold Hilsner, a Jewish shoemaker's helper, had committed the crime. The youth was apprehended, and after a five-day jury trial in Kuttenberg, Hilsner was found guilty and condemned to death, in September, 1899. Moreover, the testimony by the physician of the court that an insufficient amount of blood had been found near the corpse led to the assumption, in public, that a murder for ritual purposes had been perpetrated. But at the court of appeals in Vienna, the faculty of the Czech University of Prague refuted the verdict of the court physicians.

At the jury trial in Pisec, Hilsner was accused also of the murder of Mary Klima, of Upper Wieznitz, near Polna, who had been missing since July, 1898. Her skeleton, covered with faggots, had been found in October of the same year in a condition similar to that of Agnes Hruza. A witness was produced who testified that at a distance of about 2,000 feet he had seen Hilsner in the company of two other men on the evening of the day of the crime; he based his recognition of Hilsner on the color of the latter's coat. The court refused to have the witness's eyesight examined. In the course of the investigation Hilsner was prevailed upon to implicate two Jews, Erbmann and Wassermann, as his accomplices in the crime. At the trial Hilsner professed his innocence and declared that he had been tricked into involving the two guiltless men; the two Jews were able to produce a perfect alibi. Hilsner was condemned to death, but the verdict was commuted to penal servitude for life. The trial itself caused much unrest and Jew-baiting in Bohemia and Moravia. Although he exposed himself to slander, Thomas G. Masaryk, after a thorough investigation of the real facts, objected to the manner in which the trial had been conducted and the insinuation of a ritual murder. All future efforts to obtain a new trial were in vain; not until Emperor Charles I succeeded to the throne (1916) was Hilsner released.

Lit.: Masaryk, Thomas G., *Die Notwendigkeit der Revision des Polnaer Prozesses;* Nussbaum, Arthur, *Der Polnaer Ritualmordprozess,* 2nd ed. (1906).

POLO, MARCO, non-Jewish explorer, b. 1254; d. 1323. His notes, known as the *Book of Marco Polo,* which were dictated in French in the Genoa prison in 1298, contain important data on the Jews of far-off lands. Polo relates that Kublai Khan, in whose service he was for many years, accorded to the Jews and their faith the same consideration he showed for all other creeds. However, the emperor was under the impression that Moses was the God of the Jews. Polo states also that he met many Jews who spoke their own language in Coilum, Malabar, South India, and also in Abyssinia, where they wore a mark on both cheeks. On the southern coast of Arabia Polo saw two islands, "an island of men and an island of women," inhabited by Jewish Christians of the Old Testament; the men were separated from their wives nine months out of the year, and did not disturb them during pregnancy.

Marco Polo's report on the Jews of Georgia, in Transcaucasia, seems to be an interpolation.

Lit.: *Le livre de Marco Polo, citoyen de Venise* (1865) 250-252, 643, 671 et seq., 694; *Book containing the Kingdom and Marvels of the East,* translated by H. Yule (1871).

POLOCK, MOSES, publisher, rare book dealer and bibliophile, b. Philadelphia, 1817; d. Philadelphia, 1903. His father was Hyman Polock, a native of Amsterdam, who emigrated to England. There he married Rebecca Barnett, a descendant of the Levy family, some of whose members were early settlers in Pennsylvania. The Polocks left England and settled in Philadelphia in 1811, becoming active and prominent members of the Jewish community in that city. Hyman Polock at one time served as president of Beth Israel Congregation.

Moses Polock, as a youth, showed a great interest in books, and his father, although in the jewelry business himself, permitted the son to follow his inclination. In 1831, upon the retirement of William McCarty from the old and leading Philadelphia publishers McCarty and Davis, Moses Polock, then fourteen years of age, obtained a clerkship in the store. There the bookish young man met and knew many of the eminent writers of the day, including Edgar Allan Poe, James Fenimore Cooper, Noah Webster, Charles Godfrey Leland, Herman Melville, and others.

So successful was Polock that he became chief assistant to Thomas Davis, and upon the latter's death (1851) was named one of the executors of his estate. The stock of McCarty and Davis was sold at auction, but a considerable portion of it was bought in by Polock with money left by his former employer for that purpose. From 1853 on Polock carried on a publishing business under his own name, issuing miscellaneous books. The most important of these was the first collected edition (1857) of Charles Brockden Brown, America's first novelist. Gradually Polock retired from active publishing and established himself as a rare book dealer; as such he was the first to deal solely in Americana, and he numbered among his friends and customers such eminent bibliophiles and collectors of Americana as James Lenox, Samuel L. M. Barlow, Samuel W. Pennypacker, Henry C. Murphy, George Brinley, J. C. Brevoort and Clarence S. Bement. These men owed much to Polock's knowledge in the field of Americana; and so, too, did several institutions, including the Historical Society of Pennsylvania and the John Carter Brown Library.

Growing older and somewhat eccentric, Polock became reluctant to part with his rare items. When he did consent to give up an item, he would copy it painstakingly in pen and ink; these copies remained as outstanding examples of calligraphy. He finally withdrew from all active business, and lived as a bookish hermit in the top floors of his office at 406 Commerce Street, sought out by scholars for his knowledge and occasionally by some intrepid collector in search of a rare item.

Polock was for many years a member of the Historical Society of Pennsylvania, and as a collector was interested chiefly in Frankliniana, in Washingtoniana, and in American children's books. His collection of children's books (the first of its kind in the United States) Polock, who remained a bachelor, gave to his niece, Rebecca Rosenbach, and to his famed nephew, Dr. A. S. W. Rosenbach, who, after adding to it over a period of forty years, deposited the collection in the Free Library of Philadelphia. In 1895, after having spent sixty-five years in the book trade, Polock sold at auction a large portion of his stock, including the Franklin imprints.

After his death the remainder of his collection of rare books, including the celebrated volumes from the library of George Washington, were sold at Henkels in 1904. Some of Polock's books were acquired by Rosenbach. Polock was, during his lifetime, a member of Mikveh Israel Congregation, of Philadelphia. EDWIN WOLF 2ND.

Lit.: Brotherhead, William, *Forty Years Among the Old Booksellers of Philadelphia* (1891); Rosenbach, A. S. W., *Books and Bidders* (1927).

PÓLYA, JAKAB, economist, b. Békésszentandrás, Hungary, 1844; d. Budapest, 1897. He worked his way through university, studying law in Budapest. He opened a lawyer's office, and at the same time wrote several works propounding sound principles and practical ways for the solution of the main problem of the Hungarian state, agrarian production. He also advocated agrarian and credit cooperatives. In 1890 he published a book analyzing the economic crisis. Four of his works were awarded prizes by the Hungarian Academy of Sciences.

In 1891 Pólya became lecturer of national economy at the University of Budapest, and in 1893 he was made a member of the Hungarian Academy of Sciences. From constructive research and planning Pólya then turned to descriptive and historical economics, devoting several works to the history of major economic institutions and bodies in Hungary in the second half of the 19th cent. He translated into Hungarian the works of Adam Smith and Sismondi.

JENŐ PÓLYA, surgeon, b. Budapest, 1876, was the son of Jakab Pólya. Having received the degree of M.D. from the University of Budapest, he became a lecturer on surgery in 1908 and was named professor extraordinary in 1914 after having served as surgeon-in-chief at the St. Stephen hospital from 1910 on. He wrote many works on the pathology and surgical treatment of the organs of digestion, as well as on cancer.

POLYBIUS, *see* GREEK WRITERS ON JEWS.

POLYGAMY. The Bible, in tolerating polygamy, gives evidence that the practice had long been an accepted social institution when these laws were written down. In the patriarchal age polygamy is regarded as an unquestioned custom. While the Bible gives a reason for the action of Abraham in taking Hagar for an additional wife and, in the case of Jacob, for having Rachel as a wife besides Leah, it only proves that polygamy as well as concubinage, with which it was always associated, was among the mores of the ancient Hebrew people (*Gen.* 16:1-4; 29:23-28). The same attitude is revealed in the episode of Abimelech and Sarah (*Gen.* 20:1-13).

Polygamy was such a well established part of the social system that Mosaic law is not even critical of it. We find only certain regulations with respect to it; as, for example, if a man takes a second wife the economic position of the first wife and of the children she bore must be secure; and, in the case of inheritance, no child of a subsequent marriage is to be preferred over a child from the first wife. Other regulations were that the high priest could have only one wife and that a king in Israel should not have too many wives (*Lev.* 21:13; *Deut.* 17:17; *Ex.* 21:10). The last injunction, however, was of no effect. David had seven wives before he began to reign in Jerusalem, and an extraordinary number of wives and concubines has been attributed to Solomon (*II Sam* 3:2-5, 14; 5:13). In connection with David, the prophet Nathan did not denounce the king for adding Uriah's wife to those he already had but for the means he employed to secure her (*II Sam.* 12:7-15).

However, if polygamy was not forbidden it was not

directly sanctioned. It was a heritage from the past and it was left undisturbed. As the civilization of the people reached a higher form and, especially under the teaching of the prophets, their moral and religious consciousness developed, the polygamous system gradually declined. This is noticeable in Israel after the return from the Exile. In the Second Commonwealth polygamy is far from general (cf. *Tobit* and *Susanna*). Yet it survived far into the Christian era. In the New Testament Jesus neither condemns polygamous unions nor advocates a change in the system. From this non-interference attitude Luther, as late as the 16th cent., arrived at the conclusion that he could not forbid the taking of more than one wife.

According to the Talmud the right to a plurality of wives is conceded, but the number of legitimate wives, as in the Koran, is limited to four. The taking of additional wives is held as sufficient ground for divorce for a woman who had previously been the sole wife. Where a polygamous union exists, provision must be made for adequate maintenance of each wife as well as a separate domicile. Throughout the Talmudic age not one rabbi is known to have had more than one wife. Monogamy was held to be the only ideal legal union; plurality of wives was a concession to time and condition.

At a later period Maimonides in his *Mishneh Torah* maintains, contrary to his personal opinion, that polygamous unions from a strictly legal point of view are permissible. Eventually, however, they were proscribed under the authority of Rabbi Gershom (about 1000), although cases of polygamy were found in Spain as late as the 14th cent. That such cases were not rare may be inferred from the fact that in the Spanish communities the Kethubah, the document marking the betrothal, exacted that the man was not to take a second wife. The Islamic influence on the Jews in Spain was more or less pronounced until the expulsion at the end of the 15th cent.

In modern Europe polygamy disappeared from Jewish domestic life while among Christians it remained a tolerated privilege of royalty until very late times. In the declaration against polygamy of the Sanhedrin convoked by Napoleon in Paris, in 1805, there is no implication that modern Judaism tolerated plural marriages. It was just an emphatic assertion that Jews had discarded the orientalism of the past and were in full accord with the culture and civilization of Western Europe. CHARLES A. RUBENSTEIN.

Lit.: Abrahams, I., *Jewish Life in the Middle Ages* (1917); Westermarck, E., *History of Human Marriage* (1901); Spencer, H., *Principles of Sociology;* idem, *Descriptive Sociology;* Lay, Wilfrid, *A Plea for Monogamy* (1923).

POLYTHEISM, *see* HENOTHEISM; MONOTHEISM; RELIGION OF ISRAEL.

POMEROON, *see* BRITISH GUIANA.

POMIS, DAVID DE, physician, b. Spoleto, Dalmatia, 1525; d. Venice, Italy, 1588. After obtaining his medical degree from the University of Perugia, he started practice in Magliano. He was initiated into medicine by his scholarly uncle Jehiel Alatino, brother of Vitale Alatino, and by Moses Alatino, both of whom were prominent physicians. However, Pomis was soon barred from Magliano by the anti-Jewish decrees of Pope Paul IV. He then entered the service of Duke Nicholas Orsino and of the Sforza family. However, upon Pomis' personal protest, Pope Pius IV gave him permission to resettle in Magliano. Pope Sixtus V, to whom he dedicated his great Talmudic dictionary *Tzemah David* (in Hebrew and Aramaic, with explanations of the words in Latin and Italian; Venice, 1587), granted him the right to treat Christian patients.

Pomis' Latin essay, *Enarratio brevis de senum affectibus praecavendis atque curandis* (Brief Account of the Prevention and Cure of Diseases of Old Age; Venice, 1588), is of importance. His greatest work, also in Latin, *De medico hebraeo enarratio apologica* (Apology for the Jewish Physician; Venice, 1588), which he wrote for the purpose of defending Jewish physicians and Judaism, enumerates the popes and their personal Jewish physicians as well as renowned Jewish medical men. Sixtus V later abolished some of the exceptional laws directed against Jewish physicians.

Lit.: Münz, J., *Die jüdischen Ärzte im Mittelalter;* Landau, R., *Geschichte der jüdischen Ärzte;* Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 2 (1895) 259; Broydé, Isaac, in *Jewish Encyclopedia,* vol. 10, pp. 122-23.

POMPEY (GNAEUS POMPEIUS MAGNUS), Roman general, b. 106 B.C.E.; d. 48 B.C.E. During Pompey's campaign in Syria, in 65 B.C.E., Judea was torn with internal strife between the two Hasmonean brothers, Aristobulus II and Hyrcanus II. Aretas, a neighboring king, was helping Hyrcanus besiege Aristobulus. Pompey sent his legate Scaurus to investigate conditions, and the two brothers immediately showered him with gifts, and asked him to settle their dispute. The legate favored Aristobulus and ordered Aretas to withdraw from the siege under pain of being declared an enemy of Rome. The king did so, and Aristobulus inflicted a defeat on him as he retreated.

When Pompey came to Damascus in the spring of 63 B.C.E., he ordered the two disputants to appear before him. Knowing the Roman's greed, both tried to win his favor by means of expensive gifts. Although Aristobulus presented Pompey with a golden vine bearing clusters of golden grapes and golden leaves and valued at 500 talents, the Roman general did not render a decision in his favor. Pompey secretly favored Hyrcanus, the younger and weaker brother, and since the conquerer had designs upon Judea for himself, told the brothers that he would defer his decision until he had conquered the Nabateans. Aristobulus, suspecting these designs, fled to Alexandrium, where he prepared for armed resistance. He finally made his peace with Pompey and surrendered the fortress to him. Pompey delegated Gabinius to take Jerusalem, meanwhile keeping the older brother in camp. The people shut the gates against Gabinius, and the Roman general marched against Jerusalem.

The Hyrcanites, or "Lovers of Peace," being in the majority and considering the Romans their friends and allies, opened the gates to them. The Patriots, who were followers of Aristobulus, entrenched themselves on Temple Mount and Pompey besieged them. The siege lasted for more than three months before a breach in the wall was finally opened and the Romans poured in. There is some dispute among the authorities as to whether the Romans broke through on a Saturday or on the Day of Atonement. The Romans slaughtered more than 12,000 Jews, including the priests who were sacrificing at the altar. Pompey entered the "Holy of Holies" to see for himself the nature of the Jewish Deity. Surprised at not finding statues or images of any kind, he left the contents of the sanctuary untouched. Aristobulus and his family and many of his followers were led back to Rome as prisoners. After Pompey's conquest of Judea in the autumn of 63 B.C.E., the Jewish community lost its

status as an independent state. Pompey appointed Hyrcanus high priest and ethnarch, and deprived the Jews of the liberties gained under the Hasmoneans.

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1927) 61-75; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925) 76-79.

PONIM, *see* PHRASES, POPULAR.

PONTE, LORENZO DA, *see* DA PONTE, LORENZO.

PONTIUS PILATE, Roman procurator of Judea from 26 to 36 C.E. At the very outset of his inauguration he caused a riot of the Jews by secretly bringing into Jerusalem the imperial standards, which the Jews regarded as idols and which other procurators, out of respect to their feelings, had left outside of the city. Jews hastened to the residence of the procurator at Caesarea and besieged him with petitions to remove the images; after five days Pilate sent out soldiers against the crowds and threatened to kill them if they would not stop, but when he saw that they were ready to die rather than yield, he gave way and removed the images. Another uproar was caused when Pilate attempted to appropriate some of the Temple funds in order to build an aqueduct; on this occasion he sent soldiers in disguise among the crowds and killed many of them. In 36 he was removed on the complaint of the Samaritans, many of whom he had slaughtered.

The character given Pilate in the New Testament is totally inconsistent with these statements. He is reported there to have sought to save Jesus, to have offered to yield the Jews one prisoner at the time of the Passover, and to have "washed his hands" of the guilt. Such a concession because of a festival is unheard of elsewhere, and the whole manner of the execution of Jesus, including the inscription over the cross, shows that the charge was not heresy, but rebellion against the Roman government. The later fate of Pilate is unknown; Christian legend makes him a wanderer and a suicide, whose body could find rest only in a pool in the Alps, where his reputed grave is still shown.

Lit.: Josephus, *Antiquities,* book 18, chap. 3, sections 1 and 2; the histories of the period.

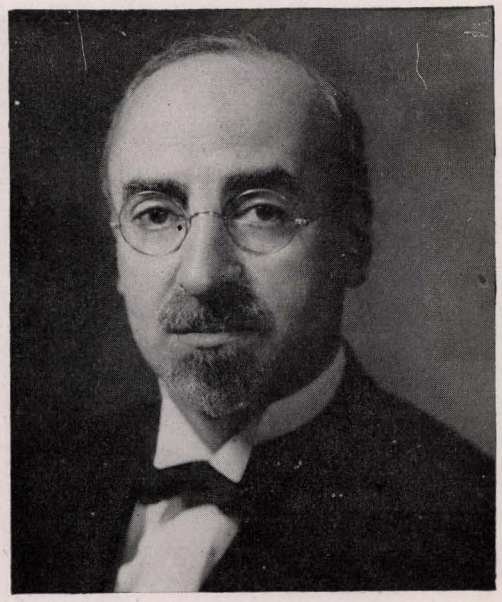
PONTREMOLI, ALDO, physicist, b. Milan, Italy, 1896; d. at the North Pole, 1928. After his graduation from the University of Rome and from the University of Cambridge, he published a number of scientific studies in the *Rendiconti dei Lincei,* and undertook many theoretical and experimental researches. He served as assistant professor of physics at the University of Rome until 1924, and from 1924 until his death he was professor of advanced physics at the University of Milan. There he organized the first Institute of Physics, which bears his name.

Pontremoli distinguished himself for service with the Italian army during the first World War as an aerometeorologist, and in 1918 won official citation and the award of a silver medal and three war crosses. In 1928 he participated as a scientist in General Umberto Nobile's expedition to the North Pole in the dirigible *Italia,* and lost his life in the disaster which this dirigible suffered.

Lit.: Giordana, G. P., *Vita di A. Pontremoli* (1934); Vanoni, E. P., "Aldo Pontremoli," *Nuovo Cimento,* vol. 7 (1930) 41-49; *A. Petermanns Mitteilungen,* supplement volume (1929), No. 205.

PONTREMOLI, EMMANUEL, architect, b. Nice, France, 1865. In 1890 he won the Prix de Rome for architecture, and in 1919 became professor at the École Nationale des Beaux Arts in Paris. In 1922 he was made a member of the French Art Academy (Institut de France), and in 1925 general inspector of the public buildings and state palaces. He became an officer of the Legion of Honor in 1926. Pontremoli served as director of the École Nationale des Beaux Arts (1932-37), and was retired with the title of honorary professor.

He was chief architect of the Museum of Natural History in Paris, the Maison Grecque of Theodore Reinach in Beaulieu-sur-Mer, the French consulate in Smyrna and many other outstanding buildings. His writings include *Étude et restauration de l'Acropole de Pergame* and *Fouilles du sanctionaire d'Apollon* (with M. Haussoullier; 1896-97). In 1942 he was reported still living in France.



David de Sola Pool
(See also illustrations in vol. 1, p. 409; vol. 8, p. 213)

POOL, DAVID DE SOLA, rabbi, b. London, 1885. He was the descendant of an old rabbinical family, in the direct line from Raphael Meldola of Livorno and from the Raphael Meldola who was chief rabbi of the Sephardim of England. H. Pereira Mendes was a first cousin once removed. Pool received an A.B. degree from the University of London in 1903, and subsequently studied at the Universities of Berlin and Heidelberg, receiving his Ph.D. degree from Heidelberg. He attended the Rabbinerseminar of Berlin.

In 1907 Pool came to the United States to become rabbi of the Spanish and Portuguese synagogue Shearith Israel in New York city. Except for the period from 1919 to 1922, when he was one of the three American representatives on the American Commission to Palestine and remained in Jerusalem to act as regional director for Palestine and Syria of the Joint Distribution Committee, Pool occupied the pulpit of Shearith Israel from 1907 on, and was still serving in 1942. Until 1941 the sole spokesman for Sephardic Jewry in the United States representing both the newer arrivals from the Levantine countries and the Sephardim who had lived for many generations in the English-speaking lands, Pool was one of the most cosmopolitan members of the Orthodox rabbinate. His manifold cultural

background, combined with his sincerity and devotion to everything Jewish, brought him into a collaborative role in almost every religious and cultural activity undertaken by American Jews, as well as in interdenominational movements.

Pool was appointed one of the three Jewish representatives on Herbert Hoover's food conservation staff in 1917 and also, during the first World War period, a field organizer of the Jewish Welfare Board. In 1940 he was made chairman of the committee on religious activities of the Army and Navy committee of the Board, a task which included the supervision of Jewish religious matters in all the army camps and naval bases. Pool was, in 1942, a director of the Jewish Welfare Board, and the representative of the Jewish army and navy chaplains to the chief of chaplains of the armed services.

From 1922 to 1940 Pool was a director of the Jewish Educational Association and four times president of Young Judea of America; he was president of the Union of Sephardic Congregations (1928-) and president of the Synagogue Council of America from 1938 to 1940. He was also a member of the advisory committee of the National Youth Administration, having been appointed in 1935.

In addition to having made and published numerous studies relating to Jewish history in the Americas, Pool was author of *The Kaddish* (1909; American edition, 1930); *Hebrew Learning among the Puritans of New England* (1911); *Capital Punishment in Jewish Literature* (1916); and six Sephardic Hebrew and English prayer-books.

POOL, TAMAR DE SOLA, communal worker, b. Jerusalem. She was the daughter of Haim Hirschenson, rabbi and Hebrew writer, and the wife of David de Sola Pool, to whom she was married in 1917. Mrs. Pool was brought to the United States in 1904, and graduated from Hunter College in 1913. Subsequently she studied in Paris and at Columbia University. From 1914 to 1917 she was an instructor in French, Latin and Greek at Hunter College. Her communal activities were centered largely in the Hadassah movement. From 1930 to 1935 she was president of the New York chapter of the Hadassah, in 1938 and 1939 she was editor of the *Hadassah Newsletter,* and in 1939 she was made national president of Hadassah. She was honorary chairman of the Jewish National Fund of America and a member of the general council of the World Zionist Organization. She was also a director of the National Council of Women of the United States.

POOLS OF SOLOMON, *see* SOLOMON, POOLS OF.

POOR, *see* PHILANTHROPY; POVERTY; SOCIAL LEGISLATION; SOCIAL SERVICE.

POPES. The Pope is head of the Roman Catholic hierarchy and consequently of the Roman Catholic Church. The Papacy's relations with the Jews were regulated by and are mentioned in papal documents, letters, and decrees which, because of the seal (*bullum*) they bore, are called Bulls; also in orders issued by the Popes' vicars and in decisions of the governing bodies of cardinals.

1. Bases of the Relationship. Fixed factors in the attitudes of the Popes to the Jews were those derived from Church policy and doctrine. Social and economic restrictions stemmed from the Church policy of depriving non-Christians anywhere of opportunities to influence Christians by means of political or economic authority, social contacts or the recognition of religious equality. On the other hand, the continuance of the Jewish group was also a fixed doctrine. Other non-Christians were tolerated as a matter of expediency; in theory, at least, the Jews were tolerated because of the traditional interpretation of various Biblical passages, notably *Ps.* 59:12, "Slay them not, lest my people forget," and the expression "A remnant shall return," as in *Isa.* 10:21. This involved freedom of worship for the Jews and therefore clashed with the Church's equally basic conversionist policy. Much, however, depended on the variables in the situation: the character of the reigning Pope and his environment, the requirements of his personal policy, and the demands of the broad Church policy at any given time.

Still another element in the situation was the secular rule of the Popes. From the dark ages to 1870 in the case of the Jewish communities of Rome and of the Papal State in Italy, and from the 14th cent. to the French Revolution in the case of the Jews of Avignon and the County Venaissin, the Pope was the secular overlord. Problems of practical administration sometimes clashed with Church policy, so that occasionally a Pope might advise and applaud restrictions on the Jews elsewhere which he was not ready to impose on the Jews in his own lands.

2. Papal Jurisdiction. The relationship between the Popes and the Jews as a group was direct only in those territories where the Pope was political overlord. Elsewhere it was exercised through the secular authorities. There was, to be sure, a theory that the Jews everywhere, being tolerated as a religious symbol, ought properly be subject to the Church. But the economic importance of the Jews to every European state militated against the application of this theory and strengthened secular control of the Jewish population; secular suzerains, sometimes churchmen themselves, adopted Church policy and submitted to papal orders only after an appeal to their Christian loyalty or a threat of ecclesiastical punishment. Repeatedly pressure had to be brought on the princes to prevent the Jews from practising usury, to compel their separation from the Christian population through badge or ghetto, to stop their employment of Christian help in their homes, and the like. On the other hand, in a number of instances the right of the Pope to interfere directly in Jewish activities came to be universally recognized. Since the Crusaders were under Church protection, a moratorium on debts owed by them to Jews could be enforced by a papal threat of a boycott of the Jews concerned. Jews trying to persuade apostates to revert to Judaism were deemed a threat to Christianity and therefore fell under direct Church jurisdiction. Jews publishing or studying rabbinic works adjudged guilty of insulting Christianity were also subject to Church discipline. Finally, heresy regarding fundamentals common to both faiths, as well as the practice of witchcraft, came under Church jurisdiction whether the guilty person was Jew or Christian. Secular powers, nevertheless, sometimes interfered with the execution of papal edicts even on subjects under recognized Church authority.

3. Direct Contacts. Individual Jews sometimes received papal grants of privilege. These might cover exemption from the badge, the right to live outside the ghetto, to practise medicine on Christian patients, to open loan banks and, in the Papal States, to be exempted from all or certain taxes. Such letters of privilege were particularly numerous between the end of the Avignon period and the Counter-Reformation. After the 16th cent., practically all contact between the papacy and the Jews was carried on through a

vicar, papal edicts meant for non-papal lands being addressed to the civil or ecclesiastical authorities. More personal contacts, however, were continued. Directly and indirectly Jews were employed by the Popes and the Papal Court from the earliest times. A Jew by the name of Jehiel was the financial head of the papal household of Alexander III. Jehiel must have had predecessors, but he did not have successors because thereafter the Popes began to insist that princes discontinue a common practice of appointing Jews to high administrative posts. Various Popes employed Jewish physicians, some of whom were showered with privileges and concessions. The Jews of Europe had frequent occasion to send petitions and delegations to the Papal Court. Usually the Jewish community of Rome undertook to assist these delegations, to represent other Jewish communities, or to speak for the entire Jewish people.

4. Protection. The usual request of the Jews was for protection against attack. Roman precedent and ethical considerations caused Pope Gregory I (590-604) to establish the rule forbidding the use of force against the Jews as long as they stayed within the limits prescribed by the Church. The same Pope forbade conversion by force. More than five centuries later his attitude was revived when the Jews of Western Europe appealed to the Pope for protection during the era of anti-Jewish disorders which began with the First Crusade. Around 1120 Pope Calixtus II issued a bull (*Sicut Judaeis*) beginning with the statement, copied from similar documents issued by Pope Gregory I, that "just as the Jews ought not to have the license to do . . . more than the law permits them, so ought they not suffer curtailment in those privileges which have been conceded them." The bull goes on to forbid forcible conversion, greater oppression, and desecration of synagogues and Jewish cemeteries. This bull became the basis for decrees granting protection to the Jews, and was repeated by practically every Pope down to the Avignon period and frequently thereafter. As occasion required, changes were made in the text of the document sometimes emphasizing the prohibition of forcible conversion, sometimes forbidding the charge of ritual murder, sometimes dealing with purely fiscal matters. This was not the only bull through which protection was extended. Documents dealing with specific situations in various parts of Europe were issued fairly often, though not as often as they were requested. Without such protection extended by the papacy, the Jewish position would have been very much worse, if not altogether untenable.

5. Conversionist Efforts. The Church bent every effort to convert the Jews to Christianity. Even the limitations set up in the bulls of protection were often stretched to the utmost, the term "forcible conversion" being made meaningless in practice. The required parental consent for the baptism of minors was broadly interpreted in favor of Christianity by Popes beginning with Innocent III and especially, following the Counter-Reformation, in the Papal States. After the 12th cent., reversion to Judaism on the part of such as had become converts during bloody riots was forbidden by the Popes and declared invalid. The bull *Turbato corde,* often repeated after the middle of the 13th cent., expressed the horror of the Popes over the attempts of Jews to proselytize, and subjected both Jew and proselyte to the Inquisition. The bull seems to refer mainly to new Christians who, the storm over, ought to return to the faith of their fathers. Grants of financial support and privilege were used by the Popes, following the example of Gregory I, to attract Jews to baptism. Houses for catechumens, or recent converts presumably being taught the new faith, were established in various parts of Europe, during the later Middle Ages and thereafter, where converts were maintained for life. At the same time, the forcing of conversionist sermons upon the Jews became common and in Rome was continued long into the 19th cent. The interest of the Popes, beginning in 1311, in the establishment of chairs in Hebrew at various universities was due to the desire to prepare preachers to the Jews. The hope of weakening loyalty to Judaism was the cause for repeated burnings of the Talmud and its commentaries and prohibitions of printing and studying such books. Jews, however, prevailed upon the Popes and their advisors to permit the reprinting and the study of the Talmud after the removal of the objectionable passages and the rewording of a number of expressions. There was no such difficulty regarding the *Zohar,* which papal authorities declared free of blasphemies (1558).

6. Greeting the Pope. One of the characteristic ceremonies, expressing the relationship between the papacy and the Jews, was that by which the Jews of Rome greeted a Pope on his way to be crowned at the Lateran basilica, sometimes also annually at Easter, and when he returned to Rome from a long absence. Some form of greeting must have been customary in early times; the first such ceremony definitely heard of, however, dates from 1120, when Pope Calixtus II entered Rome. Before long the details of the ceremony were regulated. The rabbi and a number of communal leaders awaited the procession on the line of march, as did other corporations of the city, and on the approach of the Pope handed him a scroll of the Torah. He received this and handed it back in a fashion indicating disdain, while pronouncing a prepared formula approving the Torah but not the Jewish interpretation of it. Like every corporation (*schola*), the Jews also made a symbolic gift and, in return, received a number of coins. Not the act, but the manner of it was degrading. Sometimes, after the papal procession had moved on, the Jewish dignitaries were left to the taunts and threats of the mob inspired by the insulting example given by the Pope. After the long interruption during the Avignon period, the ceremony was resumed. Gregory XII (1406) found the scroll so handsomely decorated with gold and silver that he asked for it as a gift, thereby establishing a precedent and adding to the financial burden of the Roman Jewish community.

A problem which the Jews of Rome had to face resulted from the occasional existence of several claimants to the Papal Throne. With complete impartiality to the internal politics of the Church they sometimes sent a deputation to congratulate and offer gifts to the rival Popes (Alexander V, 1409). In time the ceremony offered so real a threat of physical danger to the Jews that at their request in 1484 the place assigned them was changed so as to avoid rioting. So dangerous had the temper of the populace become at the coronation of Gregory XIV (1590) that thereafter the Jews were not expected to make a public spectacle of themselves and the Torah. To them was assigned the decoration of the Colosseum and the Arch of Titus. This they did by means of Biblical quotations appropriate to the occasion and to the individual Pope.

7. Historical Forces Behind the Relations. While the essentials of the papal policy toward the Jews remained constant after their formulation by Pope Gregory I, historical processes compelled certain changes in temper and tempo at various points. To the end of the first millennium the papacy was too weak internally, while the Jews were too strongly entrenched as the merchants of Western and Southern Europe. A change began with the Church reformation of the latter half of the 11th cent., whereupon the Popes urged a deterioration of the Jewish position in European society and were aided by the social and economic forces manifested during the crusading age. The efforts reached their greatest development during the 13th cent., when the papacy was at the height of its power, but did not achieve full results until the following century. By that time, however, the repressive movement had gone too far.

A series of social and natural calamities in the 14th cent. combined with a dangerous weakening of the Jewish economic situation to make the Popes change the emphasis of their Jewish policy from repression to protection. The 15th cent. Popes, however, were struggling to reestablish papal authority in the Catholic hier-

archy and to regain the confidence of the masses. This need conflicted with the humane feelings of a number of Popes and resulted in a vacillating policy toward the Jews. Broad tolerance characterized the Humanist Popes of the first half of the 16th cent., but gave way before the forces of the Counter-Reformation in the second half of that century. With few exceptions, the Popes of the next three centuries maintained a policy of unrelenting repression. The Jewish population of Catholic Europe had either ceased to exist or become insignificant socially and economically. The major interest of the Popes in the Jews was limited to those of the Papal States. During the 19th cent., except for a brief period in 1848, the policy toward the Jews was guided by the sympathy of the Popes for the anti-democratic forces. All direct authority of the papacy over the Jews was terminated with the unification of Italy in 1870, and pronouncements thereafter were few. The adjustment of the papacy to a democratically ruled world, which followed upon the first World War in 1914, resulted in a better understanding of the Jewish position.

8. The Formative Age. The claims of the Bishop of Rome to primacy in the Catholic hierarchy are based on his being the direct successor to PETER. Tradition makes Peter the first bishop of the Roman Christian community and places his tomb, upon his martyrdom in 67 (?), on Vatican Hill, where St. Peter's now stands. It is not known how many of Peter's immediate successors were Jews or of Jewish descent; nor do we know the relations which obtained between the Jews of Rome and the growing Christian community. It is significant that after Peter the first Bishop of Rome mentioned as having contacts with Jews is SYLVESTER I (314-35), who witnessed the actual triumph of Christianity. Legend speaks of a disputation between him and a "high priest of the Jews," both sides depending on miracles as arguments. Sylvester's miracle having been the more impressive, the Jewish bystanders at once accepted Christianity.

Documentary information on contacts between Popes and Jews begins with GELASIUS I (492-96). One of his letters contains a warm recommendation of a Jewish friend; another letter urges several bishops to be absolutely fair to the Jewish owner of a runaway slave who sought freedom by accepting Christianity and accused his owner of having forced him to undergo circumcision, apparently knowing that Jews were forbidden to proselytize.

The meaning of justice and fairness in the relations of Christians to Jews presented a problem also to GREGORY I (590-604), called "Saint" and "the Great," who laid the foundations for much that was best in the subsequent papal policy toward the Jews. Some twenty-five letters of his are known to have mentioned or dealt with the Jews. Without objecting to slavery as an institution, the Pope ruled that a Jew must not convert a pagan slave to Judaism nor keep a Christian slave or a newly-converted pagan slave for more than three months. His anxiety to gain converts led Pope Gregory to counsel kindness and moderation in the treatment of the Jews without granting them equality with Christians. Out of this attitude rose the famous sentiment, already mentioned, which later Popes used frequently in bulls of protection granted to Jews (598, to the Jews of Rome; 602, to the Bishop of Naples). He likewise reprimanded the Christians of Sicily and Sardinia for attacking and robbing synagogues. To the Sicilian bishop he suggested supporting Jewish converts from papal funds or even granting a reduction of one-third in the rental being paid on Church lands by Jewish farmers who accepted Christianity. A synagogue annoyingly close to a church might be removed if the church provided other accommodations (September-October, 591). He went so far as to order the restoration to the Jews of a synagogue building in which a cross and images had been placed by an overzealous convert from Judaism (July, 599). Already in 591 the Pope had written to the Bishop of Marseille warning that converts by force were not to be trusted. Sad experience with baptized Jews led him (May, 598) to introduce a forty-day preparatory period for conversion. He urged avoidance of judicial prejudice against individual Jews as well as against Jewish communities. It must, therefore, have been due to the urging of Spanish Catholics not to alienate a newly-acquired, powerful adherent to the Roman Church that Gregory addressed (August, 599) words of praise to King Reccared of Visigothic Spain after the latter had subjected the Jews to brutal treatment in an effort to convert them.

In the comparatively few references which extant papal correspondence provides during the next few centuries, there is mention of a variety of problems and evidence of a variety of attitudes. HONORIUS I (637) would have liked to permit the forcibly baptized Jews of Spain to return to Judaism; but the Spanish bishops were horrified at the thought. JOHN IV (640) and GREGORY III (731) expressed sorrow over instances of Christians celebrating Easter at the same time as the Passover. GREGORY III and STEPHEN IV (768) spoke in harsh and bitter terms of the favorable position of the Jews in France and of their use of Christian slaves, serfs and domestics. Soon thereafter HADRIAN I (772-95) continued the attack on the social contacts between the Jews and Christians both in Spain, which was then Mohammedan, and in France. In the latter the practice persisted among Christians of observing the day of rest on the Sabbath and Easter on Passover. NICHOLAS I (858-67) found even greater evidence of the social influence of the Jews in Italy, where he forbade the Bishop of Orti to use garments of Jewish style. Less humane was the attitude of LEO VII (936-39), who advised the Archbishop of Mayence to expel the Jews if they refused to give up their religion despite his attempts at persuasion. SYLVESTER II mentioned the Jews only in a matter involving a local transfer of taxes to the Bishop of Gerona (December, 1002). In 1007 a representative of the Jews of Lorraine came to Rome to ask JOHN XVIII for protection against persecution. Whether Pope John gave any aid is not known. Alleging that the only explanation for a cyclone and earthquake which caused much damage in Rome was the blasphemy of the Jews, BENEDICT VIII had a number of them put to death (1021). ALEXANDER II (1061-73), however, followed the tradition of Gregory I in protecting the Jews.

The gathering in southern France of a crusading army to fight against the Mohammedans in Spain had become a real danger to the Jews of Narbonne (1063). The Pope directed one letter to Count Berengar, praising him for defending the Jews, and another to Archbishop Wifred, pointing out that "God finds no pleasure in the spilling of blood." A separate appeal was directed by the Pope to the clergy of Spain to defend the Jews against the crusaders invading the land. A sterner warning was issued to the Count of Benevento in Italy (1065) not to continue forcing Jews into Christianity. GREGORY VII, the great fighter for Church reform and for its supremacy over the State, found it necessary to attack the employment of Jews in administrative office. He had a law passed against it at the synod held in Rome in 1078; he wrote (1081) to Alfonso VI of Castile and Leon saying that the placing of Jews in authority over Christians was an insult to the Church.

9. The Crusading Era. The records of the papal chancery during the 13th cent. are more complete and the policy of the Popes more uniform. The growing influence of the papacy and the spread and increase of the Jewish population, combined with the economic and political changes of Europe and with the emotional tension and social disorders due to the Crusades, caused the Jews to be brought more frequently to the attention of the Popes and to crystallize the papal attitude toward them. URBAN II, who preached the First Crusade, did nothing to prevent or even to condemn the excesses of the Crusaders, although he did think it necessary to condemn Emperor Henry IV for permitting those forcibly baptized by the Crusaders to return to Judaism (1098). The anti-Pope CLEMENT III had

already voiced a like condemnation the year before, and Urban may have found it impolitic not to show equal zeal. The Crusaders' attacks on the Jews did result eventually in the famous bull of protection, *Sicut Judaeis,* issued by CALIXTUS II. The Pope may originally have granted the bull to the Jews of Rome, and its application to the Jews in general was probably a later extension.

The almost constant rivalry for the papal tiara which characterized the 12th cent. affected the Jews because of the anti-Pope ANACLETUS II (1130-38). His election to the Papacy was bitterly contested and his character maligned chiefly on the ground of his Jewish descent, for he was the grandson of a convert. His rival, INNOCENT II (1130-43), consequently was not friendly to the Jews and did not renew the bull of protection. Among the Jews the memory of Anacletus has survived in a number of legends about a "Jewish" Pope.

EUGENE III's call for the Second Crusade (1145) stirred the fears of the Jews. They probably appealed to the Pope for protection, perhaps through the Jews of Rome, and he responded with a repetition of the bull *Sicut Judaeis,* which did not prove completely effective.

The reign of ALEXANDER III (1159-81) indicates the changed situation of the Jews. The Pope himself was liberal enough in attitude to have a Jewish favorite and financial guide in the person of Jehiel, nephew of the compiler of the *Aruch.* He repeated the bull *Sicut Judaeis,* perhaps in answer to fears of the Jews over the outcome of the Third Lateran Council. The temper of the lower clergy having become more aggressive, the Jews of France and Spain called a synod of their own and sent representatives to Rome to attempt forestalling the expected evil decrees. Actually the Council (1179), under the presidency of the Pope, renewed old limitations on the Jews, forbade the employment of Christian nurses and servants, and ordered that no new synagogues be built, and that the testimony of Christians be valid against Jews. Apparently the Jews had feared worse decisions, and considered their efforts successful. LUCIUS III (1181-85), URBAN III (1185-87), and CELESTINE III (1191-98) praised Philip Augustus of France, not so much for the expulsion of his Jews as for the turning of certain synagogues into churches, but gratification with the expulsion was implied. Nevertheless, both CLEMENT III (1187-91) and Celestine III reissued the bull *Sicut Judaeis* because of the Third Crusade, then in full swing, from which the Jews had much to fear. Celestine also reminded the Christians of two recommendations made at the last Lateran Council: one that Christians must not be in the service of Jews; the second that Jewish ownership of property must not lead to loss of tithes for the local churches.

With INNOCENT III (1198-1216) begins the century when the papacy reached the height of its influence on the society and politics of Europe. With him, too, the papacy assumed leadership in the movement to relegate the Jews to a lower social status and to economic impotence by the conscious and uncompromising application of Church policy. Innocent III set the pace, although at the beginning and the end of his reign he found it necessary to grant protection to the Jews. In 1199 he reissued the bull *Sicut Judaeis,* introducing it with a hostile apology; in 1215 or 1216 he turned specifically to the Crusaders, probably in connection with the Albigensian Crusade, urging that Jews be not molested. The rest of his fairly frequent references to the Jews breathed a spirit of suspicion and enmity. He expressed indignation at Philip of France and Alfonso of Castile for showing favor to the Jews by permitting Christians to work for them, by letting them acquire property and holding it without paying tithes to the churches. Moreover, he indirectly indicated his credence of the worst charges made against the Jews, such as the desecration of the host. He showed great interest in the conversion of the Jews, and urged the clergy to offer liberal support to converts. The accusation of usury was made repeatedly, and Crusaders were freed from repayment of debts to Jews. At the Fourth Lateran Council, in 1215, over which Innocent presided, his anti-Jewish attitude was incorporated in legislation. He urged the imposition of a special mark to be worn by Jews on the outside garment whereby they might be easily distinguished from Christians (the Jew Badge). The Jews had again organized a commission which they sent to Rome to obviate the legislation to be introduced by Innocent, but this time they failed.

The papal policy for the rest of the 13th cent. was directed toward enforcing the regulations of the Fourth Lateran Council. This was the case with HONORIUS III (1216-27), whose chief concerns seem to have been the non-payment of the tithe from land owned by Jews and the appointment of Jews to public office. He also tried to enforce the wearing of the Jew badge, but at least in the case of the Spanish Christian kingdoms was forced to suspend this decree because of the threat of the Jewish population to emigrate into Mohammedan lands near-by. Aside from reissuing the now customary bull *Sicut Judaeis* to all Jews (1217), he granted (1220) a special privilege to Isaac Benveniste, the favorite of James of Aragon.

The same questions of tithes and preferment in public office occupied GREGORY IX (1227-41) during the first part of his reign. The tone of his letters to certain bishops of Spain and to the king of Hungary, in 1233, reminds one of Innocent III, for he openly spoke of reducing the Jews to a servile status and of using the badge to that end. In the same year, however, the Pope had occasion to express his horror over the treatment of Jews in a number of French provinces. Protection was called for again in 1235 to 1236, and in a number of bulls, one being the usual *Sicut Judaeis,* Gregory attempted to prevent bloody excesses against them. For this expression of the more humane side of the Church policy toward the Jews, Gregory was accused of having accepted bribes.

In June, 1239, Gregory turned his attention to the Talmud and other rabbinic works, thus starting a phase of Papal-Jewish relations which continued into the 18th cent. In letters to kings and bishops of Western Europe he ordered the confiscation and examination of rabbinic works to see what truth there was in a charge made by an apostate from Judaism that these works not only contained blasphemies against Christianity, but were the bulwarks of Judaism, preventing the success of the Church's conversionist efforts. This order led to the famous disputation of Paris (1240) and to the burning of many carloads of Talmuds (1242 and 1248).

INNOCENT IV (1243-54) continued the attack on the Talmud (1244, and again in 1247), and caused a second confiscation in Paris and perhaps a second burning. The change which had come over the Jewish status by this time is evident from the fact that, apart from comparatively few references to the restrictive elements of the Church policy, this Pope's correspondence on the subject is characterized by efforts to protect the Jews. On two different occasions (1246 and 1247), and possibly three (1253), Innocent IV reissued the bull *Sicut Judaeis,* the last two containing a new paragraph assuring Christians of the libelous nature of the ritual blood accusation. The same Pope had occasion to issue six other major bulls urging the cessation of attacks upon the Jews. The Jews of France and western Germany had sent delegations to Rome who had moved the Pope with the tale of lust and horror practised in the

name of Christianity. Nonetheless, Innocent IV continued to urge the institution of the badge, the prohibition of building new synagogues, and financial support for converts to Christianity. He consented to the expulsion of the Jews from the province of Vienne (1253).

ALEXANDER IV (1254-61) continued the fixed policy. In letters to the king of France and the duke of Burgundy he urged the enforcement of the rule of the Jew badge and reminded them of their duty to forbid the Talmud. The king of Navarre was given permission to confiscate money of Jews on the ground that it had been amassed through usury. In this Alexander was following the example of his predecessor, who had given similar permission to the king of France. Bishops were warned not to pledge church vessels with Jewish moneylenders. At the same time, the Pope protected Jewish merchants who hailed from papal territory.

Soon after his enthronement, URBAN IV (1261-64) issued the bull *Sicut Judaeis*. Apart from that, he urged European rulers not to appoint Jews to public office, to grant Crusaders a moratorium on debts to Jews, and to urge various clerics to give material aid to converts from Judaism. Similar matters occupied CLEMENT IV (1265-68). In addition, he was the first to bring the Jews of Poland openly into the sphere of Church policy with the usual restrictions of prohibiting them from managing lands, employing Christian nurses, and building new synagogues. Through support of the apostate Pablo Christiani, this Pope urged the king of Aragon to compel Jews to listen to conversionist sermons and to seize and destroy all copies of the Talmud. After Paul's disputation with Nahmanides, Clement urged the punishment of the Jews for having published a report of the disputation favorable to themselves. The comparatively new institution of the Inquisition was told to pay close attention to converted Jews who might try to revert to Judaism and to Jews who, the Pope said, were trying to bring them back to their old faith. This last bull (*Turbato corde*) was destined to be repeated quite frequently by succeeding Popes. The mild GREGORY X (1271-76) repeated it, although most of his references to the Jews once more indicate his response to their urgent need for protection. Twice in two years he reissued the bull *Sicut Judaeis:* in 1272, with the addition of a clause denying the blood libel even more emphatically than Innocent IV had done, and in 1274, without this clause, in an apparent attempt to strengthen another bull of protection (*Lachrymabilem Judaeorum*), previously issued by Innocent IV in 1247, now reissued in an effort to stop the horrors of the interregnum period in Germany.

Although NICHOLAS III (1277-80) repeated the bull *Sicut Judaeis,* he was more interested in guarding converts from reverting to Judaism. He urged this as a duty upon the inquisitors of the Provence, Lombardy, Austria, and Sicily. In 1278 he took the further step of urging that conversionist sermons be preached to the Jews (*Vineam soreth*). That some inquisitors took advantage of this attitude to persecute the Jews is evident from the fact that the Jews of Montpellier sent a representative to Rome to seek papal protection. Nicholas wrote an indignant letter to the king of Castile because of his employment of Jews in state affairs. It was Nicholas III whom the Cabalist, Samuel Abulafia, hoped to convert to Judaism.

The few references to the Jews by MARTIN IV (1281-85) deal with the question of heresy-hunting and relapsing by converts. Although he repeated the bull *Turbato corde,* he reissued the bull *Sicut Judaeis* with an additional clause freeing the Jews from prosecution by the Inquisition unless witnesses were produced substantiating the charge of having aided converts to relapse. Yet the next Pope, HONORIUS IV (1285-87), raised the charge in an intemperate Bull which he dispatched to England in 1286. Therein he also attacked the Talmud, cast doubts on Jewish moral life and asserted that the Jews daily cursed Christianity. He expressed himself against Jews' holding public office in Sicily.

NICHOLAS IV (1288-92) concerned himself with the same problem, in Portugal, but his chief interest lay in the relations of the Inquisition to the Jews. During the first two years of his pontificate, down to September, 1290, he repeated the bull *Turbato corde* a number of times, thereby urging the inquisitors of France, the County Venaissin and Rome to greater efforts against converts relapsing into Judaism, and against their Jewish friends. Beginning with November, 1290, however, the situation with regard to the Jews was reversed. As a result of a moving appeal by the Jews, the Pope issued the bull *Orat mater ecclesia,* applied to the Jews of Rome and of the County Venaissin, wherein he exempted them from interference by the Inquisition and made them subject only to the ordinary ecclesiastical courts. Apparently he also reissued, for the Jews of Rome, the bull *Sicut Judaeis.* In response to pleas from the Jews of Germany, voiced through the Roman Jews or through his personal physician, Maestro Gajo (Isaac ben Mordecai), Pope Nicholas made a vain appeal to Emperor Rudolph to free Meir of Rothenburg (1288). Either the Pope or his vicar in Rome interfered in the controversy among the Jews regarding the study of philosophy by warning the Jews of Rome against speaking disrespectfully of Maimonides (cf. Mann, J., *Texts and Studies,* vol. 1, p. 422 et seq.). Like a number of his predecessors, he countenanced the confiscation of money from the Jews by Christian princes on the ground that it had been earned through usury, most of these sums being freed for ordinary purposes provided a third was devoted to crusading or charity. Nicholas IV granted such permission to the queen of France; his successor, BONIFACE VIII (1294-1303), granted it to the queen of Sicily, provided that part of the money was spent on poor or sick converts. The chief interest in Boniface's references again centers in the efforts of the Inquisition to fight heresy. Once more the Jews of Rome and the County Venaissin asked for relief from inquisitorial control, and the Pope gave them the bull *Exhibita nobis.* Aside from being couched in less friendly terms than the *Orat mater ecclesia* of Nicholas IV, this Bull contained a clause which may well have nullified the total effect. For Boniface stated that, if the Jew proceeded against were known to be influential, the Inquisition was not bound to reveal to him the nature of the testimony against him. A year later, Pope Boniface ordered the rector of the County Venaissin to expel Christians or Jews practising usury. During this pontificate occurred a threat of persecution which caused Elia de Pomis to make a martyr of himself in order to save the Roman Jewish community.

10. The Avignon Period. The relations of the Popes to the Jews during the 14th cent. were affected not only by the milder character of most of the Popes, but also by the changed situation of the Jews, this being preeminently the century of expulsions and persecutions.

CLEMENT V (1305-14) continued to oppose moneylending by Jews, again freeing Crusaders from repayment of their debts, absolving the duke of Brabant from a commitment to let some Jews open banks in his territory, and having a clause against usury passed at the Council of Vienne. To the queen of France he granted the right to retain money confiscated from the Jews expelled a few years previously, provided that some of the money went for support of the Holy Land. The king of Castile, however, refused to permit the clergy to interfere with the financial activities of the Jews, since this was detrimental to his property and income. Early in his reign he condemned an attack on the Jews of Genappe and freed those still remaining in Toulouse and Narbonne from the power of the Inquisition. In 1315 he revoked the latter grant. At the Council of Vienne a resolution was passed, and subsequently published by the Pope (1312), prohibiting Jews from testifying against Christians. Similarly, at this Council was first presented the idea of establishing chairs in oriental languages at the universities of Paris, Oxford, Bologna and Salamanca. Although Clement V incorporated this in a decree, the actual establishment of the chairs took place later, under John XXII (*Cupientes ut fidei,* to Paris, 1326).

JOHN XXII (1316-34) had more contacts with the Jews than many of his predecessors, and thereby had the opportunity to show to what extent Church policy had crystallized. The precariousness of Jewish financial transactions becomes clearer than ever from the freedom with which

the Pope advised churchmen to refuse payment of Jewish debts and from the threatened prosecution of Jewish moneylenders, as in the case of the diocese of Cologne in 1321 and at various times down to 1328, as well as from repeated permission to princes to keep property confiscated from Jews, as in the case of the queen of France in 1318. The refusal of the German Emperor Louis to stop moneylending by Jews subsequently became one of the heresy charges against him. A number of pronouncements by John XXII deal with the property of converts which secular princes were wont to confiscate, thus leaving the convert worse off than he had been as a Jew. The civil officials even of the County Venaissin had to be reminded of the Church's stand (*Cum sit absurdum* and *Dignum arbitrantes,* 1320). The Archbishop of Viterbo was asked to establish a charitable foundation for converts and the Bishop of Paris to provide for a certain John Salviati, a convert who had undertaken to translate Hebrew and Chaldean works into Latin (*Cum sicut ex,* 1319). On three different occasions Pope John published the bull *Ex parte vestra,* first issued in 1281, by which the right of asylum in a church was taken away from relapsed converts. The growing activity of the Inquisition against converts and Jews aroused the protest even of ecclesiastics (Apulia, 1328) who, when they exercised civil authority over a province, objected as much as any other prince to the interference of ecclesiastical courts with the financial affairs of their Jews (Mayence, 1325; Würzburg, 1326 and 1331).

John XXII followed a consistent policy of severity toward the Jews of the Papal States. In the early summer of 1320 he made strenuous efforts to stop the Shepherds' attacks on the Jews, but this was due probably more to personal and political fears than to humanitarianism. Later in the same year he resumed the attack on the Talmud where it had been left off by Honorius IV in 1286 (*Dudum felicis recordationis*). There is a vague story about the Pope's decision to expel the Jews from Rome, an act insisted upon by the Pope's sister and obviated by an appeal of the Jews to King Robert of Sicily, although the Talmud was burned in Rome in 1322. There was, however, an expulsion from at least part of the County Venaissin, and in Carpentras and Bédarride a number of synagogues were converted into churches. Subsequently the Jews were permitted to return to Carpentras, and a special district was assigned them. No better than others of his age to whom witchcraft was a reality, Pope John lent credence to the charge of well-poisoning current during his reign.

Benedict XII (1334-42) complained that Jews in Aragon were not prohibited from mingling with Christians and were permitted to build new synagogues. He urged the destruction of a new synagogue also upon the Archbishop of Gran (Hungary), accusing the Jews of having deliberately erected this synagogue near a Cistercian chapel so as to interfere with the prayers of the monks. To him Albert of Austria complained against clerics who trumped up cases of host desecration in order to bring about the murder and robbery of the Jews (*Ex zelo fidei,* 1338), and Benedict ordered the Bishop of Passau to investigate (*Fraternitati tuae,* 1338), but nothing further is heard about the matter. He relieved the Bishop of Würzburg from paying his debts to Jews on the ground that the charges were usurious.

Clement VI (1342-52), a man of high intelligence, assumed a more favorable attitude than his predecessors at Avignon. While ordering that the Jews of Ancona wear the badge, he advised the Archbishop of Lyon against expelling the Jews, but rather to profit from their presence, as the Pope himself was doing. He granted permission for the building of a new synagogue in Seville. Most important of all, however, was his protection of the Jews during the savage attacks upon them in the period of the Black Death. He not only issued the bull *Sicut Judaeis* (July 4, 1348), but another bull, similar to it (*Quamvis Judaeorum perfidiam,* September 26, 1348), in which clergy and secular powers are asked to make clear that the Jews were not guilty of spreading the plague. He also ordered the repression of the Flagellants (*Inter Solicitudines,* 1349). This humane policy was continued, on the whole, by Innocent VI (1352-62). In response to the pleas of the Jews of Aragon, he issued a bull of protection similar to his predecessor's *Quamvis Judaeorum perfidiam.* While urging ecclesiastical authorities to aid the Inquisition in the search for relapsed Jews, he forbade the inquisitors to force Jews into their courts, force testimony from them and refuse to heed their defense (*Significarunt nobis,* 1360). Moreover, he reissued the bull *Sicut Judaeis* (1356), including the paragraph absolving the Jews from the blood libel. Interesting for its bearing on cultural history is Pope Clement's arrangement to have Gersonides' mathematical work translated.

Urban V (1362-70) also issued the bull *Sicut Judaeis,* and was joyfully greeted by the Jews on his visit to Rome in 1367, for they saw in his return an end to the disorders in the city. He reversed, however, Innocent VI's policy with regard to the Jews and the Inquisition, ordering aid to the latter in the punishment of Jews of the Provence who presumably helped converts to relapse. He also urged that the Jews of this district be compelled to wear the badge and to live in a separate quarter.

Gregory XI (1370-78), the last Pope of the legitimate line to reside in Avignon, showed his favorable attitude by reviving Boniface VIII's *Exhibita nobis* in order to set a limit to the persecuting tendencies of the inquisitors both in the County Venaissin and in the Provence. Otherwise his attitude was not friendly. Despite the pleas of the Jews of Carpentras, he refused to free them from the district to which John XXII had limited their residence. He issued sharp reprimands to the Archbishop of Magdeburg, to the Bishop of Nuremberg, and to King Henry of Castile for showing favor to the Jews (1372). To the last named he wrote a second time (1375), charging him with showing particular favor to such as hated Christians and urging him to force the Jews to listen to sermons by apostates from Judaism. He himself set the example by granting a converted Jew permission to preach in the synagogue of Avignon He urged all Christians to be particularly charitable to Jewish converts.

11. The Age of Schism and Councils. The critical situation through which the papacy passed during the period of the Great Schism affected the relations between the Popes and the Jews. The desire to restore the Papal State and city often conflicted with the desire to gain adherents or to avoid criticism by displaying great zeal. Public fasting and prayer were ordered by the rabbis of Rome before the communal representatives went to present themselves to Urban VI (1378-89). Their reception seems to have been a favorable one.

Urban's rival, Clement VII (1378-94), at Avignon, feeling himself in a stronger position, continued the established policy toward the Jews. In 1379 he reissued the bull *Sicut Judaeis,* chiefly for the Jews of the County Venaissin, which included a paragraph lightening the burden of the closed Jewish district. To the complaints of the Jews of Arles he responded by removing them from the Inquisition's jurisdiction and even granted certain other Jews the right to rebuild a synagogue. Also the Jews of Avignon itself and of northern France were freed from inquisitional interference. At the request of a number of Jews, he ordered (1383) that Christians put no faith in the false accusations spread by a certain convert. At the same time, there were the usual remissions of Jewish debts, the customary accusations of usury and the urgings upon inquisitors to prevent Jews from aiding converts who might desire to revert to Judaism. The last Jewish reference in Clement VII's documents seems to be a repetition of *Sicut Judaeis* (November 12, 1393), presumably as a belated effort to stop the anti-Jewish crimes in Spain.

Boniface IX (1389-1404), of the Roman succession, showed his gratitude to the Jewish community and to a number of individuals, especially physicians, for their

service to himself and their aid in restoring the city. He changed the method of taxing the Jews of the Papal State to the benefit of Roman Jewry, and eased the regulations about Jewish clothes. To a complaint by the Calabrian Jews the Pope replied by ordering the Neapolitan inquisitors to stop acting as though more out of greed than faith (*Etsi Judaeorum,* 1403). At the same time, Boniface tried to make conversion from Judaism profitable. A like policy was followed by INNOCENT VII (1404-6), who ratified for the Jews all the privileges granted by his predecessors (*Quamvis potius,* 1406).

The work of the Council of Pisa may have had something to do with the general change under Gregory XII (1406-15) by compelling him to avoid the suspicion of overfriendliness toward the Jews. The anti-Jewish utterances of the anti-Pope elected by this Council lend color to this supposition. For ALEXANDER V (1409-10) accused the Jews of Judaizing among Christians, of blaspheming through the study of the Talmud and of engaging in magical rites.

The strongly anti-Jewish attitude of the anti-Pope BENEDICT XIII (1394-1423) was in large measure due to his need of a reputation for great zeal. He long retained favor in Spain, partly because he fell in with the persecuting spirit rampant there at the time. Practically all his references to the Jews are confined to Spain, and most of them deal with the conversion of Jews to Christianity and of synagogues into churches. Against the anti-Pope's policy the Jews found protection in the merciful and utilitarian policies of the royal courts. Benedict's staging of the disputation at Tortosa may have been due to his conviction that the Jews of Spain were already mentally depressed enough to accept the arguments presented by Geronimo de Santa Fé. The bull *Etsi doctoribus gentium* (May 11, 1415) was an expression of Benedict's disappointment over the failure of the disputation and a bid for recognition by the Council of Constance. The bull aimed at the economic destruction of the Jews and the practically complete suppression of Judaism, and served as a model for anti-Jewish Popes of a later era.

The election of MARTIN V (1417-31) did not completely end the schism in the papacy, a fact which had considerable influence over this Pope's attitude toward the Jews. Soon after his election Martin was persuaded by Emperor Sigismund, who had received large sums from the Jews, to renew all the privileges granted by his predecessors (*Quamvis potius*). Even more important was the enumeration of a number of far-reaching statements regarding the Jews which included freedom from ecclesiastical jurisdiction, from further humiliation in matters of dress, from molestation in matters of observance or study, and from forcible conversion of children under twelve. He declared that economic relations with the Jews were useful to Christians, and that their conversion was to be attained by mildness. The Roman community not only had the benefit of these pronouncements, but received a number of additional favors, including the reaffirmation of some personal privileges previously conferred by various Popes and the order for other Jewish communities of the Papal State to join that of Rome in making up its tax quota. During the year 1420 a charge of sacrilege in Austria made the Jews turn to the Pope for special protection. In granting this (*Licet Judaeorum omnium,* January 1, 1421) he specifically condemned forcible conversions. Little more than a year later Martin reissued the bull *Sicut Judaeis* in a form going beyond the previous text, and condemned preachers who stirred the populace with tales of the use by Jews of



Pope Martin V

Christian blood or of the poisoning of wells. Even for the Jews of Spain, then the hotbed of anti-Jewish agitation, Martin issued an order contrary to the decrees of the anti-Pope Benedict. In 1423, however, the favorable attitude of Martin changed, perhaps as a result of the unbending opposition of the lower clergy, certainly as a result of the combined influences of John Capistrano and the election of an anti-Pope, Clement VIII, to succeed Benedict XIII. A year after the issuance of the bull favorable to the Jews of Spain, another in the opposite sense was sent. A number of other unfavorable utterances followed affecting various Jewish communities (1423 to 1429). Even the anti-preaching statements were withdrawn. In 1427 Pope Martin threatened the Jews of the Papal State because a Jew of Jerusalem had attempted to obtain lands belonging to a Christian chapel there. In 1429 favorable influences, along with the Pope's natural goodwill, regained the ascendancy. In February, 1429, he issued his *Quamvis Judaei,* really a modified *Sicut Judaeis,* again ordering the cessation of anti-Jewish preaching, permitting social and economic contacts and renewing all former privileges. For the Jews of Rome Pope Martin reaffirmed a highly favorable series of regulations first promulgated by Boniface IX.

EUGENE IV (1431-47), by personal inclination and understanding of the needs of the times, leaned toward favorable relations with the Jews. He issued a *Sicut Judaeis* (1432) in which, along with the usual items, emphasis was placed on freedom from new and oppressive taxes. In 1434 he assured the Jews of Germany of his protection, and opposed baptism by force. As though to emphasize his opposition to the demands of the Council of Basel, Eugene renewed the prohibition against anti-Jewish sermons and permitted wider economic contacts (1435). To some extent, however, he yielded to the demands of the Council of Basel which, in 1434, called for anti-Jewish legislation. He ordered the enforcement of the badge (1432 and 1435), extended inquisitional power over Jews (1434), and

countenanced accusations of host desecration. In 1442 politics compelled him to take the claim for zeal away from the Council and at the same time make more certain of the loyalty of Spain. *Dudum ad nostram* (August 8, 1442) was one of the most hostile bulls ever promulgated. It all but created a ghetto, ordered the breaking off of social and economic relations, restricted occupation, imposed limits on freedom of speech by Jews and revoked all privileges. Representatives from Italian Jewish communities met to seek ways of having the bull recalled. There was also a wave of emigration from the Papal State. This, combined with the fact that the Pope had not issued the bull from conviction, resulted in its non-enforcement. Eugene IV's real attitude came to the fore again when, shortly before his death, he prohibited forced conversions in Spain (January, 1447).

Nicholas V's (1447-55) vacillations of policy were due to a conflict between personal humaneness and advantage on the one hand and, on the other, to inability to withstand the clamors of a persecuting mob led by overzealous clerical preachers. He no sooner ascended the papal throne than the Jews of Spain complained of the monks who aroused the population against them, causing riots, destroying synagogues, and forcing baptism. The Pope thereupon issued a bull of protection (*Etsi apostolicae sedis,* November, 1447), ordering the cessation of anti-Jewish agitation, forced baptisms, and the discontinuance of the charge of ritual murder. Immediate pressure was exerted on the Pope by the Spanish hierarchy, so that one month later the bull was withdrawn and the Jews were again left to the mercy of their persecutors. In May, 1449, Nicholas V adjudged the Jews of Seville guilty of blasphemy for holding a religious procession in imitation of the Christians in order to stop a plague, and by March, 1451, his hostility toward the Jews of Spain became aggravated to the point of renewing the oppressive bull issued by Eugene IV in 1442. In 1449 the Pope justified the complaints of the New Christians that discrimination was practised against them in Church and State despite their conversion. In November, 1451, he ordered an investigation of laymen and clerics among the New Christians due to suspicion that they were secret Jews.

Equally subject to change by pressure was Nicholas' policy in Italy. The complaint of the Jews against the preachers and inquisitors who had stirred up a reign of terror and an economic boycott against them resulted in a detailed bull of protection. It even pointed to the advantage to Christians from commercial relations with Jews and Jewish moneylenders. However, a year and a half later (February, 1450), Nicholas took the opposite point of view and asserted that advantage was taken of papal privileges to endanger the souls of Christians. He forbade social and economic relations, Jewish physicians, office holding, and new synagogues, and ordered the enforcement of the badge.

His policy regarding the Jews of Germany and Austria underwent a change in the opposite direction. In April, 1451, this Pope let his legate at the Synod of Bamberg issue a decree against moneylending by Jews and against their failure to wear a distinctive garb. Thereafter a number of edicts rescinded this decree at the request of various secular and ecclesiastical princes. In 1452 Nicholas V was prevailed upon by the Jews of Italy to establish a statute of limitations of one year on all but criminal cases charged against them. Moreover, despite the pronouncement mentioned above, he permitted Lucca to have Jewish moneylenders. He even granted a few Jewish physicians the right to practise among Christians in the Papal State.

Calixtus III (1455-58) came to the papal throne with all the prejudices of the Spanish hierarchy in which he had been trained. The riot caused on his coronation day, when the Roman mob's greed was aroused by the beautiful decorations of the Torah scroll carried by the Jews, terrified the Pope and caused a change in the ceremony of receiving the Jews by subsequent Popes. While granting Francisco Sforza of Milan the right to enter into an arrangement with certain Jews for the establishment of banks, Pope Calixtus reissued Eugene IV's bull of 1442 with all its social and economic restrictions, specifically revoking all the privileges granted the Jews by any of his predecessors (*Si ad reprimendos,* June, 1456). Except in Spain, there was little effort to enforce the bull.

Pius II (1458-64) was more favorably disposed. He permitted Moses de Rieti to practise medicine among Christians, and granted the Jews of Avignon a number of privileges, including a reduction in taxes, although he also tried, unsuccessfully, to keep them from selling meat to Christians. At the same time, Pius II was more severe in the collection of taxes from the Jews of the Papal State, for he needed the money for the conduct of the Turkish War. He commended the city of Frankfort for removing the Jews from the neighborhood of a church. His successor, Paul II (1464-71), is noteworthy for just one reason. Desirous of making the city of Rome more attractive, he introduced the carnival. Every element of the population was eager to participate, including the Jews. Instead of serving as a refining influence, such as Paul hoped for, the foot races, in which Jews participated, eventually turned out to be one of the easiest means of degrading the Jews. In a letter to Frederick of Austria (1469), Paul asserted that it was not sinful for a Christian judge to direct a verdict in favor of a Jew if justice demanded it.

Sixtus IV (1471-84) left a deep mark on Jewish history through his reluctant consent to the establishment of the Inquisition in Spain (November 1, 1478). In 1475 he had tried to obviate any seeming need for such action by ordering his nuntio to visit churches and monasteries and investigate rumors of judaizing. Later, in 1482 and again in 1483, he protested to Ferdinand and Isabella against the cruelties practised by the Inquisition. His personal breadth of mind was further evidenced by his refusal to canonize Simon of Trent, the hero of a notorious blood libel in 1478. The Pope permitted a number of Jews to practise medicine among Christians and, in further proof of the approaching Humanist Age, had a number of Cabalistic books translated into Latin.

Sixtus' attention to matters of finance led to a reorganization of the taxes paid by the Jews. To the Bishop of Mantua he granted permission to welcome Jewish moneylenders (1476). In 1478 he freed the city of Frankfort from ecclesiastical punishment imposed on it for having tolerated moneylending by Jews, since the city had expressed regret for such tolerance. Pope Sixtus thus proved once more how a variable papal policy was necessitated throughout this period.

12. The Humanist Age. In theory at least the relations between the Popes and the Jews during the two generations of Humanist ascendancy reverted to the status of Gregory I or better. The Popes refused to take seriously the attitude of the politicians and reactionaries in the hierarchy, who continued to see a threat in the presence of Jews. Sometimes, however, they had to bow to the demands of this clamorous crowd. Innocent VIII (1484-92) saw himself compelled to issue threats against the Spanish Marranos (1487) and strengthen the hands of the Inquisition, although he had no hand in the expulsion of 1492. His private attitude is better illustrated by his consent to the agreement made (May 18, 1489) with the magistrate of Sienna in the matter of admitting Jewish moneylenders for the good of the poor people.

The favor of ALEXANDER VI (1492-1503) is said to have been bought. For this no evidence exists. It was quite within his own character and that of his time to use a Jewish physician, Samuel Zarfati, to permit Bonet de Lattes to dedicate to him a work on astronomy, to make the Jew badge less conspicuous, and to berate and punish the Jews of Rome for objecting to the entry of Spanish refugees. The Pope's favor was so at variance with the policy of Ferdinand and Isabella that their ambassador voiced their criticism of the Pope's kind treatment of the Jews exiled from Spain. Soon after the Jews had been tricked and forced into Christianity in Portugal, the Pope urged that they be treated with great leniency until they became accustomed to their new faith. At the same time, Alexander VI had the Jewish race course at the carnival lengthened so that he might enjoy the spectacle in comfort, and imposed a tax on the Jews for the defense of Christendom against the Turks. He used part of the income from Jewish taxation for the development of the University of Rome.

JULIUS II (1503-13) resembled Alexander in his attitude toward the Jews. He had great faith in his Jewish physician, to whom he granted many privileges. He took the Marranos under his protection, but made them pay for it. LEO X (1513-21) showed the most liberal attitude. Although, during the coronation procession, he disdainfully let the Torah scroll slide to the ground, Pope Leo had more respect for Jewish achievements in the arts and for their medical skill. He insisted on the company of a certain Jewish flute player, whom he showered with gifts. He honored also a Jewish singer and his favorite physician. An indication of the conditions of the time is the Pope's complaint about immoral relations between Jews and Christian women. The Reuchlin-Pfefferkorn controversy annoyed rather than interested him. For, while the Pope's sympathies were with Reuchlin, as may be seen from his permission, granted later, to establish a Hebrew printing-press in Rome and to reprint the Talmud, the German and Spanish hierarchies were on the side of Pfefferkorn. In 1519 Leo X granted the Jews a bull of protection, reminiscent of *Sicut Judaeis,* reaffirming previous privileges, removing them from subjection to inquisitors, and freeing them from undue taxation. He opposed the desire of the Bishop of Carpentras to increase the size of the badge, and made that of the Italian Papal State correspond to that of Avignon. At the same time Pope Leo X took steps against Venetian Jews accused of having published an anti-Christian work and he encouraged conversion among the Jews.

Of HADRIAN VI (1522-23), Leo's immediate successor, all that is known with regard to the Jews is his use of a Jew as personal physician and his expressed gratitude to Jewish physicians for their labor during the time of the great pestilence. In return he exempted them from wearing the badge. CLEMENT VII (1523-34) showed his favor in unmistakable form. Interested in the internal administration of the Roman Jewish community, he ratified the new constitution drawn up by a Jewish council (1524). He renewed the privileges granted to the Zarfati family by his predecessors. He extended his protection also to the Jews of the County Venaissin. After reluctantly permitting the establishment in Portugal of an Inquisition on the Spanish model (1531), Clement VII largely nullified its powers by granting the Portuguese Marranos an amnesty for their past offenses (April, 1533; July, 1534). Through his chamberlain he extended a number of personal favors to Jews. As a result of the repeated misfortunes which visited the city, the Pope gave the Jews of Rome permission to float a loan, while imposing a 5 per cent tax on the Jews of the entire Papal State for the benefit of the Turkish War. Clement VII received David Reubeni in audience several times, and seems to have developed an interest in Solomon Molcho, whom he is said to have saved from death on one occasion. The physician at the time of Clement's death being a Jew, one whom the Pope had publicly thanked for his cures, he was accused of having poisoned the Pope.

PAUL III (1534-49) continued to use a Jewish physician, Jacob Mantino, to whom he showed great favor. But influences around the Pope were urging a change in the friendly policy pursued for the previous half-century. Nevertheless, a series of favorable papal pronouncements indicated that the age of liberalism was not yet at an end. In 1535 the Jews of Ancona and of the Romagna were granted a highly favorable charter, including a reform in court procedure, permission to discard the badge, and the cessation of conversionist sermons. Couched in even friendlier terms was a bull of protection, bearing a resemblance to the ancient *Sicut Judaeis,* granted to the Jews of Hungary, Bohemia, and Poland (*Licet Judaei,* May 12, 1540). The bull is particularly vehement in denying the Blood Libel, and asserts that the charge was invented so as to permit murder and robbery under the guise of religion. About a year later Paul III issued a similar statement at the request of the Jews in northern Italy (*Exhibita nobis*), prohibiting the clergy to arouse the populace against the Jews. In 1543 he confirmed for the Jews of the city of Rome all the privileges granted by his predecessors, and in particular stopped the Passion Show in the Colosseum because it served to arouse the mob against the Jews. Pope Paul III also granted the Jews of Rome the right to establish a printing press. Early in 1543 he found it necessary to ask the Christians to treat with kindness the Jews but recently exiled from the Two Sicilies. Nor were these the only expressions of the Pope's broad spirit. Many purely administrative activities had been taken over and exercised by the chamberlain in the name of the Pope. Thus it was the chamberlain who admitted Sicilian exiles to Ancona on condition that they contribute to the expenses of the Turkish War. The conduct of this war proved a considerable burden for the Jews of the Papal State.

Interested in converts, whose property he protected against confiscation and to whom he extended many privileges and benefits, the Pope felt that the best interests of Christendom would be served if the full powers of the Inquisition were not let loose in Portugal. Only the insistence of Charles V caused him to make the powers of the Portuguese inquisitors equal to those of the Spanish (1542). Paul III nevertheless urged that neophytes be watched lest they stay too close to their former coreligionists, and he established a House of Catechumens in Rome (1543) which later became a burden and a source of great trouble for the Jews. Other less friendly actions of Paul III were the establishment of a *Mons Pietatis* (a public loan-bank) in Rome (1539) and the prohibition to sell meat slaughtered by Jews to the Christians of Beneventum (1547).

13. Counter-Reformation. Already in the reign of Paul III the breach within the Church and the Counter-Reformation to which it led brought the influence of ecclesiastical reactionaries into the foreground. The Jews did not sense the approaching change in their situation, although the difference between Paul III and Julius III gave them ample warning.

JULIUS III (1550-55) continued to use Jewish physicians, among whom was the famous Amatus Lusitanus, at the time still ostensibly a Christian. The Pope's attempt to solve the perennial problem of child baptisms without parental consent by imposing the punishment of a fine and removal from office on the guilty cleric probably was effective during his own day, but proved ineffective later. In further support of converts a bull (*Pastoris aeterni vices*) was issued in 1554 imposing on every synagogue of the Papal State an annual tax for the House of Catechumens. The desire to improve the economic position of the Papal State, rather than any decrease of interest in conversion, caused Julius III, in March and December, 1553, to grant the Portuguese

Jews and Marranos who had settled in Ancona a number of extremely favorable religious and economic concessions, including protection against the Inquisition, whether at home or on a journey. On the basis of these grants many Marranos openly reverted to Judaism. In what he considered a purely religious matter, however, such as the continued printing and study of the Talmud, Julius III yielded to the influence of the reactionaries. With great zeal Cardinal Caraffa, afterwards Pope Paul IV, set about to obtain the confiscation of all copies of the Talmud in the hands of Jews or Christians and to forbid its importation from Turkish territory or its reprinting in Christian lands. This led to a public burning of Jewish books, including copies of the Talmud, all over Italy (September, 1553). A Jewish synod meeting at Ferrara in 1554 attempted to obviate the worst prospects by promising to establish a censorship to remove from future copies any references objectionable to the Church.

While still a cardinal, PAUL IV (1555-59) was thus the evil genius of his milder predecessor. Burning with zeal to remove inner corruption from the Church, he considered it wrong to tolerate Jews because of economic advantage, and indignantly refused the money they offered in accordance with the then usual method of obtaining concessions. A few months after his accession (July, 1555), he issued the bull *Cum nimis absurdum,* the most inhuman of papal edicts. Among its regulations were the establishment of a ghetto, the stern enforcement of the badge, the prohibition of more than one synagogue in any community (although, according to a subsequent papal edict, the total amount theretofore paid to Houses of Catechumens was to remain unchanged), the limitation of Jewish economic activity to dealing in old clothes, the prohibition of the practice of medicine and of all converse with Christians. As bad as the actual restrictions were the tone and wording of the bull, the last article of which rescinded all grants of previous Popes. Having been shocked, as head of the Inquisition, by the freedom enjoyed by Jews and Marranos, Paul IV set about, as Pope, to ferret out Judaizers. On the assumption that no Portuguese could any longer be anything but a Christian, no such person was believed when claiming never to have been converted or to have been converted by force. A reign of terror was instituted among both Jews and Marranos. At the instigation of Donna Gracia Mendesia, the Sultan forced the release of some Ancona Marranos. Paul was the more violent with the rest. In May, 1556, twenty-three men and one woman were burned at the stake, going to their death with remarkable fortitude, and thirty-eight were condemned to galley-slavery. The attempt of Turkish Jewry to retaliate by organizing a boycott against the Pope's territory failed through lack of unanimity. Paul IV persecuted Hebrew books with equal zeal, not limiting his confiscations to the Talmud but causing the burning of thousands of copies of commentaries and even prayer-books. Naturally, his death brought a feeling of relief among Christians as well as Jews.

PIUS IV (1559-65), in many respects the opposite of his predecessor, received representatives of the Jewish community of Rome and listened sympathetically to their complaints. Soon thereafter (February, 1562) he issued the bull *Dudum a felicis recordationis* which, while not completely rescinding, in many respects softened Paul's decree, even granting the Jews the right to have shops outside of the ghetto. Heeding the plea of the Jews of Prague, presented by Mordecai Zemah, the Pope interceded with the emperor to stop the expulsion of that community. Both because of his attitude and because they would rather deal with the Pope than with the lower clergy, the Jews at a meeting in Mantua decided (1563) to petition the Council of Trent to leave the decision regarding the Talmud in the hands of the Pope. In 1564 Pope Pius permitted the reprinting of the Talmud subject to censorship.

The relief afforded by the reign of Pius IV was short-lived. His successor, PIUS V (1566-72), refused to have the Jews take part in his coronation, and immediately thereafter reestablished the restrictions imposed by Paul IV. The bull *Cum nos nuper* (January, 1567) ordered the sale by the Jews of their real estate. These and other additions to previous restrictions resulted in arrests and confiscations of property and books everywhere in Italy; another consequence was a considerable number of conversions, in one of which the Pope himself took a prominent part. In February, 1569, Pius V struck an even more serious blow when, in *Hebraeorum gens,* he accused the Jews of immorality and sorcery, and expelled them from the Papal State except Rome and Ancona, where they were needed to carry on economic life. Many exiles who sought refuge in small Italian states were forced out by the Pope. The expulsion caused the closing of 108 synagogues, but the remainder had to assume the entire burden of supporting the Houses of Catechumens. A moratorium was imposed on the Jews of the Papal State for the debts of those who enlisted in the war against the Turks.

GREGORY XIII (1572-85) permitted the Jewish community of Rome, whose constitution he approved, to base its taxation on ability to pay. Later he reduced the amount of the tax, and once more permitted moneylending at a profitable rate. Gregory extended some personal protection when, on Easter, 1573, he prevented a threatened attack on the ghetto by soldiers and when, in December, 1581, he repeated the bull of Paul III (1543) permitting Jews to travel through Italy, whether on business to Ancona or on the way to the Holy Land. He permitted Jews to return to some of the places from which they had been expelled by his predecessor. On the other hand, Gregory XIII's cardinal vicar forbade the Jews the use of a carriage.

The Pope himself renewed the old prohibition against the use by Christians of Jewish physicians and, in the bull *Antiqua Judaeorum improbitas* (June, 1581), encouraged the Inquisition to continue exerting authority over the Jews in cases of atheism, sorcery, blasphemy against Jesus and Mary, the support of heretics, the possession of prohibited books, and the employment of Christian nurses. This resulted at once in a further attack on the Talmud by the Inquisition in retaliation for complaints by the Jews and their promises of self-censorship. Gregory's most significant contribution to the relations between the Church and the Jews was the regulation of the conversionist sermons. In September, 1577, he ordered the Jews of Rome to listen to sermons preached, for the most part, by converted Jews (*Vices eius*). A school to train preachers to the Jews was established. In September, 1584 (*Sancta mater ecclesia*) the attendance at such weekly sermons of one hundred and fifty women from among those above the age of twelve was made compulsory. Pope Gregory also paid particular attention to the welfare of converts, arranging for the inventory of a Jew's property immediately upon his death, so that a converted relative might not be defrauded. In 1585 he came to the aid of the Jews in a matter involving the pirate-monks of Malta; these had captured a number of Jews and held them for a higher ransom than the Jews of Italy were able to collect. The Pope recommended to the grandmaster the acceptance of the Jews' offer.

SIXTUS V (1585-90) soon (October, 1586) completely forbade the Maltese monks to engage in such piratical enterprises. In other respects as well the reign of this Pope was the antithesis of those of his immediate predecessors. He employed a Jewish physician and a Marrano financial advisor. While making the Jews pay considerable sums, the Pope returned to them much of the physical and spiritual security of which they had been deprived. His policy was set forth in the bull *Christiana pietas* (October, 1586). It permitted them to



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return to and settle anywhere in the Papal State, practise the arts and engage in commerce, build as many synagogues as they had need for, and acquire and use Hebrew books. The bull also reduced to six a year the number of conversionist sermons which Jews had to attend. Among other matters, Sixtus regulated loan-banks run by Jews, and permitted an increase in the rate of interest to 18 per cent, since lower rates had proved unprofitable. He reduced the amount of the taxes paid by the Jews of the Papal State, this policy being grounded in the belief that greater freedom for the Jews would redound to the prosperity of the entire state. A reversion to the attitudes of the period of Humanism led the Pope to forbid mistreating the Jews at the annual carnivals (1588) and to yield finally to the pleas of an emissary sent to him by a synod of the Italian Jews for permission to reprint the Talmud. Censorship of the Talmud was put into the hands of a commission which called upon a number of Jewish experts for advice (1590).

14. The Ghetto Period. During the 17th and 18th centuries Papal-Jewish relations remained static. There were no professing Jews in Western Catholic lands, and in others the Jewish position had become stabilized at so low a social and economic level as to make further restrictive measures unnecessary. The history of the relationship between the Popes and the Jews during this period is therefore practically identical with the history of the Roman Jewish community. Church pronouncements about the Jews were, from now on, rarely made by the Pope himself, but usually by the papal vicar or the governing body of cardinals.

CLEMENT VIII (1592-1605) had a considerable influence on the fate of the Jews because his regulations and those of his vicar were the basis for the subsequent government of the Jewish communities in the Papal States. Every restriction on Jewish life was culled from previous Church legislation, so that social, economic, professional and intellectual contacts between Jews and Christians were made all but impossible. The badge was enforced; a Jew could not talk to a Christian even if the latter were his own son become a convert; meat slaughtered according to Jewish ritual could not be sold to a Christian; Jewish trade was restricted to second-hand articles (1592). More restrictions, including some on moneylending, were published in 1599. In February, 1592, the Pope renewed the Bulls of Paul IV and Pius V and ordered all Jews, with the exception of those in Avignon, Rome, and Ancona, out of his dominions. About a year later, however, he permitted the Jews of these cities to trade anywhere within the Papal State, asserting that such trade was of benefit. At the same time, the attack on Jewish books was intensified. This began with an attempt to forbid all Hebrew books (September, 1592). On the plea of the Roman Jews a delay was granted, and by 1596 it was agreed that Jews should censor their own works and that these should then be tolerated if found to contain nothing offensive. The confiscated books, however, were burned in front of St. Peter's on January 14, 1601.

So important did the Pope consider the conversion of the Jews that he himself participated in such a ceremony. He decided in favor of the legality of any conversion even if it was the result of kidnapping. The bull *Caeca et obdurate* (February, 1593) reverted to the enforced attendance at weekly sermons and the papal vicar issued detailed regulations as to number and seating arrangement. To the credit side of this reign must be placed the regulation of the tenant-landlord relations in the ghetto (*ius gazaga*) and the removal of the Jews from some of the control hitherto exercised by the Inquisition. On a number of occasions it was found necessary to defend the Jews against physical attack.

PAUL V (1605-21) did no more than ratify the restrictive edicts of his predecessors, including the prohibition of the use of Jewish physicians by Christians and the employment of Christian servants by Jews. Toward the very end of Paul V's reign (January, 1621), the cardinals issued an interpretation of the status of the Jews in Rome which might have gone far toward ameliorating their condition. It amounted to a statement that the Jews possessed in Rome the same rights as other people except insofar as such rights were limited by express governmental or Church decree. But this proved to be a purely theoretical statement, and rigorous restrictions on Jewish life continued to exist and were even amplified for the Jews of the Papal States during the reign of URBAN VIII (1623-44), when new, stringent regulations for the badge were enforced by the Inquisition and Jews were forbidden to place tombstones over the graves of their dead.

Urban VIII was particularly solicitous for the welfare of converts, to whom the Jews were compelled to pay considerable sums. This Pope's great interest in converting Jews expressed itself in an edict (July 1, 1635) that the conversion of the head of a family involved the entire family. For the next two centuries the Houses of Catechumens became houses of coercion into Christianity rather than places of instruction in the faith.

CLEMENT IX (1667-69), as a cardinal, even visited a catechumen who was wavering. In 1668 this Pope abolished the carnival races by Jews which had degenerated into a lewd and degrading spectacle for participants and observers alike. The Jews, however, had to pay for being freed from this painful game. Nor did this relieve them from danger during carnival time, and in 1672 the order granting them particular protection during this period had to be renewed.

CLEMENT X (1670-76) could not be influenced to prevent the expulsion of the Jews from Vienna, yet was somehow prevailed upon by the Portuguese Marranos to suspend the Inquisition in that country. In 1671 the old prohibition was renewed forbidding Jews to drive through the streets of Rome and any Christian to employ a Jew as driver.

INNOCENT XI (1676-89) exercised as a ruler harshness and justice which were reflected in his relations to the Jews. He frowned on forced conversions. Like his predecessors of the previous century, he strictly enforced the weekly conversionist sermons, but instructed the preachers to try not to offend the sensibilities of their audience. Christians, however, who dared attend the sermons of Jewish preachers were severely punished. He resumed the fight against usury with a singlemindedness which threat-

SEGRETERIA DI STATO
DI SUA SANTITÀ

18th October 1913

My Lord,

In reply to your letter of October 7th I am in a position to certify that the type-written copy of Ganganelli's Report to the Consultors of the Holy Office is substantially authentic. I am able to give you this assurance after inquiries made at the Holy Office where the original document is kept. As to the extract of Innocent IVth's letter, there can be no doubt of the accuracy of Raynald's quotation which is confirmed by the fact of Ganganelli citing it in his Report.

Trusting that this declaration may serve your purpose, I have the honour to be, my Lord,

your obedient servant

The Right Hon
Lord Rothschild

Letter of Cardinal Merry del Val, addressed to Lord Nathaniel Mayer Rothschild, pertaining to the authenticity of Cardinal Ganganelli's (later Pope Clement XIV) Report affirming the baselessness of the blood accusation against the Jews

ened the economic extinction of the community. He was compelled to modify this attitude before long, and after his death his regulation was completely forgotten. Significant of his adherence to principle was Innocent's order to the Venetian admiral Morosini (1685) to free also his Jewish captives, as he had done with the Christians, and not to enslave them.

ALEXANDER VIII (1689-91) and INNOCENT XII (1691-1700) were personally well disposed toward the Jews of the Papal State, although they did not interfere with the numerous restrictions. Innocent XII heeded the plea of Rome's rabbi and reduced the rental of houses in the ghetto. He also permitted the Jewish community to make a loan at a low rate of interest. The attitude toward conversion, however, underwent a change under CLEMENT XI (1700-21). Himself so zealous for conversion that he participated in at least one ceremony, he reversed the attitude of his immediate predecessors by declaring valid the baptism of Jewish infants by their nurses and by safeguarding the interests of neophytes. Nevertheless, his personal attitude was no less favorable than that of his immediate predecessors, sending aid to the ghetto in time of misfortune and prohibiting insults to Jews and Judaism at carnival time.

INNOCENT XIII (1721-24) and BENEDICT XIII (1724-30) were not at all well disposed. Both renewed the restrictions of such hostile Popes as Paul IV and Pius V, especially in matters concerning the objects in which Jews could trade. These bulls, however, had no appreciable effect on Jewish life. CLEMENT XII (1730-40), although not unfriendly, instituted an extensive confiscation of Jewish books (May, 1731), against which the Jews protested energetically. He freed the Jews from wearing the badge when away from home for three days. His efforts to raise the economic status of the ghetto were naturally unavailing in view of the restrictions on trade and the burden of taxes.

BENEDICT XIV (1740-58) also made attempts toward the same end, even granting the Jews permission to deal in new cloth, but with slight results. On the whole, this Pope was particularly well-intentioned. To be sure, he renewed a number of restrictions, including one on the sale of meat (1751), and also once more ordered an invasion of the ghetto in order to confiscate forbidden Jewish books. He also issued a series of bulls regulating the subject of conversion, as a result of which every advantage was with missionaries and neophytes so that almost any excuse was sufficient to justify conversion by force. He did, however, grant an audience to Jacob Selig, the representative of Polish Jewry who came to Rome in 1758 to see what could be done to put a stop to the constant Ritual Murder accusations raised against the Jews of Poland by the local clergy. Benedict XIV appointed Lorenzo Ganganelli, a learned Franciscan monk, to investigate and make a report on the entire subject. This report, a complete exoneration of the Jews, was submitted to the next Pope, the kindly CLEMENT XIII (1758-69), who issued instructions to the Polish clergy accordingly. But this had no more influence on Poland's lower clergy than had previous papal expressions on the same subject. Not even Ganganelli's eventual elevation to the Papal Throne, as CLEMENT XIV (1769-74), lent sufficient weight to the document which he had prepared to counterbalance the advantages that the enemies of the Jews thought they derived from supporting the false accusation. Clement XIV's pontificate proved to be a comparatively happy era for the Jews of the Papal State. He removed them from the jurisdiction of the Inquisition, and reaffirmed some of their old rights.

Quite the reverse relationship characterized the situation under PIUS VI (1775-99). In his very first year, on April 5, 1775, he renewed all the intolerant edicts which had been dormant under his predecessor. This was followed by a severe edict against Talmudic and Cabalistic books. It was, however, in the matter of conversion that the Jews chiefly had to suffer. As a result of a case of kidnapping and conversion of an infant, which took place in the County Venaissin in 1762, the Jewish communities of the Papal States protested, and a decree was obtained in 1764 insisting upon parental consent. As usual, this had no effect on the zealous clergy.

Pius VI then issued a bull (1775) in which such action was again forbidden. Nevertheless, the situation did not improve even in the city of Rome. The kidnapping of children for pious reasons became so common that for the first time the Jewish community of Rome reversed the age-old practice and appealed to other European communities for assistance and intervention (1784). In 1787 Pius VI appointed a commission to investigate the complaints of the Jews, but this commission never reported. Instead of making their burden lighter, the Jews suffered a further intensification of the restrictions against them (1793).

15. The Modern Era. The reaction which characterized the reign of Pope Pius VI may have been due, at least to some extent, to the revolutionary currents already noticeable. The better part of the 19th cent. witnessed a struggle of the papacy against the forces which eventually limited its sphere of activity. Inevitably the inclination of the Jews towards liberalism affected their relations with the Popes of the era.

Already at the end of Pius VI's reign the populace took it for granted that the Jews sympathized with the French who promised freedom. The ghetto was repeatedly in danger, and against this danger the Pope did nothing. Most restrictions were, indeed, removed; but if the Jews expected a complete change in their situation from the coming of the French, they were disappointed. Indeed, they hailed the arrival of PIUS VII (1800-23) who, in turn, freed them from many restrictions. But when the same Pope returned from exile, and after Napoleon's fall brought reaction to every part of Europe, the Jews of Rome were compelled to revert to their ghetto life of the previous era. An attempt was made again to force upon them the burden of the House of Catechumens. Yet the reaction suffered under Pius VII was lighter than that under his successor, LEO XII (1823-29). Convinced, like other rulers of his day, that the past could be restored by edict, Leo XII ordered the enforcement of all the hostile regulations revived by Pius VI, including the compulsory attendance at sermons and the prohibition to own real estate (1827). Property acquired during the brief period of freedom was

to be sold. In return, he enlarged the ghetto. When the Jews began to emigrate from the Papal State to lands which promised greater freedom, the Pope showed his disapproval by imposing an emigration tax.

Pius VIII (1829-30) showed no inclination to ease the situation of the Jews, and Gregory XVI (1831-46) continued to display unyielding opposition to the liberalism for which his people clamored. In many matters of a humanitarian nature he treated the Jews with considerably greater mildness than had his immediate predecessors. Economic contacts between Jews and Christians were winked at, and the gates of the ghetto were not watched too carefully. But in matters of more fundamental policy or principle the Pope remained immovable. The sale of real estate to Jews was once more forbidden (1844), and their limitation to the ghetto was reaffirmed (1841). Above all, the Damascus Affair, which created a stir among liberals everywhere because of the patent falsehood of the accusation against a number of Damascus Jews that they had slain a Christian monk, occurred during his reign. The Church played a rather sorry part in the affair, encouraged by the silence of the Pope.

Pius IX (1846-78) represented the spirit and the struggles of that century. Himself imbued with the liberalism of the people, he expressed his attitude in words and deeds, calling the Jews fellow men, and abolishing compulsory attendance at sermons. His greatest gesture was the removal of the ghetto walls, on Passover, 1848. The revolutionary wave of that year drove him out of his city and, upon his return under the protection of foreign soldiers, the Pope yielded to the view of the reactionary clergy on the subject of the Jews as on other subjects, and blamed them for having supported the republic. The ghetto was reestablished in full rigor; the Jews were again forbidden to employ Christians. The extent to which the Papal State lagged behind the rest of the world was most apparent in the Mortara case. No protests by Rothschild or Moses Montefiore and no criticism by Christian liberals or petitions by Christian rulers, including Francis Joseph of Austria, moved Pope Pius to declare this baptism invalid and restore the child to his parents, or to stop similar outrages thereafter. The economic repression of the Roman Jews became such that the community had to seek assistance from other Jewish communities. The occupation of Rome by the king of Italy (1870) destroyed the last direct point of contact between the Papacy and the Jews.

This loss of contact did not result in the complete cessation of influence of the papal attitude on the life of the Jews. Embittered by the loss of the State, Leo XIII (1878-1903) never forgave the forces of liberalism with which, like his predecessor, he identified the Jews in his denunciations. The reactionary forces, particularly in Austria and France, who were openly anti-Jewish, found in him a supporter. Pius X (1903-14) was better disposed. He received Theodor Herzl in audience, but refused to give the slightest encouragement to his plan. His successor, Benedict XV (1914-22), however, yielded to pressure from the Allies during the first World War to give general endorsement to the Balfour Declaration (1917). The papacy, nevertheless, persisted in seeing danger to Christian holy places as long as the mandate was in the hands of a Protestant power which promised eventual control of the Holy Land to the Jews.

Pius XI (1922-39) retained the latter attitude. In general, this saintly and scholarly Pope brought to mind the best among his predecessors in their relations with the Jews. In disbanding an anti-Jewish organization, he expressed in no uncertain terms his disdain for anti-Semitism and his feeling that it was contrary to the teachings of the Church (1928). He also left no doubt of his sympathy with the oppressed Jews of National Socialist Germany and with the victims of Fascism in Italy. He said (September, 1938): "It is not possible for Christians to take part in anti-Semitism. Spiritually we are Semites." The reigning Pope, Pius XII (1939-), was his Cardinal Secretary of State and



Pope Pius XI

therefore a close collaborator. He is reported (1942) to have expressed disapproval of the treatment of Jewish refugees by Germany and German-controlled France.

Solomon Grayzel.

Lit.: Berliner, Abraham, *Geschichte der Juden in Rom* (1893); idem, *Censur und Confiskation hebräischer Bücher im Kirchenstaate* (1891); Eubel, "Urkunden zu dem Verhalten der Päpste gegen die Juden," *Römische Quartalschrift,* vol. 7 (1903); Grayzel, Solomon, *The Church and the Jews in the XIIIth Century* (1933; cf. also the general bibliography given there); idem, "The Avignon Popes and the Jews," *Historia Judaica* (1940); Kisch, Guido, "The Yellow Badge," *ibid.* (1942); Kaufmann, D., "Leon X et les Juifs de Rome," *Revue des études juives,* vol. 21 (1890); Krauss, S., "The Jews in the Works of the Church Fathers," *Jewish Quarterly Review* (1892-93); Loeb, I., "Bulles inédites des papes," *Revue des études juives,* vol. 1 (1890); Newman, Louis I., *Jewish Influences on Christian Reform Movements* (1925); Parkes, J., *Conflict of the Church and the Synagogue* (1934); idem, *The Jew in the Medieval Community* (1938); Simonsohn, M., *Die kirchliche Judengesetzgebung im Zeitalter der Reformkonzilien von Konstanz und Basel* (1912); Rodoconachi, M., *Le St. Siège et les Juifs* (1891); idem, "La communauté juive de Rome au temps de Jules II e de Léon X," *Revue des études juives,* vol. 61 (1911); Roth, Cecil, in *Jewish Quarterly Review,* vol. 27, No. 2 (1936) 117 et seq.; idem, *The Ritual Murder Libel and the Jews* (1934); Stern, M., *Urkundliche Beiträge über die Stellung der Päpste zu den Juden* (1894-95); idem, *Die päpstlichen Bullen über die Blutbeschuldigung* (1900); Vernet, F., "Le Pape Martin V et les Juifs," *Revue des questions historiques* (1892); Vogelstein, Hermann, and Rieger, Paul, *Geschichte der Juden in Rom* (1895-96); Zoller, I., "I medici ebrei laureati a Siena negli 1543-1695," *Rivista israelitica* (1913).

POPKIN, LOUIS, journalist, b. Yonkers, N. Y., 1894. In 1914 he became managing editor of the *American Hebrew,* and retained this post until 1918. Popkin founded the Planned Publicity Bureau in 1919, and through it was instrumental in directing the public relations programs not only of numerous private enterprises, but of major communal and philanthropic campaigns.

Among the organizations for which Popkin supervised publicity at various times were the Jewish Welfare Board, the Federation for the Support of Jewish Philanthropic Societies, the Union of American Hebrew Congregations and the Joint Distribution Committee. He was made a lecturer on public relations at the College of the City of New York in 1931.

ZELDA F. POPKIN, his wife, was a journalist and fiction writer. Starting with work in periodicals of Jewish interest, she subsequently wrote for secular publications and finally turned to the construction of mystery novels, including *No Crime for a Lady* (1942).

POPPER, DAVID, cellist and composer, b. Prague, 1843; d. Baden, near Vienna, 1913. After studying at the Prague Conservatory he joined the Court orchestra at Löwenburg. Beginning with 1863, he toured Europe extensively as cellist, and was soon recognized as one of the foremost virtuosos of his instrument. From 1868 to 1873 he was first cellist of the Vienna Royal Opera orchestra, and following this period he was a member of the world-famous Hubay Quartet. From 1896 until his death he was professor of cello at the National Academy of Music in Budapest. He received the honorary appointment of Hofrat, but the diploma reached him on the morning of his death. His numerous works for the cello, including four concertos, are neither original nor important; but they are written melodically, pleasingly and gracefully, and for these reasons have enjoyed great favor with many cellists.

POPPER, JOACHIM, EDLER VON (originally, Hayim Popper), merchant, banker and philanthropist, b. Bresnitz, Bohemia, about 1720; d. Prague, 1795. Little is known of his youth, but as a young man he must have gone to Prague, from which city it is known that he went to the Leipzig fair as early as 1744. Joachim Popper, as he was known there, became a substantial and influential merchant in Prague, dealing in woollens and potash, was a banker and manufacturer, and conducted far-flung business enterprises. He became a co-lessee of the tobacco monopoly under Empress Maria Theresa, and although he was a Jew obtained permission from Emperor Joseph II to buy houses in Prague and in Pilsen.

As a result of the influence which he came to wield among his coreligionists, Popper was, in 1775, made head of Bohemian Jewry. In the financial crisis caused by the Silesian wars (1740 on) he aided the state by turning over to it the greater part of his silver. An outstanding humanitarian and philanthropist, and noted for his services to Judaism and Jewry, Popper helped the poor of every denomination, and gave endowments without regard to religious affiliation. Leopold I ennobled him in 1790 in recognition of his ethical business conduct and his benevolence. Popper died childless, but left a marriage endowment for his sister's descendants. A synagogue in Prague, which he founded, bears his name.

Lit.: Krauss, S., *Joachim Edler von Popper* (1926); Wurzbach, *Biographisches Lexikon des Kaisertums Österreich,* vol. 23-24, p. 116.

POPPER, JOSEPH (pseudonym, **Lynkeus**), engineer and social philosopher, b. Kolin, Bohemia, 1838; d. Vienna, 1921. Popper was born in the ghetto; he attended the Jewish elementary school at Kolin and later went to Prague, where he studied at the Oberrealschule and subsequently at the Polytechnikum. Despite his excellence in mathematics and physics, he could not, as a Jew, obtain a position as instructor at the university. He accepted a lowly job with the National Railway in southern Hungary, fell ill and moved to Vienna. There he endeavored to eke out a living as a private tutor, as owner and editor of a scientific-technical literary agency, peddling his hand-written articles from one newspaper office to another, and in other humble jobs. He also attended lectures at the University of Vienna, where he became acquainted with the eminent non-Jewish physicist, Ernst Mach.

Popper's financial situation improved only after his invention of "Kesseleinlagen," a device which enhanced the working capacity and safety of engine boilers by preventing the accumulation of "fur." Although this mechanism proved to be highly useful, Popper did not acquire wealth through it, nor through any other of his numerous inventions, including an air-condenser which condensed the exhaust of steam machines through contact with the air, rendering possible the utilization of the condensed matter as engine fuel. Above all, Popper was the first to propound the possibilities of transmitting electric power, but he was so disappointed by the cool reception with which his inventions and discoveries met that he submitted the monograph wherein the electrical transmission of energy was foreshadowed in a sealed letter to the Imperial Academy of Sciences in Vienna, in 1862, with the proviso that it should be opened only twenty years later. He was equally ahead of others in his theories on gyroscopic motion and aeronautics. In a treatise, *Flugtechnik,* he discussed, as early as 1888, ways of making the conquest of the air possible by constructing lighter steam engines.

He proved to be a Lynkeus—he adopted the name of this mythological helmsman of the Argonauts, famous for the keenness of his sight, when he published *Das Individuum und die Bewertung menschlicher Existenzen* (1910)—in many fields of science. He was one of the first to recognize the enormous importance of the principle of energy discovered by Julius Robert Mayer, which he applied to the solution of several problems in physics (*Report of the Vienna Academy of Sciences,* 1875). As early as 1884 Popper raised the question of the relation between matter and energy—long before Einstein's theory of relativity. Even before Planck's enunciation of the quantum theory, Popper (in his letters to his friend Ernst Mach) had discussed the possible existence of quanta of energy, and had attempted to deduce from this the periodic table of elements.

He uttered prophetic ideas even in his only belletristic work, *Phantasien eines Realisten* (1899), a collection of narratives which was suppressed as "immoral" in the Austrian-Hungarian monarchy. One of his phantasies, "Träumen wie Wachen," played a part in the history of psychoanalysis. Popper, as related by Sigmund Freud, had discovered there long before him the fundamental thought of his theory of dreams.

But art, science and technology took second place with Popper as compared to social problems—such as war, the reform of criminal laws, and the liberation of mankind from bigotry. His basic social ideas are contained in his early work, *Das Recht zu leben und die Pflicht zu sterben* (1878). In *Das Individuum und die Bewertung menschlicher Existenzen* (1910; 3rd ed., *Das Ich und das soziale Gewissen*) he emphasized the right of every individual to exist. All life is sacred. No

man has the right to sacrifice the lives of his fellow men against their will. No ideal is lofty enough to justify such sacrifice. Everybody is free to die for his own ideal; to kill for one's own ideal is murder in any case. Thus Popper was equally opposed to capital punishment and to universal military duty. He fought against the absurdity of the state which forces its subjects to die while it does not even guarantee them the necessary subsistence minimum.

Even more important was his profound sociological study, *Die allgemeine Nährpflicht als Lösung der sozialen Frage* (1912), in which he endeavored to solve the social problem by the establishment of a Nährarmee (minimum—or subsistence—army) "producing or procuring all that physiology and hygiene show to be absolutely indispensable. . . . This minimum is to be applied in kind, not in money, unconditionally, to every member of the community. It will be incumbent upon all the able-bodied members of the community to serve for a specified number of years in the subsistence army." In the field of luxuries, the free economic system, based on private ownership, individual enterprise and free contract, would continue, according to Popper's plan. He advocated a synthesis of socialism and liberalism, aiming at the elimination of class hatred.

Other of his writings, dealing with social and political problems, include: *Die technischen Fortschritte nach ihrer ästhetischen und kulturellen Bedeutung* (1886); *Friedensvorschläge, Schiedsgerichte, Völkerbund* (1910); *Krieg, Wehrpflicht, Staatsverfassung* (1921); and two works published posthumously by Margit Ornstein, *Philosophie des Strafrechts* (1924) and *Über Religion* (1924). While in the last-named work as well as in his study on his favorite philosopher, Voltaire (1906), he professed his repudiation of all existing creeds, he was deeply attached to the Jewish people. This love is expressed in his book, *Fürst Bismarck und der Antisemitismus* (anonymously issued, 1886; new edition, 1925), and in his *Selbstbiographie* (autobiography), written by the octogenarian at the suggestion of the German scientist, Wilhelm von Ostwald (1917). In *Fürst Bismarck* Popper attacked the anti-Jewish policy of the famous German chancellor and the anti-Semitic writings of Richard Wagner, Eugen Dühring and Eduard von Hartmann, maintaining that only the establishment of a Jewish state would dispel anti-Semitism. After the pogroms in Russia he expressed his sympathy with the victims and frequently showed his admiration for the reconstruction of Palestine; he bequeathed his exquisite library to the Jewish National Library at Jerusalem. Popper was widely regarded as a genius, whose absorptions ranged brilliantly from poetry to technology, from philosophy to the exact sciences.

Popper, who was unmarried, had many friends and admirers, among them the young physicist, Albert Einstein. In order to alleviate his financial hardships, the city of Vienna granted the old man a pension which, however, owing to inflation, lost its value. A bust of him, erected in the Rathauspark in Vienna, was destroyed by the Nazis in 1938, and the organization Allgemeine Nährpflicht, which had endeavored to disseminate Popper's ideas, was dissolved in the same year. ALFRED WERNER.

Lit.: *Gespräche* (reported by Margit Ornstein and Heinrich Löwy; 1925); Mises, R. von, "Popper-Lynkeus," *Neue Österreichische Biographie* (1930); Gelber, A., *Popper-Lynkeus;* Wittels, Fritz, *An End to Poverty* (1925); Schwarz, Richard, *Rathenau, Goldscheid, Popper-Lynkeus* (1919).

POPPER, JULIUS, explorer, b. Bucharest, Roumania, 1857; d. Buenos Aires, 1893. He received his elementary education at Bucharest where his father was the principal of the first Jewish-Roumanian school. He attended secondary and engineering school in Paris and after receiving his degree from the latter, he embarked on a trip around the world and, learning about the existence of gold in Tierra del Fuego, the great isle at the southern tip of South America, then practically unexplored, he went there (1882). At the head of a band of some fifty ex-convicts who had gathered round him in South America, he found gold which he extracted with the help of a machine invented by himself which has been in use ever since in South America for extracting the precious mineral. He reigned as a sovereign in the island, gave his commonwealth, which in the interim had grown considerably, a code of law and defended the mines against masses of other adventurers attracted by the gold. Exploring the island scientifically many times he made its map and described its geography and geology.

He was also a poet whose work has been likened to that of Edgar Allan Poe and Mark Twain.

Lit.: *Anuarul pentru Israeliti,* 1894 and 1895.

POPPER, SIEGFRIED, Austrian naval engineer, b. Prague, 1848; place and date of death unknown. He was appointed director of naval construction in 1902, naval constructor-general in 1904 and chief engineer with the rank of rear admiral. He supervised the building of many Austrian warships, several of which he himself designed. He received the Gold Cross of Merit (1887), the Ritterkreuz of the Francis Joseph Order (1895), and the Komthurkreuz of the Francis Joseph Order upon his retirement (1907). When anti-Semitism grew at the Vienna Technische Hochschule, he returned to this institution the honorary doctor's diploma which it had awarded him.

Lit.: Frühling, *Die Juden in der kaiserlichen und königlichen Armee;* Wininger, S., *Grosse Jüdische National-Biographie,* vol. 5 (1931) 72-73.

POPPER, WILLIAM, orientalist and professor, b. St. Louis, 1874. He received his Ph.D. degree from Columbia University in 1899, and later studied at various European universities. In 1901 Popper went to the Near East, and traveled through the Arabian desert, anticipating T. E. Lawrence by making the journey in the costume of a Bedouin.

On his return to the United States in 1902, Popper was made associate editor of the *Jewish Encyclopedia,* acting as chief of the bureau of translations. He retained this post until 1905, in the meantime serving also as lecturer in Semitic languages at Columbia University and as acting chief of the oriental department of the New York Public Library. Popper was called to the University of California (1905) to teach Semitic languages and in 1922 was made professor.

Popper's life work was an edition, from the original manuscripts, of the histories of Ibn Taghrî Birdî, an Arab chronicler of the 15th cent.; *An-Nujûm az-Zâhira* (5 vols., 1909-29); *Hawâdîth adduhûr* (1930-42). He was also the author of: *The Censorship of Hebrew Books* (New York, 1899); *Studies in Biblical Parallelism: Isaiah 1-10* (1918); *Isaiah 11-35* (1923); *Isaiah 1-35,* in the reconstructed Hebrew text (1923); *The Poetic Prophecies of Isaiah, 1-35,* translations (1931).

POPPER-LYNKEUS, JOSEF, *see* POPPER, JOSEF.

POPPERS, MEIR BEN JUDAH LÖB HA-KOHEN ASHKENAZI, rabbi and Cabalist, b. Prague, date of birth unknown; d. Jerusalem, 1662. He studied Cabala under Israel Ashkenazi and Jacob Zemah, and wrote a number of Cabalistic works in the spirit of Lurian Cabala, including: *Or Tzaddikim* (Hamburg, 1690), a mystic methodology; *Or Pene Melech,* a treatise on the secrets of the teachings and commandments, published in an abridged version under the title of *Sefer Kavvanoth Tefilloth Umitzvoth*

(Hamburg, 1690); *Meoroth Nathan* (Frankfort, 1709), a Cabalistic dictionary; *Mesillath Hochmah* (Shklov, 1785), an introduction to the Cabala.

Those of his writings which remained in manuscript include: *Or Rab,* a commentary on the *Zohar; Or Haabukah,* a treatise on Cabala; *Or Zarua,* a commentary on Hayim Vital's *Derech Hahayim.*

POPULATION STATISTICS, *see* STATISTICS.

PORGES, HEINRICH, writer on music and conductor, b. Prague, 1837; d. Munich, Germany, 1900. In 1863 he served as co-editor of the famous *Neue Zeitschrift für Musik.* He went to Munich in 1867, and became teacher of piano at the Royal School of Music. He later held also the posts of literary editor of the *Süddeutsche Presse* and of music critic of the *Neueste Nachrichten.* Porges was a devoted disciple of Richard Wagner and worked indefatigably to bring him recognition. As the conductor of the Porges Choral Society, which he founded in 1886, he also championed the music of Liszt, Berlioz and Bruckner. He wrote several books about Wagner, including a valuable treatise on *Tristan und Isolde.*

PORGES, NATHAN, rabbi and bibliographer, b. Prossnitz, Moravia, 1848; d. Würzburg, Germany, 1924. He served as rabbi in Leipzig from 1888 to 1917, in the interim (1913) being appointed professor in the university there. He had a profound knowledge of early Hebrew printed works and of bibliography, and owned a remarkable collection of incunabula and of other rare books. In religious matters, Porges was a moderate liberal.

His bibliographical articles appeared in the *Revue des études juives,* in the *Zeitschrift für hebräische Bibliographie,* and in the *Zentralblatt für das Bibliothekswesen.* Porges was an expert on Hebrew and philological literature. In addition to a number of essays on Dunash ibn Labrat and Judah Hayyuj, he wrote *Bibelkunde und Babelfunde* (1903) and *Josef Bechor Schor.*

Lit.: Brann, Marcus, *Geschichte des jüdisch-theologischen Seminars* (1904).

PORGES VON PORTHEIM, prominent Bohemian family. The brothers Moses Porges (1781-1870) and Leopold Judah Porges (1784-1869) were active in their youth in the Frankist movement. After its collapse they turned to industry, established large textile factories in Bohemia and played a prominent part in the Jewish community of Prague. Raised to the nobility in 1841, they received the title "von Portheim." In his final years Leopold Judah Porges was elected to the diet, while Moses Porges officiated as vice-mayor of Prague-Smichov. The son of Moses Porges, Joseph Porges Edler von Portheim (1817-1904), was a great art patron and philanthropist.

Lit.: "Erinnerungen von Moses Porges an den Frankisten Hof in Offenbach," *Historische Schriften des yiddisch-wissenschaftlichen Instituts,* vol. 1 (1929) 253-96; Graetz, Heinrich, *Frank und die Frankisten* (1868).

PORIAH, *see* COLONIES, AGRICULTURAL.

PORITZ, *see* PHRASES, POPULAR.

PORT CHESTER, a village on Long Island Sound, in the state of New York. Its population in 1940 was 27,073, of whom about 2,500 were Jews. Late in the 19th cent. a few Jewish merchants became established in the village, and later the Jewish community began to grow. Of the 1940 public school population, 8.62 per cent were Jewish.

There was (1942) one congregation in the village, Kneses Tifereth Israel, practising the Orthodox ritual. In 1942 one of its rabbis, David J. Seligson, was given a leave of absence to serve as chaplain in the United States Army, and Moses J. Shragowitz, who came in 1937, remained its rabbi. The congregation had a synagogue building, and also held services in the Jewish Center of Port Chester. The Jewish Center also housed a Hebrew school and Sunday school, and served as headquarters for the various organizations in the village which are represented on its board, among them the B'nai B'rith, Council of Jewish Women, Hadassah, Jewish War Veterans, Ladies' Aid Society and the Zionist Organization of America. There was also a Jewish Community Council.

Port Chester Jews served in various civic capacities. Abraham Tunick and Irving Wein held the office of corporation counsel; Herman N. Goldowitz, William Baruch, George Becker and Morris Karnes, police justice; Maurice Singer and Harry Wunsch, village treasurer; and David Berman, chairman of the board of education. Ralph Becker was president of the New York State Young Men's Republican Clubs. Port Chester was also the home of Mrs. William D. Sporborg, nationally known club woman, lecturer and leader in women's affairs; Judge Irving Lehman, chief justice of the New York Court of Appeals; and Governor Herbert H. Lehman.

LOUIS M. SHANOK.

PORT ELIZABETH, coastal city near the southern tip of the Union of South Africa, on the Indian Ocean. The Jewish community dates its history back to 1820, when Jews arrived with the British settlers. Those who did not go on to other parts of the Cape established themselves in the town as merchants. In 1845 Moses Britton was engaged in business on Main Street, and five years later Samuel Nathan opened a shop on Queen Street. Other early settlers were Hyam Henry Solomon, Philip Barnett, Henry Godfrey, Frederick Marcus, S. Rudolf, Nathan Moss and Joseph Carl Hess. A number of other Jews were established on Algoa Bay in commercial enterprises.

By 1855 there were enough Jews in Port Elizabeth to warrant the establishment of a temporary congregation. A rented room on Queen Street served as a place of worship during the 1850's. Two years later (1857) the Port Elizabeth Hebrew Congregation was formed. The first Jewish marriage in Port Elizabeth took place in 1856, when Deborah Moss was married to Joseph Phillips.

Through the efforts of A. M. Jackson, who arrived in Port Elizabeth in 1859, a plot of land was obtained from Sir George Grey, governor of the colony, for a cemetery. The first synagogue, which formerly had been a Lutheran church atop White's Road Hill, was acquired in 1862.

Ten years later Rabbi Samuel Rappaport was called from Portsmouth, England, to officiate. For twenty-three years he served not only Port Elizabeth but also communities in other parts of the Cape and in Natal and the Orange Free State. In 1874, two years after Rappaport's arrival, the community purchased land for the construction of a synagogue. By 1877 the building was completed. During this period the community established a philanthropic society, a social club, a Sabbath school and a branch of the Anglo-Jewish Association.

Rappaport's successor, D. Wasserzug, of Cardiff, Wales, served from 1895 to 1896. He was succeeded by Rabbi Jacob Phillips, of Sunderland, who occupied the pulpit until 1909, when he was called to Pretoria. Four

years later (1913) A. Levy became rabbi of the congregation.

About the end of the 19th cent. Port Elizabeth's Orthodox congregation was organized. Services were held at first in the homes of its members and in a building on Hartman Road. A synagogue was constructed in 1912. The Benevolent Society was established in 1900 by H. Levy. Three years later it united with the Helping Hand Society; in 1913 a Hebrah Kaddisha was formed. A Hebrew school was organized in 1918 by a group of Port Elizabeth Jews, among whom were Adolph Schauder and N. W. Lurie. Other organizations included a Ladies' Association (1908), a Zionist Society, a Women's Zionist League and a Zionist Youth organization.

Jews who participated in Port Elizabeth public life included: Harry H. Solomon, founder of the Port Elizabeth *Observer,* who was mayor in 1875; M. Gumpert, who was the first South African-born mayor of the city, and a member of the Provincial Council; Ephraim Harris Cotton, who was a member of the city council for many years; H. J. Rogaly, J.P., who served as a city councillor (1927); Albert Sytner, who was a member of the Port Elizabeth Town Council; Nathan Adler, who was French consul in Port Elizabeth, and Adolph Schauder, who served as a corporal in the Boer War, was made city councillor in 1922 and elected mayor in 1940. LEONARD A. GREENBERG.

PORT ROYAL, city on the island of Jamaica, in the British West Indies, formerly called "Caguaya," and located seven miles southwest of Kingston. It is fraught with the romance of the sea, because of its position at the entrance of Jamaica's most important harbor. From the middle of the 17th cent. until the earthquake of 1692, the majority of the Jews of the island lived at Port Royal, which was then the ancient capital and the richest town in the West Indies.

No historian mentions a Jewish house of worship in Port Royal in the early days. However, there is a reference in one of the early volumes of *Deeds in Spanish Town* which gives rise to the assumption that a secret synagogue existed even six years prior to 1684, when permission was granted to erect synagogues. John Peek sold to the "Jews of Port Royal" on January 29, 1676, for £57 a "House and Land" sixty-three feet by twenty-six feet south on Cannon Street. One presumes that this house was bought for the purpose of divine worship, as the purchase was made jointly by the "Jews of Port Royal." A synagogue certainly did exist and was destroyed in the earthquake on June 7, 1692, as Edmund Heath of Port Royal wrote to the Master of University College, Oxford, on the very day of the earthquake: "I turned into ye Jewes' street in order to get home when their synagogue fell by my side."

Among the prominent members of the community in the early days were David Alvarez (naturalized in 1677), Abraham Gomes Henriques, Jacob De Leon, Jacob Henriques, Isaac Cohen de Mercado, Abraham de Leon Cohen, David Nunes, Isaac Pereira, Jacob Lopes Torres, Joshua Morais, Isaac Brandon, Jacob Mendes Gutteres and Isaac de Aguilar. These pioneers came from Portugal and were most anxious to identify themselves with the Jewish past. Hence they discarded the unfamiliar appellations assumed under the stress of the Inquisition and took once again the old Biblical names.

From an old Spanish Bible printed in 1660, formerly the property of Josef de Torres of Port Royal, there is the following note: "On Jan. 9, 1703—on the Sabbath, there occurred a conflagration in Port Royal where all the houses were burnt. May God deliver us from a similar fate." The new synagogue undoubtedly met with as untimely a fate as its predecessor.

Land was purchased in 1719 and a synagogue (with the Sephardic ritual) was erected and designated K. K. Neve Tsedek (Abode of Righteousness). The wardens were Mendez Luxino and Moses Lamego. Port Royal suffered another serious setback three years later when a great hurricane swept over the town. Only the synagogue and the Jewish quarters remained intact. In 1815 a devastating fire again broke out and this ill-fated town was reduced to a heap of ruins. The synagogue was destroyed and most of the Jews removed to Kingston.

The Honorable David Judah Alberga, grandfather of Benjamin Alberga, J.P., represented the Parish in the Old House of Assembly in the 1860's. Ellis Wolfe (1816) bequeathed £500 for the rebuilding of the synagogue, but no building was ever erected in its stead. Several other bequests were left to the synagogue, i.e. by Raphael Andrade (1726), Daniel Carvallo (1730), Judith Alvares (1732) and David Almeya (1743). Among the early rabbis, mention may be made of Haham Joshua Hezekiah de Cordova (1753-97).

The cemetery was located at Hunt's Bay. The deceased were brought in rowing boats here to their last resting place. It is one of the oldest Jewish cemeteries in the Western Hemisphere, and the monuments bear in many cases inscriptions in Hebrew, English and Portuguese. Many of the tablets continue to be legible and have survived the vicissitudes of earthquake and elements. One notices the tombstones of Dr. Jacob Rodrigues de Leon, who was the physician of the synagogue (1703), and of Moses de Lusena, the Hazan of the community (1692). HENRY P. SILVERMAN.

Lit.: *The Gleaner Geography and History of Jamaica* (12th ed.); *Frank Cundall's Chronological Outlines; Caribbean,* vol. 2; *Journal of the Assembly of Jamaica* (1702); *Early Volume of Jamaica Deeds; Ballard Letters,* vol. 39.

PORTALEONE, ABRAHAM BEN DAVID, physician who, in 1563, received the M.D. degree from the University of Pavia, in Italy. As one of the most prominent physicians in his native city of Mantua, he once received from Pope Clement VIII (1592-1605) a special letter in which the latter thanked him for medical aid which he had given to Prince John dei Medici, who had been wounded by gunfire. Portaleone's works include several Hebrew books on medicine. In addition, he published in Latin his expert opinions in reply to questions addressed to him by non-Jewish physicians in Lombardy.

Lit.: Fürst, L., *Beiträge zur Geschichte der jüdischen Ärzte in Italien;* Kaufmann, D., in *Gesammelte Schriften,* vol. 3, p. 303; Münz, I., *Die jüdischen Ärzte im Mittelalter,* 95; *Allgemeine Zeitung des Judentums* (1862) 625; Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom;* Carmoly, E., *Histoire des médecins juifs* (1844).

PORTIS, SIDNEY ALEXANDER, physician, b. Chicago, 1894. He received his medical degree from Rush Medical College in 1918. In 1921 Portis was appointed an assistant in medicine at Rush Medical College; subsequently, after several advancements, he became assistant clinical professor (1926-30). He went to Loyola University in 1930 and until 1936 was professor of clinical medicine there. Then he returned to Rush Medical College, where he became associate professor of medicine at the University of Illinois

(1941). Portis held many hospital posts, including that of attending physician in medicine at Michael Reese Hospital, where he had established the Bernard Portis Fellowship Foundation. In addition to writing numerous medical papers on gastroenterology for various professional journals, Portis was the editor of *Diseases of the Digestive System* (1941).

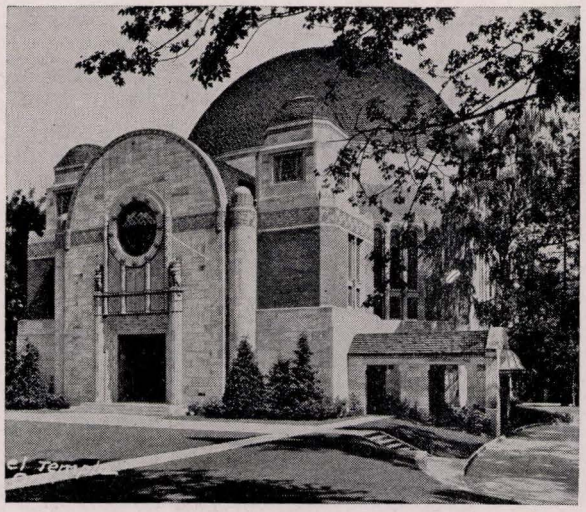
Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 594-95.

PORTLAND, a city on the southern part of the Maine coast, with a population (1940) of 73,643, of whom about 3,650 were Jews. The Jewish community of Portland did not develop until late, and was made up almost entirely of Jews from Eastern Europe. The three synagogues in the city are Orthodox; until March, 1942, they were under the rabbinical direction of Mendell Lewittes, who served from 1936. The main synagogue was Shaarei Tefiloh. A Kehillah-like organization known as the Vaad Hair engages the rabbi and Shohetim for the community. One of the earlier prominent rabbis of Portland was Nathan Shochet, a rabbinic scholar originally from Europe.

In Portland are housed the Jewish Home for Aged, supported by the entire Maine community, the Portland Hebrew School, and the Jewish Community Center. Various fraternal organizations and branches of the different Zionist groups were in existence in Portland in 1942. Despite the comparative smallness of the Jewish population, many Jews held public office.

Louis Bernstein was chairman of the Civil Service Commission, Cyrus Jacobson, Udell Bramson and Richard Wilkes were members of the Maine House of Representatives, Morris Sacknoff, Henry M. Taylor and Samuel Davis were aldermen, Jacob Harrison Berman was United States Commissioner for Maine, and Max Pinansky was a municipal judge, state senator (1934-36), a member of the Regional National Labor Relations Board and a member of the Portland board of education.

PORTLAND, a city on the Columbia river, in the interior of Oregon, near the Washington borderline. Its population in 1940 was 305,394, of whom about 10,000 were Jews. The Jewish settlement of Portland was an aftermath of the gold rush that brought many Jews out to the West Coast. Some German Jews arrived from San Francisco in 1849. Among these early settlers was Louis Fleischner, who came in 1852, and subsequently (1893) was made state treasurer of Oregon. In 1858 Congregation Beth Israel was formed by H. F. Bloch, Simon Blumauer, L. Cahn, L. Cohn, Abraham Frank, Samuel Levy, M. Lyon, M. Mansfield, Leopold Mayer, Jacob Mayer, J. Micholup, S. M. Lyon, B. Simon and D. Simon. The Orthodox ritual which was originally adopted by the congregation was later changed to the Reform. A small wooden building, dedicated in 1861, was the first home of the congregation; later, in 1889, a substantial structure was built. When this building was destroyed by fire in 1923, the construction of a new Temple was undertaken, and the new building was dedicated in 1928. S. M. Laski was the first rabbi of Beth Israel; among those who held the post in later years were Stephen S. Wise and Jonah B. Wise. Henry J. Berkowitz was rabbi in 1942. The Mt. Sinai Cemetery Association, organized even before Beth Israel, was taken over by the congregation. The Beth Israel School was established in 1867.



The synagogue of Congregation Beth Israel at Portland, Ore.

Congregation Ahavai Sholom was founded about 1867, and ultimately adopted the Conservative ritual. Among its founders were several members of the original Beth Israel synagogue. The first synagogue was constructed in 1869, the second in 1904. Julius Eckman was the first rabbi, and among those who occupied the pulpit later was R. Abrahamson, who served from 1880 to 1884, from 1886 to 1895 and from 1898 to 1922 as both cantor and rabbi. E. Charles Sidney was rabbi in 1942. The congregation had a school, established in 1895, a sisterhood, men's club and other affiliated groups.

With the arrival of immigrants from Russia in the 1880's, the need for another synagogue was felt, and Congregation Neveh Zedek was formed (1889). Its synagogue was built in 1911. Philip Kleinman was rabbi in 1942, and the synagogue followed the Conservative ritual. In 1901 Congregation Talmud Torah, which had been established in 1895, was combined with Neveh Zedek. Congregation Shaarei Torah, an Orthodox synagogue, was established in 1905, and built its own synagogue that same year. Joseph B. Fain, who became rabbi in 1916, was the incumbent in 1942. The congregation had a ladies' auxiliary and other groups. Almost all the synagogues had their own cemeteries.

A Hebrew Benevolent Association was founded in Portland in 1859, a Ladies' Hebrew Benevolent Society in 1874. Early in the 20th cent. there were six such organizations in existence, besides fraternal and social groups. The number had grown to more than fifty by 1942, at which time Portland had within its Jewish community also representative divisions of the various branches of the Zionist movement. The B'nai B'rith building was opened in 1915. Neighborhood House, established in 1903 by the Portland section of the Council of Jewish Women, is an educational and social center. There is an Old Peoples Home and a Jewish Educational Association. Portland serves as the headquarters for the Federated Jewish Societies, which include Oregon and adjacent Washington communities, and is the headquarters also for the Oregon Jewish Welfare Fund. *The Scribe,* which superseded *The Jewish Tribune* in 1919, is a weekly publication.

Coming into Portland at almost the very inception of its existence, the Jews entered the merchandising field. One of the earliest trading stores was that of Meier and Frank, founded in 1857. Members of the Frank family remained associated with the store, known (1942) as one of the largest department stores in the country. Aaron M. Frank, a grandson of the founder, was in 1930 elected Portland's first citizen. Another Jew who won this honor was Ben Selling, who was for eight years state senator and was nationally renowned for his philanthropies.

Joseph Simon served on the Portland city council (1877-80), then was a state senator for eighteen years, serving as president of the senate four times, and finally was sent to Washington as a Senator from Oregon (1897-1903). Solomon Hirsch was a member of the state senate, and its president in 1884. David Solis Cohen was a member of the state assembly, and later, from 1896 to 1898, mayor of Portland. Other Jewish mayors of Portland were Phillip Wasserman (1914-16), who had previously served in the state assembly, and Bernard Goldsmith (1916-18). Albert Abrahams, Sigmund Sichel, George W. Friede and Harry M. Kenin were members of the state senate; Henry Blackman and Richard Neuberger were members of the state assembly. Otto Julius Kraemer was a judge in the Portland District Court from 1898 to 1902; Julius L. Cohn was a municipal court judge, and in 1942 became a judge of the county court. Henry Blackman served in the state assembly, and from 1916 to 1919 was postmaster of Portland; Ralph C. Clyde was a member of the city council. One of Portland's best-known Jewish citizens was Julius L. Meier, who was governor of Oregon from 1930 to 1934.

The University of Oregon is located in Portland, and there were several Jews on its faculty, particularly in the Medical School. Among them were Adalbert G. Bettman, Isidor Cherniac Brill, Jerome Leopold Holzman, William Levin, Leo Ricen and James Wendel Rosenfeld.

PORTNOFF, ALEXANDER, sculptor and painter, b. Tomashpol, Russia, 1887. He studied art first in Odessa, then, after coming to the United States (1907), he continued his studies in Philadelphia. In 1912 and again in 1913 Portnoff was awarded scholarships for European study. He exhibited in various cities throughout the United States, and is represented in museums in the United States as well as in Russia. Among his pieces are portrait busts of Sholom Aleichem, Louis D. Brandeis, Carl Sandburg and John Dewey. He lived in Philadelphia.

PORTNOFF, MISCHA, composer, b. Berlin, 1901. He received most of his music education from his father, Leo Portnoff, a well-known teacher of the Stern Conservatory. After concertizing in Europe with his violinist brother, Wesley, he came to the United States (1924), settling permanently and becoming a citizen. He divided his time between the teaching of the piano and composition. He wrote many works for two pianos, including a solo concerto successfully introduced by Bartlett and Robertson in New York in 1937, and many smaller works performed by most of the leading two-piano teams. To the writing of two-piano works he brought an extraordinary flexibility of musical writing, an ability to think of two pianos as an integrated voice, and remarkable harmonic and contrapuntal resources.

Portnoff's concerto for piano and orchestra was successfully introduced by Nadia Reisenberg at a concert of the New York Philharmonic Symphony Orchestra conducted by John Barbirolli on February 23, 1940. Other solo works for piano were performed by such artists as Robert Goldsand, Selma Kramer and Bernardo Segall.



Georges de Porto-Riche

PORTNOY, ANTONIO, Argentine writer, b. Dniepropetrovsk, Russia, 1907. He went to the Argentine in 1913 and received his Ph.D. degree from the University of Buenos Aires. His most important study, *Ariosto y su influencia en la literatura española,* was awarded a prize by the university in 1932. Portnoy wrote also on other aspects of the cultural history of Latin America, and was author of a textbook on logic. Among his work in the Jewish field were collaborations on Maimonides, Judah Halevi and other Jewish scholars.

PORTO RICO, *see* PUERTO RICO.

PORTO-RICHE, GEORGES DE, playwright and poet, b. Bordeaux, France, 1849; d. Paris, 1930. The publication of his early poetry led to his imprisonment by the government as a dangerous agitator. On his release from prison he wrote his first dramatic success, *Un drama sous Philippe II* (1875), produced at the Odéon in 1878. The success of *La chance de Françoise,* produced in 1888, was repeated in play after play, and Porto-Riche soon became known not only as the father of the contemporary French drama but as the most distinguished practitioner of the art.

His works, which are virtually unique in French literature and center around the love motif, tore the mask of altruism from love, and thus restored it to the powerful spring of fate which constitutes the grandeur of classic tragedy. Among his numerous disciples were Henri Bataille, Henry Bernstein and Edmond See. The *Théâtre d'amour,* a published collection of his plays, includes *Amoureuse, Le passé* and *Le vieil homme,* all of which are in the repertory of the Comédie Française. In 1923 Porto-Riche was elected a member of the French Academy. For many years he was librarian of the Bibliothèque Mazarin.

Lit.: Goldberg, Morris, in *American Hebrew,* Sept. 12, 1930, p. 429; *Qui êtes-vous* (1924); Lanson, G., *Histoire de la littérature française* (1926).

PORTSMOUTH, a maritime city in Virginia, facing Norfolk. Its population in 1940 was 50,745, of whom about 1,500 were Jews. Congregation Gomley Chesed, organized in 1892, was one of the three synagogues in existence in Portsmouth in 1942, all of them Orthodox. The other two synagogues were the Chevra Thilim and the Gmelith Chesed. Eugene Greenfield was rabbi of Gomley Chesed in 1942; his service began in 1936. A United Jewish Welfare Fund was organized in Portsmouth in 1941.

Early German Jewish settlers in Portsmouth belonged to the Norfolk Jewish congregations. Among the Lithuanian immigrants who came to Norfolk between 1888 and 1895 were Eler Kirstein, Reuben Berman, Meyer H. Jacobson and H. Goodman.

PORTUGAL, republic in southwestern Europe, with a total population of seven million, of whom about 3,000 were Jews (1940). It was colonized by Jews before it became an independent state under this name early in the 12th cent., created out of a Castilian province under the rule of Burgundian princes. While the Jewish communities in Portugal could not match themselves in number and importance with those in Spain, their economic and social positions were almost equal. They were organized under a stricter state supervision in Portugal than was customary in the Middle Ages. At the head of the communities, from the end of the 13th cent. on, stood the chief rabbi as supreme judge to the government; he bore the coat of arms of Portugal, made laws in the name of the king and was required to travel about the country annually in order to control its judicial system and administration; a judge, a chancellor, a clerk and a messenger of the court accompanied him. There were seven provincial judges in the seven provinces of the country, who were appointed by him and under his jurisdiction. He had to approve of the rabbis of the local communities, while the rest of the community officials were chosen independently.

Until the beginning of the 13th cent. the Portuguese laws granted the Jews the same legal equality as the Spanish laws. However, the succeeding centuries are filled with the opposition of church and population toward the support given the Jews by the crown. The demands of the church were still successfully rejected by King Diniz (1279-1325), and not until Alfonso IV (1325-57) did the influence of the church gain greater power. He denied the Jews the right to take interest; on the other hand, he taxed their properties heavily, and in order to prevent the wealthy Jews from avoiding these burdens by emigration he issued a prohibition against it and introduced the wearing of an identification mark by the Jews.

During the struggle for the succession to the throne in 1383 to 1385, the anger of the people took the form of outbursts against the Jewish treasurers and tax collectors. David Negro and others, who had served the defeated Castilian party, lost their properties to the state and had to leave the country.

In spite of this, the new king, João I (1385-1433), took the Jews energetically under his protection. He prevented the anti-Jewish movement then raging in Spain from overflowing to Portugal, and encouraged the immigration of Jews who had fled from Spain; the Jews who were baptized during the persecutions were permitted to return to their old faith in Portugal. Not until this time did the culture of the Jews in Portugal gain importance for all Jewry. There lived a family in Lisbon named Abravanel which, like other Jewish merchant families of the city, maintained a lively commercial relationship with Italy and Flanders and assisted the state administration with the revenues. The fall of this family on account of alleged participation in a conspiracy against the nobility (1483) also did not change the Jewish situation.

In spite of the increasing aversion of the people and the agitations of the clergy, King João II (1481-95), motivated solely by reasons of state, opened his country to the converted Jews (Marranos) who fled from the Spanish Inquisition and who, in 1492, were driven out of Spain. In 1492 he made the following agreement with the Spanish immigrants: 600 wealthy families received, in exchange for 60,000 gold cruzados, the right to permanent residence in the country. A number of metal workers and armorers needed by the warlike state were admitted for a low fee. However, the majority, upon payment of a head tax, were granted the right of temporary stay of eight months. After the expiration of this period the king would place ships at their disposal for a moderate fee for further transportation. Thus approximately 100,000 Jews passed the Portuguese border. After almost all their money had been extorted from them at transit-stations by the authorities, a great number of them found themselves unable to pay the cost of the continuation of their journey to Africa. Consequently, the king issued a proclamation according to which they were to become slaves and their children exiled to the newly discovered Isle of São Thomé.

His successor, Manuel (1495-1521), followed a wavering policy toward the Jews. In the beginning he favored them. The astronomer Abraham Zacuto played an important part at his court. However, under the influence of Queen Isabella of Castille, whose daughter he married, he issued a decree (December 4, 1496) which ordered all Jews to vacate the country by the end of October, 1497. Since, however, he was anxious to obtain for the state the valuable assets of the Jews he had the Jewish children snatched away from their parents and forcibly converted, over the opposition of his counselors. The adults who wished to emigrate, according to contemporary figures, approximately 20,000 persons, were summoned by him to Lisbon and declared slaves, inasmuch as the fixed term for their departure had expired. He sent them priests to convert them, and had them dragged by force to the baptismal font. Many preferred martyrdom to baptism. But there was left nothing else for the great mass than to surrender, in the hope of a future escape.

Thereby a group of New Christians was formed which was distinguished from the rest of the population more sharply even than in Spain. This group consisted chiefly of merchants, physicians and pharmacists, and there was a smaller group of mechanics, especially armorers, which, however, later entirely disappeared. Soon they entered also the careers of law and administration. The sudden compulsory conversion of the Jews who at heart were still devoted to their old faith made a speedy amalgamation impossible such as could be noted in Spain under the pressure of the inquisition. In the hope of facilitating this procedure the king, in 1497, promised the New Christians protection and freedom from persecution because of their faith for the duration of twenty years, yet prohibited their emigration, which still could never be entirely abolished.

The rage of the nation, agitated by Dominicans, reached its climax in Lisbon in 1506 in a massacre of the New Christians, in which about 2,000 were killed. Manuel now took severe measures and renewed the New Christians' privileges; however, since any other



The Kadoorie Synagogue at Oporto, Portugal

solution of the Jewish problem seemed impossible, he concerned himself, in the last years of his government, with the thought of enforcing the Inquisition. This plan materialized in 1531 under João III, his successor, after frequent negotiations with the pope which the New Christians vainly attempted to defeat by diplomatic counter-actions. After that the New Christians increased their efforts to buy permission to leave the country, which was always granted to them, however, only temporarily. Through the union of Portugal with Spain (1580) they attained the right to emigrate to the neighboring country. Since that epoch the history of the secret Jews in Portugal merges with the history of the Jews in Spain.

From the beginning of the 19th cent. on there again existed a small Jewish community in Lisbon. Besides this, there remained at various places communities of Marranos who observed many Jewish rites and whose prayers denote unfailing Jewish origin.

Although they attained religious freedom through the revolution of 1910, they did not avail themselves of this opportunity openly to avow their affiliation with Judaism. Through the endeavors of Arthur Carlos de Barros Basto, himself a descendant of a Portuguese Marrano family, however, numerous Marranos were encouraged to return to Judaism and, supported by pro-Marrano committees abroad, Jewish communities were established in several cities, notably in Lisbon, Oporto, Coimbra, Bragança and Belmonte. A monthly journal, *Ha-Lapid* (The Torch), founded by Barros Basto in 1927, offers educational material in Jewish history and customs and serves as a common organ of communication among the new communities.

At the beginning of the 20th cent. there were about fifty Jewish families living in the city of Faro, in the province of Algarve. Faro had been famous in previous centuries as a center of Hebrew printing; the first Hebrew book printed in Portugal was the Pentateuch published at Faro in 1487 in the printing establishment and at the expense of Don Samuel Gacon. A number of Jews settled in Faro at the beginning of the 19th cent.; in 1820 they established a cemetery, and in 1850 a synagogue was built.

After the advent of the Nazi regime (1933) thousands of German Jews and in later years Jews from Austria, Czechoslovakia, Poland and other Nazi-occupied countries moved to Portugal, the majority of them, however, with the intention of embarking at Lisbon for the United States. The Portuguese press denounced the persecution of the Jewish minorities and denied the rumors that the government was planning anti-Jewish legislation. But after the fall of France (1940), when the stream of refugees into Portugal was about to increase, the country closed its doors to Jewish refugees, excepting only those who had ship-tickets. In 1941 even the issuance of transit visas was discontinued, and a number of refugees, who, owing to the War, were prevented from leaving for the United States or South America, were shifted from the capital to smaller places in the country. In 1942 the Joint Distribution Committee had still its European headquarters in Lisbon.

FRITZ BAER.

Lit.: Lindo, E. H., *The History of the Jews of Spain and Portugal* (1848); Kayserling, M., *Geschichte der Juden in Portugal* (1867); Mocatta, Frederick David, *The Jews of Spain and Portugal and the Inquisition* (1928); D'Azevedo, I. L., *Historia dos Christãos Novos Portugueses* (1921); Schwarz, Samuel, *Inscricões hebraicas em Portugal* (1923); idem, *Os Cristãos-Novos em Portugal no śeculo XX* (1925); Dos Remedios, Mendes, *Os Judeos em Portugal* (1895); idem, *Os Judeos portugueses perante a legislação inquisitorial* (1925); Graetz, H., *History of the Jews,* vol. 4 (1927). Dubnow, Simon, *Weltgeschichte der Juden,* vols. 5 and 6 (1927).

PORTUGEESCH-ISRAELITISCH SEMINARIUM ETS HAIM. The Seminary, founded in Amsterdam, Holland, in 1637, grew out of a society called Talmud Torah, established before 1610 for the purpose of providing religious instruction. In its early days Ets Haim was an institution of general Jewish education, and its student body consisted of children as well as adults. Among the teachers at the school were Isaac Aboab, Saul Levi Morteira, Manasseh ben Israel and Jacob Sasportas. Its pupils became rabbis in Hamburg, London, the West Indies, Brazil and other parts of America. From 1728 to 1808 the Seminary edited a series of responsa of its pupils, *Peri Ets Haim.* A collection of these responsa, *Otzar Peroth Ets Haim,* was published in 1937.

A. van Loen, an Ashkenazic rabbi, was invited to reorganize the Seminary in 1877. He remained its rector

until 1888, when Isaac Palache, Haham of the Sephardic Congregation, became its head, serving until 1925. Palache was succeeded by Benjamin Israel Ricardo. The Seminary, in the 20th cent., had two departments; in the lower department students received a high school secular education in conjunction with Jewish studies; in the upper division students who matriculated for the University entered the rabbinical classes or the teachers' classes. Instruction was entirely from the Orthodox point of view.

The Seminary library included the private collection of David Montezinos, bibliographer and once librarian of the institution. He presented it to the Seminary, where it was known as Livraria Montezinos. J. S. da Silva Rosa succeeded Montebinos in the librarian's post. The Seminary, as far as it was known, was still in existence in 1942, despite Nazi occupation of Holland.

Lit.: Gedenkschrift Dr. M. C. Paraira en J. S. da Silva Rosa (1916).

POSEKIM, general name for all the rabbinical teachers after the Talmudic period who drew up codes or who gave a legal decision (*pesaḳ*) to questions that were submitted to them; in Yiddish they were said to *paskenen shailoth,* "settle problems." Their activity bridges the interval between the completion of the Talmud (about 500) and the completion of the *Shulhan Aruch* (1575). Those of the period up to the end of the 15th cent. are usually called Posekim Kadmonim ("earlier Posekim"); those of a later time, Posekim Aharonim ("later Posekim"). The earliest Posekim are the Geonim; among their last representatives was Abraham Danzig of the 19th cent.

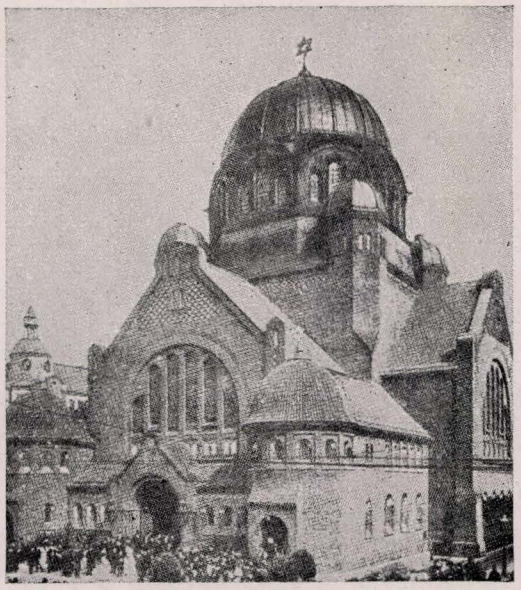
See RESPONSA AND DECISIONS.

POSEN, a province incorporated into the German Reich in 1939; it was formerly a part of the republic of Poland. Jews came to the province in the 13th cent. together with the German settlers in Great Poland, which covered a somewhat larger area than the province of Posen. In 1264 Boleslav, Duke of Great Poland, granted legal status to the Jews and took them under his protection. This was the first historic legal document concerning the Jews in Poland, and became the basis of future acts by the Polish king recognizing Jewish rights. The statute of Boleslav, called also the Statute of Kalisz, was confirmed by Casimir the Great in 1334 and extended to the entire territory of Poland.

However, the later centuries were not free of anti-Jewish outbreaks. Especially in times of wars or national crises, the position of the Jews became very precarious. Thus, anti-Jewish riots broke out during the wars against the Teutonic Order in the 15th cent. and at the time of the Swedish-Polish War in the 17th cent. However, on the whole the situation of the Jews in Posen and in Poland was better than in Germany and in the west. A further influx of Jews into Posen came in the 15th cent., when the Jews were expelled from the various German territories. The settlement of Germans in the Polish cities also brought about a substantial immigration of Jews.

The Jews enjoyed a great measure of autonomy and self-government insofar as their communal life was concerned. The Synod of Posen was a part of the Council of the Four Lands which was recognized by the Polish rulers as the representative body of the Jews in the country and enjoyed large autonomous rights.

In 1772 Prussia annexed the northern part of the province, and in 1793 also the southern part came under Prussian rule. With the short interval between the Treaty of Tilsit (1807) and the downfall of Napoleon, when Posen was a part of the Duchy of Warsaw, the province remained under Prussia until 1918. Under the Prussian rule Posen lost most of its Jewish population, which emigrated to the west. The censuses of the Jews in the province were as follows: 43,315 in 1804; 77,102 in 1840; 40,019 in 1900. By 1931 only 7,200 Jews were left in the province. While at the time of the partitions of Poland at the end of the 18th cent. the Jews formed about 5 per cent of the total population of the province, at the outbreak of the second World War in 1939 they were less than 0.3 per cent. In the 16th cent. the Jews, numbering 3,000, formed nearly one-half of the population of the city of Posen; in 1939 there were less than 2,000 Jews in the city, or 0.6 per cent of the population.



The principal synagogue in the city of Posen, which was desecrated by the occupying Germans in 1939

In spite of the small number of Jews in the province of Posen under the Polish Republic, it was the stronghold of anti-Semitism in Poland. When the Germans occupied Posen in 1939, they expelled almost all the Jews from the province and sent them eastward. The city of Posen became the capital of the Warthegau, which included the former province of Posen plus the city and district of Lodz. The synagogue in Posen was converted into a swimming pool for the use of Nazi party members.

While in former centuries the Jewish community of Posen was quite important, and Jewish communal and religious life flourished there, from the middle of the 19th cent. on a general decline of the Jewish population was evident until the almost complete disappearance of Jews from the province and city of Posen.

SIMON SEGAL.

Lit.: Graetz, H., *Geschichte der Juden,* vol. 7, pp. 402-3; Bergmann, *Zur Geschichte der Entwicklung der deutscher, polnischer und jüdischer Bevölkerung in der Provinz Posen;* Feilchenfeld, "Die innere Verfassung der jüdischen Gemeinde zu Posen im 17. und 18. Jahrhundert," *Zeitschrift der historischen Gesellschaft für die Provinz Posen,* vol. 11, pp. 122-23; Meyer, *Geschichte des Landes Posen* (1881).

POSENER, SALOMON, historian and writer, b. Minsk, Russia, 1876. He was educated at the University of St. Petersburg. Although Posener left Russia for Paris in 1903, he had already by that time become

prominent in Russia as a writer and communal leader. He wrote for *Novy Voshod,* of which he was for a time managing editor. In France he was editor of *La correspondance russe* and later of *La tribune juive.* His biography of Adolphe Crémieux appeared in France, in two volumes, in 1933 to 1934, and was published in the United States in an English translation in 1940. Posener was living in Nice in 1942.

VLADIMIR POZNER (b. Paris, 1905), a son of Salomon Posener, was a critic and historian. He was educated at the Sorbonne and subsequently wrote for periodicals in France and the United States. Pozner's works included: *Panorama de la littérature russe* (1929); *U.S.S.R.* (1932); *Tolstoi est mort* (1935); *Le mors aux dents* (1937), published in the United States as *The Bloody Baron* (1938); *Les États-Désunis* (1938); *Deuil en 24 heures,* published in the United States as *The Edge of the Sword,* a study of the downfall of France (1942). He came to the United States in 1941.

GEORGES POSENER (b. Paris, 1906), another son of Salomon Posener, was an Egyptologist. Among his published works were: *La première domination perse en Égypte* (1936); *Catalogue des ostraca hiératiques littéraires de Deir el Médineh* (3 parts, 1934-38); *Princes et pays d'Asie et de Nubi* (1940).

POSHE YISRAEL, *see* PHRASES, POPULAR.

POSIDONIUS, *see* GREEK WRITERS ON JEWS.

POSNER, LOUIS SAMUEL, lawyer and communal worker, b. London, 1878. He was brought to the United States in 1882. In 1902 he was admitted to the bar, and entered practice in New York city. Posner was a member of the New York city board of education from 1931 to 1935; from 1935 to 1937 he was a member of the New York State Mortgage Commission. Among his other posts were his chairmanship of the Teachers' Retirement Board and of the Committee for the Relief of Home Owners.

Posner was active in Jewish affairs, acting as a director of the Hebrew Sheltering Guardian Orphan Asylum and also as delegate to the World Zionist Congress in 1920. He wrote for various law periodicals, and was a trustee of the *Law Review* of St. John's College.

POSSESSION (*reshuth*). Possession and ownership are two different concepts in Jewish law. The owner of a thing is its real master (*ba'al dabar*), and enjoys the exclusive and unrestricted right of dominion over it. The possessor, on the other hand, has only actual, but not legal control over the object: he may make use of it and exclude every other party from the use of it. In Jewish law, possession is designated as *reshuth,* sphere of control; the possessor is the individual in whose sphere of control an object usually is.

As a rule, the owner is also the possessor of the object, so that the ordinary colloquial usage puts both concepts on an equal plane. Very often, however, the owner is deprived of its actual use and enjoyment. In that case he lacks the actual possibility of making use of his dominion over the object; the use belongs rather to the possessor, regardless of whether he actually acquired the object with the owner's knowledge and consent or without it.

There are four groups of possessors with the owner's consent, having control without ownership. These are so-called "guardians," the gratuitous custodian, the custodian for pay, the hirer, and the borrower without pay. Thieves, burglars and those who borrow without the consent of the owner obtain possession of an object against the owner's will and are without claim to legal protection. Possession is acquired by the actual transfer into the sphere of control. Possession effects no change whatever in the relations of ownership, but is ground for increased responsibility on the part of the possessor.

If the owner is not in possession of an object, it is impossible for him, according to Talmudic law, to transfer it to another party; "Nobody can transfer an object which is not in his possession" (*'en 'adam maḳneh dabar she'eno bireshutho*). From this legal principle is derived the clear distinction in Jewish law between possession and ownership. Thus it is settled that the ownership right to an object obtained by theft or robbery which the owner still hopes to regain and which, therefore, has not yet become the property of the thief can not be transferred to a third party by the owner, because he is not in possession of it, nor by the thief, because he is not the owner (*B.K.* 70a; *B.M.* 72). For a valid separation of the priest's dues there must be, not only possession, but also ownership of the fruits (*Ter.* 1:1). This distinction between possession and ownership refers, however, to personal property only, according to Jewish law; possession of real estate can not be changed without the ownership being changed at the same time; therefore, real estate can not be stolen.

Protection of factual possession is not as strongly marked in Jewish as in Roman law. Jewish law grants protection only when the possessor can bring satisfactory proof that the object in question does belong to him. Possession only affords the possessor the advantage of the legal presumption (Hazakah) that it has been legally secured. One who desires to force the possessor to vacate or surrender what is in his possession must prove that he (the former) has a better right to it (*B.B.* 30a et seq.). Jewish law, in contrast to Roman law, does not recognize the protection of mere possession; according to Jewish principles, sheer power and mere force without proper legal basis will not be afforded protection under the law.

See also: APPROPRIATION; BAILMENTS; HAZAKAH; PROPERTY. MARCUS COHN.

Lit.: Maimonides, *Hilchoth Genebah* 2:16; *Gezelah* 9; *Mechirah* 22:5 et seq.; *Toen Venittan* 8 et seq.; *Arachim* 6:22 et seq.; *Hoshen Mishpat* 140; 209:5; 211; 361; Bloch, Moses, *Das mosaisch-talmudische Besitzrecht* (1879), section 1 et seq.

POSTAL, BERNARD, editor and public relations director, b. New York city, 1905. He was educated at the College of the City of New York, at the University of Wisconsin and at New York University. He began writing in 1925 for the New York *World* and the New York *Times,* becoming exchange editor for the latter newspaper in 1926 and serving until 1928. From 1929 to 1931 Postal was editor-in-chief of the *Jewish Daily Bulletin* and the Jewish Telegraphic Agency, and from 1931 to 1933 editor of the Jersey City *Jewish Standard.* He served as managing editor of the Seven Arts Feature Syndicate (1933-38) and of the *Jewish Veteran* (1936-38). In 1938 he became public relations director of B'nai B'rith, a position he held in 1942.

He edited the *B'nai B'rith News* from 1939 on. He was also an associate editor of, and contributor to, the Americana department of the *Universal Jewish Encyclopedia* (1939-42). In 1942 Postal was chairman of the interfaith publicity advisory committee to the Church Press section War Savings Staff of the Treasury Department, and special consultant to the Office of Strategic Services. He was also a member of the advisory board of the Bureau of War Statistics of the Jewish Welfare Board. In addition to numerous contributions to the American and British press, Postal published: *Jews in World War I* (1938); *Youth and National Defense* (1941); *This is B'nai B'rith* (1942).

POSTPONEMENT (*dehiyah*). Due to the peculiarities of the Jewish calendar, and the desire not to have certain observances fall on the Sabbath day, there are several occasions on which festivals or their observances are postponed to a later time. The principal one of these postponements is that of Rosh Hashanah, which naturally affects all the other days of the year that follows. There are four such postponements, as follows: 1. if the onset of the new moon of Tishri is later than noon; 2. if the onset is on Sunday, Wednesday or Friday (on which Rosh Hashanah can not fall); 3. if the onset is on Tuesday in an ordinary year, between about 3:12 A.M. and noon; 4. if the onset is on Monday in a leap year, between about 9:30 A.M. and noon. In some cases more than one of these postponements occurs in the same year, so that Rosh Hashanah is two days later than the actual new moon date.

If the first day of a festival falls on the Sabbath, certain ceremonies are postponed to the second day. The principal one of them is the blowing of the Shofar on Rosh Hashanah. When this festival falls on the Sabbath, the blowing takes place on the second day only in Conservative and Orthodox synagogues (Reform congregations, which observe only one day, ignore this rule). Similarly, the ceremony of shaking the Lulab is postponed to the following day if the first day of Sukkoth is on Saturday. On the other hand, such a ceremony as circumcision is never postponed, even for Yom Kippur, unless the health of the child requires it.

POTIPHAR, court official of Pharaoh who, according to the story in *Gen.* 37 and 39, purchased Joseph from the Midianites and put him in charge of his household. As a result of the false accusations of his wife, however, he cast Joseph into prison. The name Potiphar is probably the Egyptian Petep-re, "gift of Ra"; he is called *saris,* which probably is merely a general term for official, and not "eunuch," and *sar hatabahim,* "chief of the bodyguard." The Midrash and the Koran have elaborated on the Biblical story.

Lit.: The Biblical dictionaries; Ginzberg, L., *Legends of the Jews,* vols. 2 and 5.

POTI-PHERA, priest of On, and father of Asenath, the wife of Joseph (*Gen.* 41:45; 46:20). The meaning of the name Poti-phera is the same as that of Potiphar, and the later Midrash has identified the father-in-law of Joseph with Potiphar, his former master; but the Bible regards them as two separate persons.

POTOCKI, VALENTIN, COUNT, Polish nobleman, legendary proselyte to Judaism. He was buried about 1746 in the Jewish cemetery in Vilna. The text of the legend was not printed until 1862 in Johannisburg, Prussia (*Maaseh Ger Tzedek*); twenty years previously the same text had been published in a Polish translation by Ignatz Kraszawski (*Wilna od poczatkow jego,* vol. 3; cf. *Biblioteka,* 1873).

According to the legend, Potocki, who studied in Paris, and his colleague Zaremba became friends with an old Jew there, who taught them the Bible and other Hebrew texts. Both fell so much in love with Judaism that they promised each other to move to Amsterdam and there embrace Judaism. Potocki fulfilled his vow; Zaremba, however, returned home after the conclusion of his studies, and married the daughter of a rich Pole. But he soon remembered his vow; he moved with his wife and child to Amsterdam and became a Jew. Potocki, in the meantime, wandered about his home country as a Ger Tzedek from town to town. However, in Ilja, a small city near Vilna, he was recognized, turned over to the authorities, brought in chains to Vilna and there brought to trial. Because he remained true to Judaism despite tortures he was sentenced to death at the stake and was burned. A Jew salvaged his ashes and buried them in the Jewish cemetery. An immense tree grew upon his grave, to which the Jews of Vilna went in great numbers; some years ago this tree was sawed off by evil hands.

Many historians have attempted to trace this legend, but could not find in the archives any vestige of historical events, although the case is very probable and has several analogies in Jewish history. Alter Kacizne wrote a drama on this theme (*Der Dukus,* Warsaw, 1926), which was produced at Warsaw in 1925 and later in the United States.

Lit.: Yevreiskaya Entziklopedia, vol. 6, p. 429; Balaban, "Der Ger Zedek im Judentum," *Naier Haint,* 1925, Nos. 68, 80, 81, 94, 99, 113, 119 and 134.

POTOFSKY, JACOB SAMUEL, labor leader, b. Russia, 1894. In his youth he became active in the labor movement, and at twenty was elected secretary-treasurer of the Chicago Joint Board of the Amalgamated Clothing Workers of America. Subsequently he held high positions in that organization in New York city; in 1916 he became assistant general secretary, serving until 1934, when he was elected assistant general president, and then general secretary treasurer, a post he still held in 1942. Potofsky attained prominence also in the cooperative ventures of the clothing workers, becoming a vice-president of the Amalgamated Bank of New York in 1923, secretary of the Amalgamated Housing Corporation, director of Amalgamated Dwellings, and treasurer of the Amalgamated Investors.

Potofsky became a member of Mayor Fiorello H. LaGuardia's Business Advisory Committee, and was active in the United Service Organization work of the city. In 1941 he was co-chairman of the drive of the Federation for the Support of the Jewish Philanthropic Societies. Potofsky's writings, besides contributions to the labor press, included the pamphlet *John E. Williams, Arbitrator* (1930).

POUGHKEEPSIE, a city in New York State, with a population (1940) of 40,478, of whom about 2,500 were Jews. The first Jewish settlers in Poughkeepsie arrived from Germany during the first half of the 19th cent. Among them were Jacob Baker, Isaac Haiman, Herman Hart, Aaron Morris and Solomon Schildburgher. In 1848 the Congregation Brethren of Israel was founded, meeting for the first four years in the upstairs part of a building on Main Street. The same year ground for a cemetery was acquired. From 1852 until 1862 the congregation used the upstairs of the Law Library on Market Street. In 1862 it moved into its own building, which had formerly been occupied by a church. With the acquisition of its own building, the congregation engaged a resident rabbi, Joseph Heilbron. Jerome Unger, who became rabbi in 1935, held the post in 1942. The Congregation follows the Reform ritual and is now known as Vassar Temple. There are also, in Poughkeepsie, several Orthodox congregations; among them are B'nai Israel, of which E. H. Minsberg is rabbi, and Shomre Hadath. The city has local branches of various national Jewish organizations and a United Jewish Appeal division as part of a Poughkeepsie Jewish Welfare Fund.

Among the Jews who have held public office is Ely Lazar Gellert, who was assistant district attorney of Dutchess County. Moritz A. Geiger was head of the department of philosophy at Vassar College in Poughkeepsie.

JEROME UNGER.

POUISHNOFF, LEFF, pianist, b. Odessa, Russia, 1891. He received a comprehensive musical training at the St. Petersburg Conservatory with such masters as Rimsky-Korsakoff, Liadov, Glazunov and Tcherepnine, graduating in 1910 with highest honors and several awards. He toured Russia in sonata recitals with Leopold Auer, then as solo pianist. In 1919 he was the first major concert artist to tour Persia, and in 1921 he made a successful debut in London. Following this, he toured all of Europe with outstanding success, receiving acclaim for his interpretative insight. In 1924 he made his American debut, returning the following season for a second tour of the country. His cycle devoted to all the piano music of Chopin, undertaken in 1926, was considered by many as the leading artistic event of the London season, and was so successful that he repeated it one year later.

In 1934 Pouishnoff scored triumphs in Ceylon, Australia and New Zealand. Pouishnoff was one of the first important concert artists to broadcast over the radio; this took place in London in 1923. In 1938 he again proved his pioneering spirit by being the first major concert artist to permit himself to be televised.

POVERTY. From Judaism's peculiar, positive this-worldly view of life is derived its judgment of poverty. It is not glorified as an ideal, as it is in the New Testament, but looked upon as a misfortune or a punishment. The same word, *'oni,* signified poverty and suffering. Among the punishments mentioned in the Bible to be visited upon Israel in case of disobedience toward God, the threat is expressed: "He (the stranger) shall lend to thee, but thou shalt not lend to him" (*Deut.* 28:44). "Let his children be vagabonds, and beg" (*Ps.* 109:10)—this is to be the punishment of the godless. Not only as punishment, but also as a test, was poverty conceived. God tested Job by making him poor.

Indigence is considered in the Bible likewise as the outcome of laziness and epicureanism. "'Yet a little sleep, a little slumber, a little folding of the hands to sleep'—so shall thy poverty come as a runner, and thy want as an armed man" (*Prov.* 24:33-34). "He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich" (*Prov.* 21:17). "Poverty and shame shall be to him that refuseth instruction" (*Prov.* 13:18). The sad state of the poor man is described by the following precepts: "All the brethren of the poor do hate him; how much more do his friends go far from him!" (*Prov.* 19:7). "The rich ruleth over the poor, and the borrower is servant to the lender" (*Prov.* 22:7). The prayer of the writer of *Proverbs* points to the moral dangers of poverty: "Give me neither poverty nor riches; feed me with my allotted bread; lest I be full, and deny, and say: 'Who is the Lord?' Or lest I be poor, and steal, and profane the name of my God" (*Prov.* 30:8-9). Material want, however, is not considered by Judaism to be an unavertable lot. "The rich and the poor meet together—the Lord is the maker of them all" (*Prov.* 22:2). God "raiseth up the poor out of the dust, . . . that He may set him with princes" (*Ps.* 113:7-8).

Man himself can free himself from poverty. "In all labor there is profit" (*Prov.* 14:23). If his strength is not sufficient for this, human love must help him. "And if thy brother be waxen poor, and his means fail with thee; then thou shalt uphold him" (*Lev.* 25:35). "Thou shalt not harden thy heart, nor shut thy hand from thy needy brother; but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth" (*Deut.* 15:7-8). The social legislation of the Bible illustrates Israel's systematic struggle against human distress. It is intended to prevent impoverishment. In spite of this the Torah declares: "The poor shall never cease out of the land" (*Deut.* 15:11). Resolute as the Bible is in insisting on the abolition of economic want, it seeks also to protect the human dignity of the poor man and to keep mental suffering far from him. "Whoso mocketh the poor blasphemeth his Maker" (*Prov.* 17:5). "Better is the poor that walketh in his integrity, than he that is perverse in his ways, though he be rich" (*Prov.* 28:6); thus the Bible admonishes against the overvaluation of riches.

The Talmudic conception is expressed in these words: "He who must eat the bread of grace of his neighbor, for him does the world become dark." "A poor man is considered as a dead man" (*Ned.* 64b). Maimonides taught: "Let even a scholar and a man of high position adopt an occupation if he becomes poor, even though it be one of the humblest, in order that he may not have to rely on the assistance of men" (*Mishneh Torah, Hilchoth Matnoth Aniyyim* 10:18-19). "Let us not have to rely on the assistance of any man," reads a prayer in the grace after meals.

See also: SOCIAL LEGISLATION.

JULIUS LEWKOWITZ.

Lit.: Lazarus, Moritz, *The Ethics of Judaism* (1900); Moore, G. F., *Judaism in the First Centuries of the Christian Era* (1927).

POWER OF ATTORNEY (*harsha'ah*), a special arrangement in Jewish law by which the client (*marsheh*) gives to an attorney (*'entelar*) or authorized agent (*mursheh*) the right to act in his behalf. It is applied only in civil cases, as in criminal cases it was regarded as absolutely essential that both parties be actually present. Even in civil proceedings the admission of a representation was met with serious doubts. The defendant can not, according to the recognized view, be represented by an authorized agent, because he may offer his objections before the court only in person. Important principles of the law of evidence, chiefly the taking of oaths, are applicable only to the accused in person. In this Halachah the idea was undoubtedly decisive that the accused, from a certain sense of propriety, would have less courage to raise deceitful objections in the presence of the accuser than would be the case if he were represented by an agent in the court. The admission of representation for the accused would thus make it more difficult for the judge to ascertain the truth, the real object of Jewish trials. For the same reason, in order to guarantee the directness of the impression, in the examination of the accused and of the witnesses the calling in of an interpreter was to be avoided as much as possible. A limitation of this Halachah is made only in favor of prominent sages, for whom it would be undignified to enter into a wrangle before a tribunal with ignorant people, and also, in favor of noble and outstanding women, whose sense of propriety would be offended by their having to appear publicly before a court (*Hoshen Mishpat* 7:6). These persons, when accused, it is true, may not appoint a representative, but it is established in their favor that the clerk of the court is to proceed to their homes in order to record their testimony.

The objections which were originally made to the admission of a representative for the accuser were more of a formal nature, in that to these representatives in the trial the accused could raise the valid objection:

lav ba'al debarim didi 'at ("You are not my adversary in these proceedings"; *B.K.* 70a). Originally, therefore, the accused could not be forced to deal with an authorized agent of the plaintiff. With the increase in traffic and intercourse the lack of the power of representation must have been unpleasantly felt by the creditor, since he was thereby always compelled to follow the debtor personally to the court under the jurisdiction of which his place of residence stood.

However, this must indirectly have led to more disadvantageous consequences for the debtor or credittaker, since thereby "the door of the giver of credit remained closed to the debtors," and this legal condition must have led to increased difficulties in the obtaining of credit. For this reason it was not only to the interest of the plaintiff, but also to that of the accused, if the representation of the plaintiff was made possible in Jewish law. This was effected by the application of the power of attorney, whose task it was to oppose the objection of the opponent to the effect that he was unwilling to enter into proceedings with the representative, as well as also to exclude the possibility of the recall of the power of attorney. In contents this power of attorney was the transfer of the right of a claim or of the object in dispute to the representative through a formal and legally valid act. However, this effected only an external transfer, while in actuality it was merely a power of attorney. Thus it was a question of a so-called fiduciary act, since for the legal foundation of a condition which granted one the power to act as a representative, a fictitious transfer of property was made. After the acquisition of property by means of the grasping of the mantle (Kinyan Sudar) was once recognized, the fictitious transfer of the property no longer presented any special difficulties.

A survey of the development of the power of attorney shows that the formal regulations for this fiduciary transfer of property were facilitated all the more according as the merely trusteeship-like character of the transfer of the property became recognized consciously by the Jewish teachers of jurisprudence. The granting of the power of attorney for contested claims (loans, deposits) and loan claims for the confirmation of which no documentary proof existed was still impossible under Talmudical law, and was made possible for the first time in the Gaonic period by the fiction that every Jew was at least the owner of a piece of ground four ells in size in Palestine, and by virtue of that supposition was able to transfer property in movable objects. Only in one respect did the institution of the power of attorney remain limited during the Gaonic period, i.e. the authorized agent in the legal proceedings did not have the right to demand the taking of the oath by the accused party. This right, a highly personal claim of the creditor, is rather considered to be non-transferable.

The authorization of a partner for the execution of a legal action was unnecessary, since each person who is even partially empowered does not need a power of attorney for the enforcement of the full claim (presumption in favor of silent power of representation; *Keth.* 94a; *B.K.* 70a). Similarly, the husband is without further ado authorized to be a representative in a law-suit with regard to the property brought to him by his wife for administration.

The document of power of attorney had to be executed in written form by the client or conferrer of the power of attorney, and had to contain the formula which had its origin in the academy of Nehardea: *zil don uzechi ve'appeḳ lenafshach* ("Go, bring action and win, and collect for yourself"). If this clause is missing, then the opposing party is entitled, although not obligated, to enter into dealings with the person having the power of attorney. Furthermore, the document, for the protection of the representative, had to contain the declaration of the one who conferred the power of attorney that he would assume all the liabilities which the court should impose, for example the restitution of the costs and the recognition of the judgment. In the power of attorney there is applied in general the principle that the representative had to be of advantage to the one conferring the power of attorney, and that he was not to harm him.

See also: AGENCY, LEGAL. MARCUS COHN.

Lit.: Maimonides, *Hilchoth Sheluhin,* 3; *Shulhan Aruch, Hoshen Mishpat,* 122-28; Auerbach, *Jüdisches Obligationsrecht,* sections 48-49; Cohn, "Die Stellvertretung im jüdischen Recht," *Zeitschrift für vergleichende Rechtskunde,* vol. 36; Levinthal, "The Jewish Law of Agency," *Jewish Quarterly Review,* vol. 8, p. 130 et seq.

POZNANSKI, GUSTAVUS, rabbi, b. Storchnest, Poland, about 1805; d. New York city, 1879. In Hamburg, where he was educated, he came strongly under the influence of the Hamburg Temple, then the chief exponent of the Reform Movement in Europe. Coming to the United States, he settled in New York, and it was from there that he was called to Charleston, S. C., in 1836 to the pulpit of Congregation Beth Elohim. Two years later he was elected to serve for life. There had already been discord in the congregation on the question of reforming the ritual, and Poznanski became one of the leaders in further efforts toward Reform. Finally the question of the installation of an organ violently split the congregation; the conservative seceders left to form Congregation Shearith Israel, and instituted the famous lawsuit which in the end upheld those who had installed the organ.

The ensuing dissensions of the Jewish community involved Poznanski in persecution and personal slander, but he was in time vindicated, and when he finally retired after thirteen years of service he was publicly honored. He stayed on in Charleston for some years thereafter, remaining a member of the congregation, until he finally left for New York city.

Lit.: Elzas, Barnett A., *The Jews of South Carolina* (1905) 208-18.

POZNANSKI, SAMUEL ABRAHAM, Biblical and Talmudic scholar and rabbi, b. Lubranice, Poland, 1864; d. Warsaw, Poland, 1921. After studying at the Gymnasium in Warsaw he went to Berlin, where he studied at the Hochschule für die Wissenschaft des Judentums, and at the university. His development at this time was strongly influenced by his friend and teacher Moritz Steinschneider. Poznanski received his doctor's degree from the University of Heidelberg in 1894; three years later he was ordained rabbi, and appointed to head the Jewish community in Warsaw, where he remained the incumbent until his death.

In Warsaw he became a leading factor in Jewish life. With particular zeal he devoted himself to the growing Hebrew cultural movements; he organized and taught Hebrew courses, and supervised the government training school for Jewish teachers. He became one of the early propagandists for Zionism, and a vigorous proponent of that movement all his life. He was a member of the political councils of the Zionist National Organization, and a delegate to the first congress. Poznanski's scientific works deal chiefly with the history of Hebrew philology and exegetics in medieval times, commentaries on the Bible, the investigation of the Palestinian Geonim, the late Babylonian Geonim, the Karaites, and Jewish-Arabic literature.

They include: *Mose ben Samuel Hakohen Ibn Chiquitilla nebst den Fragmenten seiner Schriften* (1895), a treatise on the history of Bible commentaries and Hebrew philology in the Middle Ages; *Tanhoum Yeruschalmi et son commentaire sur le livre de Jonas* (1900); *Tehilah le'Dawid* (1902); *Zur jüdisch-arabischen Literatur* (1904); *Rab Dosa ben Saadja Gaon* (1906); *Nouveaux renseignements sur Abou-l-Faradj Haroun ben al-Faradj et ses ouvrages* (1908); *The Karaite Literary Opponents of Saadiah Gaon from the 14th to the 19th Century* (1908); *Die karäische Literatur der letzten dreissig Jahre, 1878-1908* (1910); *Kebutzath Maamarim meeth Abraham Geiger* (1910); *Al Debar Hayalkut Talmud Torah* (1913). In addition, Poznanski published essays and critical reviews in newspapers, collected works and encyclopedias.

The last ten years of his life were spent compiling a bibliographic and biographic dictionary of the entire Karaite literature, a work cut short by his death. A bibliography of his writings and publications, numbering more than 300 works, was published by Edward Poznanski and Alexander Marx in the *Revue des études juives* (April-June, 1922). In the same year a biography of him by Meyer Samuel Balaban appeared in Warsaw.

Lit.: Poznanski, Eduard, and Marx, Alexander, "Samuel Poznanski," *Revue des études juives,* No. 74-75 (1922); Poznanski memorial volume, *Livre d'hommage à la mémoire de Samuel Poznanski* (1927); Tygel, Z., Geshtalten (1928) 19-34.

POZNER, VLADIMIR, *see* POSENER, SALOMON.

POZSONY, *see* PRESSBURG.

PRAAG, VAN, *see* VAN PRAAG.

PRADO (family), *see* PARDO.

PRADO, ABRAHAM, merchant and philanthropist, d. 1782. He resided at Twickenham, England, about the middle of the 18th cent., and was greatly respected by the townsmen because of his large donations to charitable purposes. His knowledge of gardening was extensive, and he was a celebrated cultivator of the vine. In 1756 Prado became a commissary of the army, and during the first years of the Seven Years' War he was the head of a consortium which was represented with the British armed forces in Germany by David Mendes da Costa. In 1774 Prado became a neighbor of Horace Walpole at Strawberry Hill. Walpole mentioned Prado more than once in his letters, praising his generosity and his horticulture.

PRAEFECTUS JUDAEORUM, title of a Jewish fiscal official at the court of the Hungarian kings, during the years 1482 to 1539. This office was established by King Mathias. Those who occupied this office, members of a family by the name of Mendel, represented the Hungarian Jews at the royal court and were responsible for the payment of the Jews' taxes. They had the right to impose fines upon the Hungarian Jews, and were exempted from wearing the Jew badge. In the sources the title alternates with the title Princeps Judaeorum or Supremus Judaeorum. The title Praefectus Judaeorum is unknown in other countries.

Lit.: Kohn, *Magyar Zsidók Története,* p. 216 et seq.; Engel, *Geschichte des ungarischen Reiches,* vol. 1, p. 80 et seq., Büchler, *A Zsidók Története Budapesten,* 50 et seq.; Venetianer, *A Zsidóság Szerverete,* 273 et seq., 326 et seq.

PRAGER, BENJAMIN, American soldier, b. Pittsburgh, 1878. His father, Julius, served in the Confederate Army during the Civil War. Prager himself saw service with the United States Army in the Spanish-American War in 1898, and subsequently during the Philippine Insurrection from 1899 to 1902, for which he was awarded the Silver Star medal. He was again on duty in the Mexican punitive campaign in 1916, and, following that engagement, saw action in the first World War from 1917 to 1919. For extraordinary heroism in the World War he was awarded the Distinguished Service Cross; he was recipient also of the Purple Heart Medal with Oak Leaf Cluster.

In 1926 Prager was elected national adjutant of the Army and Navy Legion of Valor of the United States; in that year he published *History of the Legion of Valor of the United States.* In 1922 he was appointed tipstaff, or court attendant, in the criminal courts of Allegheny County.

PRAGUE, capital of Bohemia and, from 1918 on, of Czechoslovakia; until 1918 it belonged to Austria, as did the whole of Bohemia. In 1942 Prague had about 35,000 Jewish inhabitants.

1. From the Earliest Period (906) to 1918. Prague is the oldest Jewish community in Bohemia, and one of the oldest and most important in Europe. For a long time it was the metropolis of the Jewish settlements in Europe, especially in regard to the number of Jews settled there and the importance of its spiritual leaders and learned men. It is probable that Jews lived in Prague as early as the 1st cent.; however, the first definite historical proof of the presence of Jews in Prague comes from the beginning of the 10th cent., in 906. In 1096 the Crusaders did much damage to the city; some of the Jews of Prague were killed, and the others had to accept baptism, but soon returned to their faith.

In the 12th cent. the Prague Jewish community was visited by the world traveler Pethahiah of Regensburg. A report dating from the year 1124 mentions the synagogue. The privilege granted by Sobeslav II (1174-78) to the German settlers in Prague makes express mention of the Jews.

The first settlement of the Jews in Prague was on the left bank of the Moldau, in the suburbs. After the beginning of the 13th cent. and up to the time of the abolition of the ghetto (Judenstadt; in Czech, Židovské Město), the Jews lived in peace upon their own territory within the Altstadt (in Czech, Staré Město); it was essentially an independent city. The reports are more abundant after the 13th cent.; they tell principally of the persecutions suffered by the Jews, which now occurred rather frequently, such as those of 1298 and 1338. Wenceslaus II and John of Luxembourg often seized their property. When the Neustadt (in Czech, Nové Město) was founded, Charles IV (1347-78) permitted the Jews to settle there, and granted them freedom from taxation for twelve years on condition that they build their houses of stone. From the 13th cent. on there was a Jewish cemetery in the Neustadt, which was laid out at the same time as that in the Altstadt; on its walls were five houses, which were the property of the Jewish community of the Altstadt.

It was at this time that the church began to take a hostile attitude toward the Jews. Although the Prague synod of 1349, presided over by Archbishop Ernst of Pardubice, forbade acts of violence against the Jews, it renewed the anti-Jewish regulations of the Vienna provincial council of 1267. This attitude explains the great attack on the Jews in 1389, which was stirred up by a cleric on a trivial pretext, and in the course of which 3,000 Jews are reported to have been killed. Abigdor Kara, the noted Cabalist, was an eyewitness of this fearful occurrence; his account of it in

the elegy "Eth Kol Hatelaah" contains valuable descriptions of the topography of the Jewish quarter of that period, and in particular gives a glimpse of the rich spiritual life of the Jews.

During the Hussite wars the Jews of Prague, who sympathized with the Hussites and were not molested by them, were forced to assist in the work of digging the city moat. In 1421, 1448 and 1483 the Jews were plundered by the Prague mob; in 1494 the diet passed a resolution limiting their freedom to transact business. At this time there began the attempts to expel the Jews from the city; these attempts took place in 1507, 1510, 1517 and 1524.

It was at this period, in which their sufferings were the worst, that the Jews of Prague started the first print-shop for Hebrew books in countries belonging to the German sphere. This was opened up by Gershon ben Solomon Cohen in 1512, and rendered noteworthy services. The successors of Gershon, who were called "Gersonides," kept on printing Hebrew books, with occasional brief interruptions, up to the 19th cent. The elegy written by Rabbi Abraham ben Abigdor, "Ana Elohe Abraham," refers to the expulsion which took place in 1542. Another expulsion occurred in 1560.

In 1562 the Jews were again tolerated under certain restrictions. From that time on there was an uninterrupted censorship of Hebrew books. The Prague provincial synod of 1605 passed a number of new and more stringent regulations, which were intended to make all intercourse between Jews and Christians impossible. Yet Zunz rightly characterized this period as "the golden age of the Prague Jews." Financiers and philanthropists such as Mordecai Marcus Meisel, the Gersonide Mordecai ben Zemah Kohen, and Jacob Bassevi von Treuenberg, who lived somewhat later, provided for the welfare of the community and its institutions. Spiritual leaders such as "Der Hohe Rabbi Löw," Rabbi Ephraim Solomon of Lencziza, Rabbi Isaiah Horowitz (SheLoH), the author of the *Shene Luhoth Haberith,* and Rabbi Yomtob Lipmann Heller, who wrote *Tosafoth Yomtob,* and learned men such as the chronicler and astronomer David Gans, made the Prague ghetto a spiritual center for Jewry over several generations.

In 1627, under Ferdinand II, the Prague ghetto was expanded, a thing which had long been desired. As a result of the intermediation of the governor, Prince Liechtenstein, the Jews were permitted to purchase certain houses which were close to the Jewish quarter; these were known as the "Liechtenstein houses." The Catholic emperor also introduced the compulsory attendance of the Jews at a Christian sermon which was delivered every Sabbath. As a result of the proportionately favorable situation of the Jews, which became still better by reason of the privilege granted by Ferdinand III in 1648, foreign Jews began to immigrate into Bohemia, and to Prague in particular; in 1650, therefore, may be seen the beginnings of the endeavors to limit the number of the Jews in the city.

In 1680 the city of Prague was visited by a severe pestilence, to which more than 3,000 Jews succumbed; accordingly, a plan was projected whereby all the Jews were to be transferred from their quarter to the suburb Lieben (Libenj). Shortly afterward, in 1689, the Jewish quarter burned down, and 318 houses and eleven synagogues were destroyed. In 1694 Prague Jewry was set in great excitement by the case of the twelve-year-old boy Simon Abeles, who, it was said, had desired to be baptized and had therefore been killed by his father. Simon Abeles was buried in the Prague Teinkirche (Tynov).

In the following period, up to 1729, there was waged against the Jews of Prague an economic war which had begun somewhat previously. In 1744 Maria Theresa issued an order expelling the Jews from Bohemia and Moravia; this was actually carried out in the case of the Jews of Prague, who had been plundered by both friend and foe during the War of the Austrian Succession. From 1745 to 1748 the Jews of Prague were in exile; after that, as a result of the intercession of influential parties, they were allowed to return, provided that they promised to pay exorbitantly high taxes (204,000 gulden). In 1752 the regulations as to the wearing of the Jew badge were made more strict; in 1754 the greater part of the ghetto burned down.

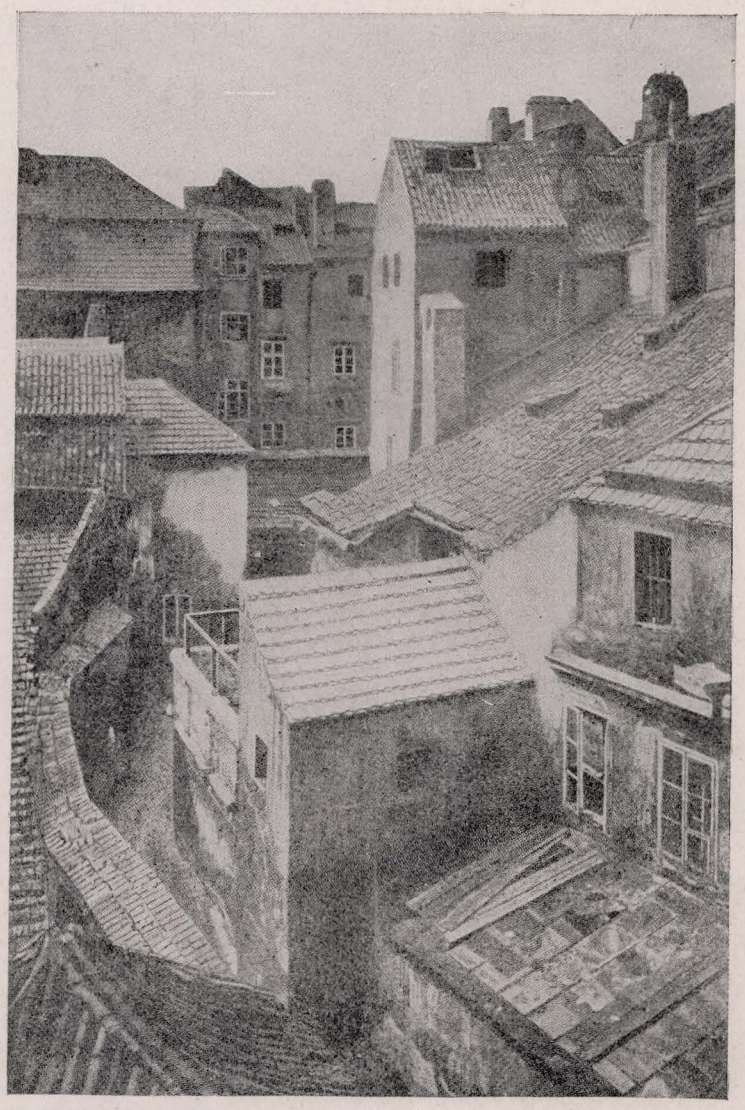
During this mournful period of the 17th and 18th centuries Prague Jewry retained its intellectual eminence. It furnished a welcome retreat to Joseph Delmedigo (d. 1655); its rabbis were Simon Spira (d. 1679), Elijah Spira (1712), David Oppenheim, the great bibliophile (d. 1736), Abraham Postelberg (1746), Jonathan Eybeschütz, Bumsla Meir Fischels (1769) and Zarah Eidlitz (1786). There were several large and exceedingly prosperous Yeshivas; the most famous was that of Chief Rabbi Ezekiel Landau (1755-93).

Under Emperor Joseph II (1780-90), who issued the Edict of Toleration, the Jews became subject to military duty; they were also compelled to establish normal schools, and were required to cease using Hebrew and Yiddish in conducting their businesses; on the other hand, he secured for them many alleviations in commercial life, especially for those who engaged in manufacture.

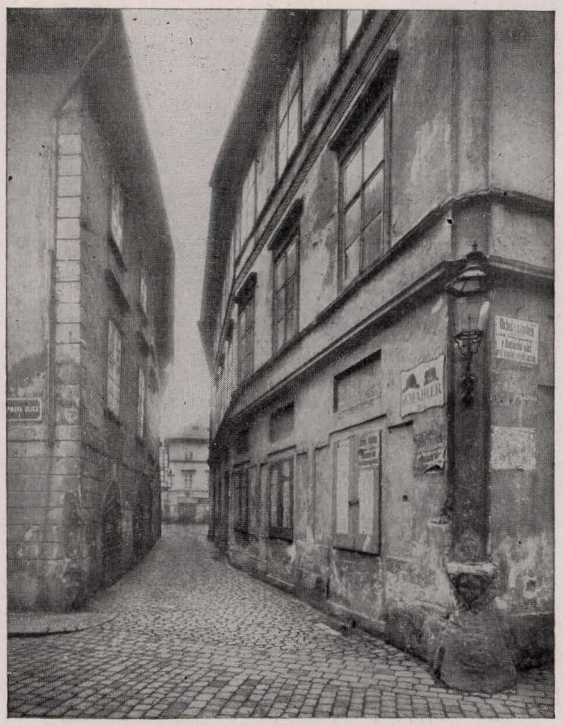
The first act of decisive importance for the Jews of Prague was the ordinance of 1841, which partly permitted the acquisition of land, and was inspired by a certain liberalism toward the Jews. The next was that of 1846, which provided for a progressive removal of the taxes imposed upon Jews. In 1848 the Jews of Prague received full equality; in 1852 the ghetto was abolished as a separate quarter and was united with the other four "cities" of Prague under the name of Josefstadt (Jozefov). In 1869 the proportion of Jews in the population of the Josefstadt quarter was 53 per cent.

In 1896 a number of alterations were made in the old Jewish quarter for sanitary purposes; the only parts which remained untouched were the Altneuschul, founded in the 13th cent., the old ghetto cemetery, containing about 15,000 tombstones, and the Wolschau (Volšany) cemetery, which was founded in 1680 as a cemetery for the victims of the plague, and was used as a community cemetery from 1786 to 1890. In the course of the last centuries a number of synagogues, such as the Meisel synagogue, the Klaus synagogue and the Hochschule (Vysoká Špola), were considerably altered. The Jewish "Rathaus" (Radnice), founded by Meisel, is the most characteristic token of the Prague Jewish community. The Jewish Museum preserved various mementos and ancient works of art from the Prague ghetto.

The following were the most prominent rabbis and learned men of the 19th cent.: Michael Bacharach,



An alley in the Jewish section of old Prague (right) known as the Shames-Gasschen, photographed prior to slum clearance under the Czech Republic; (below) a glimpse of the old Prague ghetto at the corner of Meisel and Karpfen streets



[*For further illustrations see vol. 1, p. 213; vol. 2, pp. 440-41; vol. 3, pp. 439-41*]

Jacob Ginzburg, Eleazar Fleckeles, Baruch Jeiteles, Bezalel Rauchburg, Samuel Landau, Ephraim L. Teweles, Samuel Freund, Simon Lasch, Hirsch Teweles, Judah Teweles, and the chief rabbis Solomon Judah Löb Rapoport, Markus Hirsch, Alexander Kisch and Nathan Ehrenfeld.

The intellectual and material development of the Prague Jews from 1848 to the beginning of the 20th cent. was similar to that of Jewry in central Europe. During that time Jews adopted German culture, which was then the dominating one; beginning with the 1880's there were timid attempts to establish an assimilation to Czech culture. The leaders of the German majority group were such men as David Kuh, and at a later period Arnold Rosenbacher, a lawyer and the president of the Jewish community of Prague, and Ludwig Bendiener. The Jews of Prague took an unusually large share in German cultural life, since the German population in Prague was small. German institutions were especially dependent upon Jewish support, and the Jews formed a large percentage of those attending German secondary schools. Nevertheless, anti-Semitism increased toward the end of the century; its chief supporters were those students at the German academies in Prague who came from the provinces. On the other hand, the movement for assimilation to Czech culture started with those Jewish students who came to Prague from the country towns. Its spiritual founder was the author Siegfried Kapper. Chief Rabbi Nathan Ehrenfeld (1890-1912) was succeeded by his son-in-law, the eminent scholar Heinrich Brody (1912-34). SALOMON HUGO LIEBEN.

2. From 1918 to 1942. The prosperous development of the Jewish population of Prague during the twenty years of the Czechoslovak Republic, from 1918 to 1938, was founded on the declaration by Eduard Beneš ". . . in our young republic the Jews will, in the same way as other national minorities, enjoy all minority rights in addition to civil equality."

The Jewish community established itself upon the foundations of the old Jewish ghetto under the administration of such men as Augustin Stein, Ludvig Singer, Gottlieb Stein, Max Reiner and Emil Kafka. A statue of Der Hohe Rabbi Löw symbolically adorned the entrance to the new town hall (Radnice). A number of Jews representing different political sections were in the administration of the city of Prague (Langer, Wiesmeyer, Strauss). Leading economic positions were held by the bank managers Feilchenfeld, Engländer, Otto Freund, Moravetz, Emil Benedict (in 1942 he was in New York city), Leopold Stein (in 1942 he was in Canada), Stutz, and Petschek. Jews were appointed in large numbers as scholars and teachers at the Czech and German universities of Prague, including Arnold and Friedl Pick, Kafka, Spiegel, Arnošt and Oskar Kraus, Ottokar Fischer, Philip Frank (in 1942 he was at Harvard University), R. Fürth (in 1942 in England), Utitz, Löwenstein, Starkenstein, Steinherz, Přibram, Hermann (in 1942 in New York city), Walter Redisch, and Hans Kohn (subsequently of Smith College, Northampton, Mass.). From 1933 on a large number of Jewish scholars, physicians and educators exiled from Germany settled in Prague. Leaders in the press were: Arne Laurin, editor-in-chief of the *Prager Presse;* Rudolf Keller, publisher; S. Blau, editor-in-chief of the *Prager Tagblatt;* F. Bacher; Hlavač; E. Münzer.

Many Jews of Prague achieved fame in literature. Among them were the ghetto novelists Salomon Kohn, who wrote in German, and Vojtech Rakous, who wrote in Czech.

Among the poets and writers were Friedrich Adler, Hugo Salus, Franz Kafka, František Langer, Oskar Baum, Max Brod, Rudolf Fuchs, Egon Erwin Kisch, Franz Werfel, Ludwig Winder, František Gottlieb, Richard Weiner, Josef Kodiček, Hostovsky, and F. C. Weisskopf. Some began their career under the Austrian empire; some of them wrote in German, others in Czech. The composer Jaromir Weinberger; the artists Orlik, Justic, Gutfreund, and H. Steiner (in 1942 in New York city); the theatre director Angelo Neumann (1885-1910) and, under him, the conductors Gustav Mahler, Leo Blech and Arthur Bodansky; the directors H. Teweles, L. Kramer and P. Eger and, under them, the conductors A. Zemlinsky and Georg Széll; and the actors Hugo Haas (in 1942 in New York city), Ernst Deutsch and Franz Lederer (in 1942 both in Hollywood) were prominent in their respective branches of art. In the field of motion pictures, Auerbach and Kossek (in 1942 both in New York city); in broadcasting and adult education, Oskar Frankl (in 1942 in New York city), Nettl (in 1942 in Princeton), Fischer (in 1942 in London) and M. Deutsch (in 1942 in New York); in the field of education, the college and secondary school principals G. Flusser and H. Perutz (in 1942 in New York city); in government and politics, the government secretaries and political leaders L. Czech, S. Taub (in 1942 in the United States), Meisner, Winter and Stransky, and the master of protocol G. Guth achieved outstanding positions.

In 1921 there were 31,751 Jews in Prague (16,342 gave their nationality as Czech, 7,406 as German, 5,900 as Jewish, and 1,795 were foreigners). In 1930 33,620 Jews were counted at Prague (among them 17,200 of Czech, 5,700 of German and 8,470 of Jewish nationality). Fifty-one per cent of the Jews of Prague were engaged in commerce, 9.1 per cent in banking, 20 per cent were lawyers, and 8.4 per cent were physicians.

Organizations began to flourish in Prague as early as the 16th cent. Every synagogue had its societies under such names as Baruch Sheamar, Shibeah Keruim, Hebrath Mishnayoth and Hebrath Tehillim; in addition, there were in some cases a Hebrath Hatzoth and even societies for receiving the Sabbath with song and instrumental music. Among the old societies the Hebrah Kaddisha retained its priority and importance; for more than 400 years it gave an example of good work. It also had numbers of auxiliaries.

Philanthropic work was administered by the centralized Israelite Social Service. In addition, the Prague community had the Lämmel Foundation, several orphanages, a home for the aged, the Social Institute and a Hospital Committee (chairman, H. Lieben). The cultural institutions included the Jewish school society which, apart from the religious schools of the community, maintained a Jewish public school with Czech as the language of instruction; the Jewish Museum, one of the oldest institutions of its kind; and the Society for the History of the Jews in Czechoslovakia. The Afike Judah society for the advancement of the science of Judaism was founded in 1896. A number of student societies represented various religious and political opinions. Zionist societies played a great role in Prague

under the Czechoslovak republic, in addition to the Svaz Českých Židu (Corporation of Czech Jews). The Beth Haam (House of the People) Society erected a fine society building.

Prague was the seat also of the Supreme Council of the Communities of Bohemia, Moravia and Silesia, of the union of Czech congregations and of the rabbinical union of Bohemia. From 1933 on the Prague Jewish community built up an organization for aid to refugees from Germany.

Jewish periodicals published in Prague were: *Rozvoj*, the organ of the Czech Jews; *Selbstwehr* (Felix Weltsch, editor); *Židovské Zprávy* (Jewish News), the organs of the Zionists.

After the signing of the Four Power Pact in Munich (September, 1938), about 15,000 Jews immigrated into Prague from the Sudeten district ceded to Germany. The anti-Semitic measures adopted by the Second Republic (under Hacha and Beran) under German pressure, including the dismissal of state officials, school teachers and university professors, greatly affected the Jews of Prague. On March 15, 1939, the Germans entered Prague. On the same day, within an hour, all Jews were driven out of the editorial offices of Czech newspapers, and out of the theatres and film studios. Jewish-owned bank accounts as well as safe deposits were blocked; Jews were ordered to give up all precious stones; the transfer of Jewish-owned real estate without official consent was prohibited. Jews were forbidden to enter coffee houses and restaurants, with very few exceptions; they were barred from visiting certain parks and baths; subsequently they were excluded from theatres and moving picture theatres, and a curfew was imposed upon them.

Jews were arrested by thousands without any reason, and sent to concentration camps. An attempt was made to demolish the Altneuschul and the historic Jewish cemetery in Prague, but these attempts were frustrated by the Czech police despite express orders to the contrary received by them from the German authorities. A public exhibition organized by the Gestapo under the general title of "The Jew as an Enemy of Humanity" was widely publicized and used as an instrument to revive the blood libel. A Jewish emigration center was established in July, 1939, in order to force the Jews out of the protectorate. All Jews living in the protectorate were ordered to liquidate their businesses at short notice and to remove to Prague. The non-Jewish public of Prague demonstrated against these acts of violence by visiting the Jewish coffee houses and supplying the Jews with food.

Up to the outbreak of the second World War (September, 1939) about 10,000 Jews succeeded in emigrating from the protectorate; from 1940 on about the same number were deported to Poland and approximately 10,000 more were relegated to the old fortress of Terezin from the middle of 1941 on. A new anti-Semitic wave followed the appointment of Protector Reinhard Heydrich. Although hundreds of Jews were arrested, there were about 65,000 Jews left in Prague in April, 1942, according to a report of the Jewish delegate of the Czech government in exile, Emil Frischer. Following the assassination of Heydrich, more than 25,000 Jews were killed, arrested or deported up to July, 1942. The number of Jews left at Prague at that time was supposed to be 35,000, all in miserable condition. According to a London report of the United Press, only about 15,000 Jews were still living in Prague, in September, 1942.

OSCAR FRANKL.

Lit.: Kopelz, *Versuch einer systematischen Darstellung der in Böhmen bezüglich der Juden bestehenden Gesetze* (1846); Teige, *Prager Ghetto* (1903); Bondy, G., and Dworsky, F., *Zur Geschichte der Juden in Böhmen, Mähren und Schlesien von 906 bis 1620* (2 vols., 1906); Wolf, Gerson, *Ferdinand II und die Juden* (1859); Hock, *Die jüdischen Familien Prags* (1892); Lieben, S. H., *Handschriftliches zur Geschichte der Juden in Prag* (2 vols., 1904-5); *Die Juden in Prag*, edit. Samuel Steinherz (1927); *Jahrbuch der Gesellschaft für die Geschichte der Juden in der tschechoslowakischen Republik* (9 vols., 1929-38); Gold, Hugo, *Die Juden und Judengemeinden Böhmens* (1934); Kisch, Guido, *Die Prager Universität und die Juden* (1935); Moskowits, Moses, "The Jewish Situation in the Protectorate of Bohemia-Moravia," *Jewish Social Studies* (1942); Ripka, Hubert, *We Think of You* (a pamphlet; 1941 and 1942).

PRATO, DAVID, rabbi, b. Livorno, Italy, 1882. He conducted the Jewish school in Florence, Italy, for twenty years before being appointed to the chief rabbinate of Alexandria, Egypt, in 1927. In 1924 the Italian government entrusted him with a special mission to Tripoli. Prato, an ardent Zionist, sponsored the organization of the Palestine Foundation Fund and the Jewish National Fund in Italy. As a delegate to the Twelfth Zionist Congress (Carlsbad, 1921) he served as private secretary to Chaim Weizmann during the peace negotiations.

The Yeshiva which Prato headed in Alexandria was thoroughly modernized. In 1929 he founded the French and Hebrew periodical *L'illustration juive,* which was superseded in 1933 by the *Cahiers juifs.* A record of his work in Egypt appeared in 1933, as *Cinque anni di rabbinato.* In 1936 Prato was made chief rabbi of Rome, but in 1939 he resigned and went to Palestine, where he became a rabbi of the Sephardic community of Tel-Aviv.

PRAYER (*tefillah*). **1. Concept.** Prayer, as the ethical monotheism of Judaism conceives it, is the expression of child-like trust in God, of submission and resignation to the will of God, and, within certain movements in Judaism, the proper means of union with God. Jewish prayer is based upon the idea of the covenant between God and Israel, the hope in the future deliverance, the feeling of exaltation, and the doctrine of the kingdom of God; it is the intuitive and voluntary expression of that inner connection with God which remains indestructible despite all the vicissitudes of destiny which have befallen or may befall the Jewish people and the individual Jew.

2. Origin and Forms. The origin of prayer was the same in Judaism as in other religions. It was originally a request, asking the deity for deliverance, assistance or the granting of a definite need or desire. This form evolved, in a rather early stage of religious development, out of the customary forms of adjuration. The first stage of religion was that of the belief in demons, and the rite of adjuration was in accordance with such a belief. The petition, on the other hand, as well as other forms of the cult, expresses the belief in gods who were powerful and as a rule benevolently disposed toward man when the conduct of the latter had been worthy. The ancient Egyptians still regarded prayer as a magical act. The Babylonian hymns and prayers were generally bound up with ceremonies of adjuration, and appeared solely as the liturgical parts of magical acts. Brahma among the ancient Hindus was both a word of magical potency and a prayer. Even

today the prayer-wheels and prayer-machines of the Tibetans betray the connection of prayer with magic.

In ancient Israel, however, there were only faint survivals of such an original connection, such as the *zecher,* the name used in invoking the deity, which was the opening word of the prayer (*Gen.* 24:12; 32:10, *Num.* 12:13; *I Sam.* 1:11) as it had been of the adjuration, the designation of worship as calling upon the name of the Lord (*Gen.* 4:26), and the fact that the prayer was still frequently couched in the form of an imperative (*Num.* 10:35-36; 12:13). On the other hand, in most ancient times, as evidenced by Homer, the latter appears in by far the greater number of cases in its original form of the prayer of petition. It was only in later times that the prayer of thanksgiving, which stands at a higher religious level, and which speaks of favors which had already been received, becomes a form of prayer side by side with that of petitions. At a still later period we find the penitential prayer, asking God for forgiveness of sins; this represents a further development of the moral consciousness. Both here and in the Babylonian penitential psalms the consciousness of guilt was first felt in connection with suffering and external oppression, and so the prayers express the longing that God may turn away these evils.

Next, as the result of a more elevated moral feeling and a more refined conception of God, it proceeded beyond this and appeared independently as the expression of an oppressing distress of mind (*Ps.* 130). At this stage in religion, the petition for God's help and favor in the battle against sin comes into prominence (*Ps.* 51). Sometimes the prayer is entirely content with enunciating the moral ideals that rest on a religious basis (*Ps.* 15 and 101); sometimes it merely gives expression to faith in God (*Ps.* 23 and 121) or to submission and humility before God (*Ps.* 131). Again, following the example of Jeremiah, it portrays the struggle of the soul to resist temptation and doubt as well as to obtain the truth of faith (*Ps.* 38 and 73).

Like the penitential prayer, the doxology, or prayer of praise, was a rather late form of prayer. The difference between this form and the praise offered to the divinity in the polytheistic stage lay in the fact that the latter nearly always resulted from obviously egotistic motives, while in the former these motives completely disappear. This unselfish praise of God is characteristic of the literature of Jewish hymns which developed so abundantly subsequent to the activity of the great prophets. These hymns arose out of a feeling of exaltation which, in contrast to paganism and its many gods who were by no means always ideal, was necessarily called forth by the assurance of the One, righteous, merciful, holy and eternal God.

3. Divine Prayer Service. In the oldest times prayer appeared only occasionally in Israel; it had its birth in the needs of the moment or in an especial cause. It was only after the destruction of the First Temple (586 B.C.E.) that a regular public and private divine service of prayer began to develop. Although the official sacrificial service was cherished as the precept of the Torah even after the destruction of the Second Temple, the souls of the pious could no longer find a complete satisfaction in it. Beginning with Jeremiah, there had developed a new and more personal relationship between the pious man and his God. At a very early period pious individuals seem to have prayed to God within their homes (*Ps.* 42:9; 63:6-7; 119:62; 149:5). There is also reference to praying three times a day, facing either toward Jerusalem or the Temple (*Dan.* 6:11; *Ps.* 55:18). The bringing of the sacrifices in the Temple, as can be seen from *Chronicles,* was accompanied by prayers and sacred songs, which little by little assumed a more and more fixed form and arrangement (cf. the superscriptions to *Ps.* 30, 47, 70, 92 and 100; *Tamid* 7:2). However, the origin of the divine service in the synagogue seems to have been the reading of the Scriptures, to which were later attached the prayers as they developed. These prayers were arranged so as to correspond with the order of the sacrifices and the times of the day. Little by little this liturgy acquired a more and more fixed form, first in private devotions and then in public, a form which eventually took on a statutory character. Private prayer developed before public prayer; even after the latter had become common, it remained in the public devotions in the form of silent prayer after the congregational prayers.

God is often addressed in prayer as Abinu Shebashamayim (Our Father, Who art in heaven), El Male Rahamim (God, rich in mercy), El Harahamim (God of mercy), Ab Harahamim (Father of mercy), Ribbono shel Olam (Lord of the world), and the like.

4. Evaluation. The Talmud, commenting on *Deut.* 11:13, designates prayer as the "divine service of the heart" (*Taan.* 13a). It is often regarded as superior to all sacrifices (*Ber.* 32b; *Tanhuma* to *Vayera; Midrash Ex.* 38:4; *Pesikta Rabbathi* 198b). God loves prayer, especially that of the pious man (*Yeb.* 64a); but it must be performed in the right spirit, not as a fixed task that has to be done, but as a fervent pouring out of the soul of the pious man which comes from the heart which is truly moved (*Aboth* 2:18). The worshipper must feel that he is standing in holy awe before the majesty of God (*Sanh.* 22a). "When you pray, know before Whom you are standing!" (*Ber.* 28b). One should enter upon prayer in the spirit of deepest humility and holy reverence (*Ber.* 5:1), and one should pray only when one has a longing to do so in one's own heart and is attuned to it by reason of a devotional mood (*Pesikta Rabbathi* 195b; *Ber.* 3b).

Since everything depends on devotional fervor (*Kavvanah*) in prayer, the prayer of the pious man is always brief (*Mechilta* 53a; cf. *Ber.* 61a). However, there are also other views: There are hours in which one should pray at greater length, and those in which one should pray more briefly (*Ber.* 35b). Another utterance which determined actual practice more and more, especially under the heavy pressure of the later times, recommends longer prayer, but always under the presupposition that this prayer comes from the heart and that it may have a better hope of being answered because of its urgency and insistence (*Ber.* 32b). Prayer must be performed, not only in a spirit of devotion (*Tos. Ber.* 3:4), but also in religious joyousness (*Ber.* 31a) and in that silent trust in God which brings about the quieting of the spirit (*Erub.* 65a). Since prayer means the raising of the soul upward to God, the prayer of praise is always superior to the prayer of petition (*Ber.* 32a; *Yer. Ber.* ii, 4d; *Midrash Deut.* 2:1). The hymn of praise to God is always regarded as the highest form of prayer. "If all other prayers cease, the song of praise will nevertheless not cease" (*Midrash Lev.* 9:7).

In order to obtain inward devotion one should preferably pray in the house dedicated to God (*Pesikta Rabbathi* 158a; *Yer. Ber.* iv, 8b). In order to be sure of humility, one should not pray in a lofty place (*Midrash Eccl.* to 4:17). The worshipper should be dressed in clean garments (*Yer. Meg.* i, 71a), should pray silently (*Tanhuma* to *Vayetze; Ber.* 24b), with lowered eyes and with heart directed upward (*Yeb.* 105b), and recite the prayers before he begins his daily work

or takes his first morning meal (*Ber.* 14a; 10b). Because of holy reverence for the divine majesty, prayer must not be interrupted in the most urgent cases, unless there be the gravest danger (*Sab.* 1:2; *Ber.* 6b). In accordance with the strict monotheism which was the fundamental principle of Judaism, prayer must always be directed to God only and not to the angels or any other intermediary (*Yer. Ber.* ix, 13a; *Yoma* 52a). It was only under the influence of mysticism that during the Middle Ages the role of intermediary in prayer was sometimes given to the angels.

5. Posture in Prayer. In the earliest period of Judaism it was customary, both at the beginning and at the end of a prayer, to bow the head, kneel down (*Ezra* 9:5) and touch the ground with one's forehead (*Gen.* 24:26, 52; *Neh.* 8:6). The prayer itself was uttered in a standing position (*I Sam.* 1:26; *I Kings* 8:22) or while kneeling (*I Kings* 8:54). In it one spread forth and stretched out the hands and raised them (*Ex.* 9:29; *Isa.* 1:15). This was perhaps the rudimentary remains of an original stroking of the idol. The gesture subsequently disappeared, but remnants of the other postures in worship have survived up to today. In the same way the covering of the head, which was observed by the Romans but not by the Greeks and is referred to in the Talmud as a mark of reverence (*Kid.* 31a), has been preserved in all Conservative and Orthodox congregations. Prayer was never bound up with a stipulated place; however, in the Middle Ages people preferred to go to the sanctuary which had been dedicated to God. Even today praying in the house of God and with the congregation is preferred to private prayer in one's own home. In this case there are additional underlying motives—the greater degree of devotion, the glorification of God by the community and the promotion of the feeling of fellowship in things religious and communal.

6. Efficacy of Prayer. For that simple piety which has never been disturbed by doubts it is the very essence of belief that God hears prayer; thus the question of the efficacy of prayer is directly connected with the belief that God can perform miracles. The Jewish philosophers of the Middle Ages attempted to solve the problem of how the prayer of entreaty was to be reconciled with the view that the world was governed by reason and in accordance with law. Since they themselves believed in miracles, they did not have any fundamental doubts as to God's hearing of prayer. Bahya ibn Pakuda, the widely read and deeply religious moral philosopher, emphasized the inner effects of prayer—humility, the strengthening of trust in God and the elevation of the soul to God. Like the Jewish Aristotelians of a later period, he makes all ritual of lesser import than morality and sincere religious feeling. Maimonides makes the former inferior to the latter and still more so to the knowledge of God. The followers of Maimonides were even accused of rejecting prayer, and Isaac Albalag actually expressed the idea that prayer is only for the masses. In general the Jewish philosophers agreed with Bahya in paying more attention to the spiritual effects of prayer; this has been the case also in modern Jewish theology. German Jewish mysticism of the Middle Ages regarded prayer as the ascent of the soul to God which was achieved in a state of enthusiasm and ecstacy. It regarded fervent and enthusiastic prayer as the highest expression of piety, and so always preferred doxologies. The Cabala, with its picture of a world made up of a higher and a lower sphere, also speaks of the inner effects of prayer, but emphasizes the magic effects produced within the higher sphere by human prayer. The same was done by Hasidism, which regarded prayer as the release of the soul from the body, the way to highest inspiration and union with God; at the same time, it saw in prayer a force by which pious Jews could exert an influence upon the higher world and thus affect the destinies of men and nation upon earth.

See also: ADORATION; DEVOTION; KAVVANAH; LITURGY; LITERATURE, DEVOTIONAL.

MAX JOSEPH.

Lit.: Elbogen, I., *Der jüdische Gottesdienst,* 232-44; Ziegler, *Die sittliche Welt des Judentums,* vol. 2 (1928), chap. 4; Kohler, K., *Jewish Theology* (1918); *Jewish Encyclopedia,* vol. 10, pp. 164-71; Moore, G. F., *Judaism in the First Centuries of the Christian Era,* vol. 2 (1927) 212-36; Hodge, *Prayer and its Psychology* (1932).

PRAYER FOR THE DEAD, *see* KADDISH.

PRAYER, DIRECTION OF, *see* MIZRAH.

PRAYER FOR THE GOVERNMENT. In his letter to the Jews who had been carried away to Babylonia with Jehoiachin, the prophet Jeremiah admonished them to pray for the welfare of the city of their exile (*Jer.* 29:7). That the Jews recited prayers for foreign magistrates is likewise presupposed by Darius, the king of Persia, in the edict in which he granted them permission to continue building the Temple in Jerusalem (*Ezra* 6:10). Thus the custom was maintained in the Persian period and even later.

The prayer-books, even in the oldest manuscripts, contain a prayer for the welfare of the ruler of the land which was recited every Sabbath morning after the reading of the Torah; the Sephardim recited it also at the beginning of Yom Kippur. In the German and Polish ritual this prayer begins with the words *hanothen teshu'ah lamelachim* ("Who giveth salvation to kings"). The text varies in other rituals, but the general tenor of the prayer is the same; it consists of a prayer that God may guide the government in ways of justice and righteousness and grant it His protection, as well as a prospect of the Messianic time.

During the 19th cent. many congregations introduced the recitation of this prayer in the vernacular; this was done even in congregations which are otherwise Conservative. After the revolution of 1918 the former Hebrew prayer was no longer recited in many Orthodox congregations of Germany, even though this prayer was always customary in previous centuries in republics such as Venice and Hamburg. Reform congregations, like the Sephardim, also recite the prayer on festivals after the reading from the Torah.

In the Union Prayer-Book as employed in the United States a prayer for the government is placed in the Saturday and holiday morning service immediately after the reading from the Scriptures; this prayer for the government forms the second paragraph of a prayer whose first paragraph is a prayer for the congregation.

Lit.: Frumkin, in *Seder Rab Amram,* vol. 2, p. 78; Dembitz, L. N., *Jewish Services* (1898) 217-18; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) clx-lxi.

PRAYER, HOUSE OF, *see* SYNAGOGUE.

PRAYER OF MANASSEH, *see* MANASSEH, PRAYER OF.

PRAYER-BOOKS. Prayer-books in the modern sense appeared comparatively late in Judaism. In ancient times it was absolutely forbidden to note down the prayers. The expression *seder* ("order") and its derivatives, which are frequently used in the Talmud in connection with prayers, refer to a closely related group of prayers joined together to constitute a uniform sequence. In ancient times the leader in prayer

went over the text and the sequence of the prayers in his mind before he recited them, but he was not permitted to make use of a written arrangement; even portions of the Bible which were used as prayers were recited by heart. As the synagogal poetry, or Piyutim, came more and more into use, no doubt in course of time it became increasingly necessary to note down the individual songs; but it was not until the original prohibition of writing down the "oral tradition" had become antiquated, about 500 C.E., that prayer-books were composed and came into general use.

Even after that period the prayer-books did not contain all the prayers, as they do today, but were merely collections of legal introductions to prayers and the most important prayer formulas. The oldest example of such an order of prayer is found in chaps. 10 to 20 of the tractate *Soferim*. This contains regulations for the reading of the Torah and the Haftarah, as well as directions concerning the most important prayers to be recited on the festivals and other special days. The prayer-books proper are arranged following the sequence of the "hundred benedictions" which, according to a statement of Rabbi Meir which is contained in the Talmud, everyone is obligated to recite daily. They therefore not only deal with the prayers in the narrower sense, but also, like modern prayer-books, contain the benedictions to be said before partaking of anything pleasant (*birchoth hanehenin,* benedictions for enjoyment), grace at meals, and the like.

The oldest preserved formulation of this sort is the "Hundred Benedictions" of Natronai Gaon; the best-known is the "Compendium of Prayers and Benedictions for the Entire Year" of Gaon Amram, into which later copyists inserted the texts of the prayers which each one of them found in use in his own country. It is striking that both these orders of prayers were composed as the result of an inquiry sent from Spain, which shows that at this time there was no demand for prayer-books in the original seats of Jewish tradition.

The growth of synagogal poetry and the development of deviating prayer-books in the individual countries undoubtedly led to the creation of prayer-books with a complete text. Saadia compiled his "Collection of Prayers and Songs of Prayers" for this very purpose. He gives the rules and individual explanations in Arabic and inserts the prayers, and often the synagogal poems as well, in the corresponding places. In course of time the prayer-books developed into compendia of the religious life over the entire religious cycle, and were called, like the cycle itself, Mahzor ("repetition"). The best-known and most comprehensive of such collections is that made by Simhah ben Samuel of the school of Rashi and called *Mahzor Vitry* after the home of the author. This book contains the rules, the prayers themselves, an explanation of the text, the scriptural readings for the holidays together with their Aramaic paraphrases, as well as detailed supplements such as the Sayings of the Fathers (*Pirke Aboth*), the basic features of the calendar, prescriptions and regulations concerning the manufacture of ritual objects, and a large number of synagogal poems, which are divided into groups.

In course of time two sorts of prayer-books came into use. One contained only the original prayers; it was intended for private use and therefore sometimes was provided with a translation; these prayer-books went under the name of Siddur. The others were more comprehensive collections of the original prayers and the Piyutim, and went under the name of Mahzor. At times commentaries were added to both sorts of compilations. Wealthy men and patrons of art had their prayer-books adorned with beautiful pictures, especially in the artistic decoration of the first pages of the various divisions of the service. A number of these magnificently illustrated manuscripts have been preserved. Gradually the amount of Piyutim of every sort became greater and greater; this made the collections larger and larger. In the older period the prayer-books had gathered together a number of poems, from which the leader in prayer was free to make his selection; gradually the congregations began to take a stubborn and paltry attitude and to insist on local usage, or Minhag, so that they singled out those poems which they had chosen for their own Minhag.

As a result of this, there arose in course of time an extraordinarily large number of Minhagim, or rituals, all different and all jealously guarding their own individuality, which introduced a decidedly great diversity into the literature of prayers. The copyists of the manuscripts were usually not experts in their subject, and made frequent errors in the texts by often altering, abridging and garbling the original prayers and the poems. This did not always happen wantonly; frequently enough it was due to the pressure of ecclesiastical censorship and of the Inquisition.

The invention of printing and the migrations of the Jews which took place about the same time checked the multiplying of the medieval Minhagim. On the one hand, the Jews were so scattered that it was impossible to find in their new homes sufficient worshippers who clung to a definite local Minhag. On the other hand, the printers of books naturally sought as great a sale as possible for the products of their presses. Thus it came about that in the course of the centuries only a few of the Minhagim rose to the dignity of print; these were the Italian or Roman, the Sephardic and the Ashkenazic. Prayer-books of other rituals, such as the Roumanian or Roumelian ritual used in the Balkan countries or that for Avignon and certain localities in Southern France, were occasionally printed; but in the long run these won no great support. Still others, such as the Palestinian ritual and the old French ritual which had become traditional in Asti and other cities of Upper Italy, never appeared in print.

The printing of prayer-books produced a certain rigidity in the formerly flexible material of the liturgy; above all, the printers were frequently not scrupulous about exercising the necessary care and employing the required intelligence. Accordingly they transmitted the old prayers, and to a still more considerable degree the poems, in a distorted form. At first the printed books had the same contents as the manuscripts; they furnished the original prayers and the Piyutim, and often the legal introductions; gradually they added commentaries and translations into the vernacular.

After 1560 Cabalistic explanations and injunctions began to infiltrate to an ever-increasing degree into the prayer-books. After the teachings of Isaac Luria had become widespread, there were printed Kavvanoth, words used in concentrating the thoughts at prayer on a definite name of God, and Yihudim, the art and the manner of having that name of God which was best fitted for the occasion appear and be pronounced in the combination of the words of a prayer. From this time on all the prayer-books contain special prayers for this purpose which are interpolated into the liturgy, and are printed in this form in all countries from about 1600 to 1800. Even today the prayer-books of the Sephardic ritual are full of these embellishments which are for the most part based upon superstition.

In the field of the Ashkenazic ritual Wolf Benjamin

Heidenheim rendered great services by being the first to print correct editions of the Siddur and the Mahzor; he freed them from all the artificialities of past centuries and provided them with a commentary which was as thorough as it was intelligible. He has therefore rightly been called the Mendelssohn of the prayer-book. For more than a century his text has been the basis for the prayer-books of Western Europe and the United States. At the same time he prepared a German translation of the prayer-book which was adequate for his time, and in this field he also labored as a pioneer. In the course of the last 150 years the Jews of all countries, sometimes in the face of strong opposition on the part of the rabbinical authorities, have prepared translations into the vernacular and disseminated them through printing. Seligmann Baer sought to produce a critical edition of the prayer-book; similarly, a number of scholars have come forward with more or less scientific commentaries. In the 20th cent. A.L. Frumkin published an extraordinarily learned, though uncritical, commentary on the prayer-book.

The Reform prayer-books, the first of which was the *Hamburg Prayer-Book* (1818), were a new phenomenon in the liturgy. These prayer-books have aimed to bring the ritual into harmony with the aesthetic and intellectual standards of the time. Although the various Reform prayer-books have differed greatly from each other, they have a common tendency. Generally, they have shortened the service and supplanted a number of the Hebrew prayers with paraphrases in the vernacular. The changes have not been merely aesthetic, but have also been based upon definite theological ideas. The prayers for the coming of a personal Messiah have been supplanted by prayers expressing a hope for the coming of a Messianic age. Petitions for a return to Palestine and for a restoration of the sacrificial cult have been omitted. Prayers expressing the belief in a bodily resurrection have been replaced by prayers voicing the hope in the immortality of the soul. From the liturgical point of view, the traditional division between the morning service (Shaharith) and the additional service (Musaf) has been given up, and a single service is based upon component parts of both. Most of the Piyutim have been omitted. In most Reform prayer-books the Hazkarath Neshamoth, the prayer in memory of the dead recited on the last days of the three festivals and on Yom Kippur, has been concentrated into one enlarged Memorial Service in the afternoon of Yom Kippur.

In the United States the various Reform prayer-books such as the Wise *Minhag America,* the Szold-Jastrow *Abodath Yisroel,* and the Einhorn *Olat Tamid,* have been gradually supplanted by the *Union Prayer-Book* published by the Central Conference of American Rabbis, which is now used by over 300 congregations.

In addition to the Siddur and the Mahzor for the whole year, there were also, even as early as the period of manuscript tradition, special collections for separate occasions. Thus Kinoth, Selihoth, or the prayers for Purim were written down and printed separately. In the Lurian period there appeared the Tikkunim for special occasions, and especially at that time in Italy and the Orient countless booklets appeared with prayers and songs for all conceivable occasions.

The prayer-books of the Karaites originally and almost exclusively contained psalms and prayers composed of Biblical passages. However, at a very early period these too admitted Piyutim as well and thus came to have an extremely rich content. The Karaites also have brief prayer-books after the manner of the Siddur, and prayer-books in several volumes and very rich in content after the manner of the Mahzor. The latter are greatly amplified by Piyutim, which are taken over at random both from Karaite and Rabbinite sources. The Samaritans also have adopted many Piyutim.

ISMAR ELBOGEN.

Lit.: Dembitz, L., *Jewish Services* (1898) 15-56; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) i-iv; Elbogen, I., *Der jüdische Gottesdienst* (2nd ed., 1931); "The Union Prayer-Book; A Symposium," *Central Conference of American Rabbis Year Book,* vol. 40 (1930) 251-303; Eisenstein, J. D., in *Jewish Encyclopedia,* vol. 10, pp. 171-80.

PRAYER SHAWL, *see* TALLITH.

PRAYERS, SPECIAL. During the course of the religious year special prayers are recited on various occasions in the synagogue at stated times. Some of these special prayers are:

1. The Prayer for Rain (*tefillath geshem*). In the Orient, the growth of the new crops is utterly dependent on a sufficient rainfall in the autumn. For this reason the Jews prayed for rain in their daily prayers. This prayer for rain was begun at different seasons in Palestine and in Babylonia, according to the individual needs of the land. In addition, perhaps as early as in the pre-Christian times, such prayers emphasized God's omnipotence, as expressed in the rain, in the Eighteen Benedictions (Shemoneh Esreh) which was recited daily beginning with Shemini Atzereth (the Feast of Conclusion, the eighth day of Sukkoth). On this day then a Piyut was inserted into the beginning of the Tefillah telling of the importance of the rain, and solemnly introducing the formula Mashib Haruah ("He Who Causes the Wind to Blow"). Many poets utilized this material for elaborations and variations, the best-known of whom was Eliezer Kalir. Kalir's poetry presents a grandiose picture of the significance of rain in nature and in the history of Israel. In the treatment of the theme there are reminiscences of very ancient myths which connect the creation and water.

2. The Prayer for Dew (*tefillath tal*). As for rain, so too, in Palestine, was it necessary to pray for dew. For this reason, in Palestine, both in winter and in summer, the formula Mashib Haruah Umorid Hatal ("He Who Causes the Wind to Blow and the Dew to Fall") was inserted into the Eighteen Benedictions. On the first day of Pesach, when this formula is first begun, it is introduced by several poetical portions. Those poetical creations, found in the German-Polish Mahzor and composed by Kalir, treat, as do those for rain, the importance of the dew for nature and for the history of Israel. Only incomplete portions of these poetical pieces are preserved in the prayer-books.

3. The Prayer for a Journey (*tefillath haderech*), to be recited by a Jew before or at the commencement of a journey of at least one and one-quarter hours from his home. This prayer is a very old one; with slight variations, it is found as early as in the Talmud. If the journey is a dangerous one, the prayer closes with a benediction. The prayer for a journey requests aid and protection from God, and mentions the wonders which were performed for the ancestors of Israel while they were journeying or when they were in danger. The Priestly Blessing (Birkath Hakohanim) forms its conclusion.

Lit.: Elbogen, I., *Der jüdische Gottesdienst,* 214-15, 550; idem, *Die Wallfahrtsfeste* (1929), appendix; *Hebrew Union College Annual,* vol. 3 (1926) 215 et seq.; Baer, Seligman, *Seder Abodath Israel* (1868) 580-81; *Meah Berachoth* (containing the texts of all special prayers).

PRAYER-STRAPS, *see* PHYLACTERIES.

PREACHING, the delivery of sermons or homilies during divine services. The oldest expressions for preaching are *limmed,* "to teach," *hebin,* "to cause to understand," and *higgid,* "to relate"; in later times the usual term is *darash,* "to interpret the Scriptures."

The earliest preachers in Israel were the prophets. However, their speeches differ from the true sermon by reason of their shorter and often poetic form, their ecstatic origin and their direct inspiration. Priests and sages gave religious speeches on certain occasions, of which the opening chapters of *Deuteronomy* and *Proverbs* furnish examples.

When prophecy ceased after the death of Ezra, the reading of the Scriptures and the explanation that accompanied it became the rule. The true sermon developed out of such expositions of the Scriptures in the vernacular, which it expanded independently; thus the sermon became an artistic structure after the manner of the Greek address. Although anyone was permitted to preach, nevertheless from the 2nd cent. on there were professional preachers who spoke while seated on elevated chairs in the synagogues (*Luke* 4:20). One of the most important of such preachers was Ben Zoma (*Sotah* 9:15).

In the period of the Amoraim (200-500) the preacher was called *hacham,* "wise man." In Babylonia he did not usually deliver the sermon himself, but communicated his ideas briefly and in a low voice to the speaker (Amora; Meturgeman), who expanded them in a loud tone of voice and often to an immoderate length. The preacher delivered his sermons in the house of prayer or the house of study, on Sabbaths, festivals and fast days. Although he did not confine himself to a single theme, he dwelt mainly on fidelity to the Law and steadfastness in suffering. The funeral oration (*hesped*) was delivered by the funeral orator (*sapdana*), and might be given in the house of prayer, the house of study, the house of mourning, or at the cemetery.

After 200 C.E. there arose in Palestine a class of preachers called "Masters of Sermons" (*Rabbanan de 'Aggadata* or *Baale 'Aggada*), who were known for their preaching ability. In addition to the customary themes, they indulged in polemics against the rising sect of Christianity and against the *minim* ("heretics"). Tanhuma, the last important member of this class, was also the first to make literary collections of sermons.

Among the Jews of the Occident the institution of preaching spread to such an extent that Christians came to listen, and Church Fathers even imitated them (Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 3, section 41).

In the course of time, Jewish preaching gradually declined, however, and finally the "singing Meturgeman," as Zunz calls him, gave the sermon its death blow by preparing the way for the Piyut (poetical insertion); for centuries this replaced the sermon. The last height of preaching was reached by the author of *Tanna Debe Eliyahu,* a migratory preacher who lived about 975.

Preaching reached its nadir in the first rabbinic period, especially in France and Germany. Although Moses of Narbonne and his son Judah (11th cent.) had the honorary title *hadarshan,* it probably indicated either that they were rare exceptions or that they were learned in Midrash. The only speakers who achieved fair renown were Moses ben Jacob of Coucy and Jacob ben Moses Mölln (Maharil) at the end of this period.

Beginning with the 13th cent. a new type of preaching developed, which based the sermon on a true text and utilized the Midrash only as an ornament. This style of preaching is exemplified in Jacob Anatolio's *Malmad Hatalmidim,* in the writings of Nahmanides and Nissim Gerondi of Rome, in the *Kad Hakemah* of Bahya ben Asher, and in the *Menorath Hamaor* of Isaac Aboab. This second period flourished through the 17th cent. in Spain and in the countries to which the Jews fled when expelled from Spain in 1492.

The first Hebrew book on homiletics was written by Joseph ibn Shemtob (*En Hakore,* about 1450). This was followed by Messer Leon's book on rhetoric, *Nofeth Tzufim* (about 1470), and by other works of a similar nature. The following are the most prominent of a large number of preachers: in Spain, Isaac Arama (b. 1420), author of *Akedath Yitzhak;* in Italy, Jacob ben Hananeel Sekili, author of *Terumath Haminhah;* Judah Moscato (16th cent.), author of *Nefutzoth Yehudah;* Azariah Figo (or Piccio; 16th cent.), author of *Binah Laittim;* in Turkey, Solomon ben Isaac Levi, author of *Dibre Shelomoh;* Moses Almosnino, author of *Meammetz Koah;* and Moses Alshech.

Beginning with the 17th cent., there were "Portuguese" Jewish preachers in England and Holland, including Manasseh ben Israel, who wrote 450 sermons; Isaac Aboab III, who wrote 886 sermons; and the Spinozist David Nieto in London. Such sermons, delivered in the vernacular, were generally printed in Hebrew. As a rule, the rabbi was the preacher; he received a special honorarium, and his ability as a speaker was considered at the time of his election.

The sermon did not reach such a development in either Germany or Poland. Nevertheless, beginning with the 17th cent. there were some preachers who gave fine sermons, especially rabbis in the larger communities who were called *darshanim.* In later times the title *darshan* was reserved only for the rabbi delivering the Halachic sermon, which was generally held on the Sabbaths before Passover and Yom Kippur, while the moral preacher was called *mochiah* ("admonisher") or *maggid* ("narrator").

A group of powerful preachers arose, the most famous of whom were: in Germany, Jonathan Eybeschütz (b. 1690), author of *Yaaroth Debash,* and Meir Eisenstadt; in Austria, Eleazar Fleckeles, author of *Olath Hodesh;* the three Prague preachers, Hayim ben Bezalel, author of *Sefer Hahayim,* Judah Löw ben Bezalel, author of *Beer Hagolah,* and Ephraim Solomon of Lencziza, probably the best Northern European preacher of his time and author of *Oleloth Efrayim;* in Poland, Zebi Hirsch Waidislow and Jacob ben Wolf Kranz of Dubno ("the Dubner Maggid"), author of *Ohel Yaakob.* The latter two, as well as many other Maggidim, were especially famous for their parables taken from every-day life.

With the introduction of German into Jewish life by Moses Mendelssohn, the sermon began a third period of ascendancy. Mendelssohn himself wrote three sermons which were read aloud in the Berlin synagogue by the rabbi. Joseph Wolf of Dessau, the first to deliver a sermon in German which he himself had written (1806), was followed by a number of men who introduced the sermon into the services: Israel Jacobson, Isaac Levin Auerbach, Leopold Zunz, Eduard Kley and Gotthold Salomon. Later classic preachers arose, such as Isaac Bernays, Isaac Noah Mannheimer, Ludwig Philippson, Solomon Plessner, Samson Raphael Hirsch, Michael Sachs, Samuel Holdheim, Abraham Geiger, Manuel Joel, Adolf Jellinek and Sigmund Maybaum.

See also: HAGGADAH; MAGGID; MIDRASH; MINIM; SERMON.

LEONARD A. GREENBERG.

Lit.: Bäck, S., in Winter, Jakob, and Wünsche, August, *Die jüdische Literatur seit Abschluss des Kanons,* vol. 2 (1892) 614 et seq.; Kayserling, M., *ibid.,* vol. 3 (1892) 772 et seq.; Freudenthal, J., *Die Flavius Josephus beigelegte Schrift* (1869); Graetz, H., *History of the Jews,* vol. 3 (1927) 164 et seq.; Gunkel, in Gressmann, *Schriften des Alten Testaments,* vol. 2, part 2, p. lxiv et seq.; Haller, *ibid.,* vol. 2, part 3; Zunz, Leopold, *Die gottesdienstlichen Vor-*

träge der Juden (1832) 324, 429, 433; Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936) 735-57; Bettan, Israel, *Studies in Jewish Preaching* (1939).

PRECEDENCE. The question of precedence arises in Jewish law in the discussion of conflicting claims, particularly in the case of debt and the judgment to be executed upon the debtor. The Mishnah (*Keth.* 9:2-3) takes up the question of the conflicting claims of such persons as the wife, the ordinary creditors and the heirs to an estate. According to Tarfon, preference is to be given to the person who has the greatest need of the money; Akiba, however, gives precedence to the heirs, since these can receive their inheritance immediately after death without taking the oath required of the wife and the ordinary creditors (*Keth.* 84a et seq.).

The Mishnah (*Keth.* 10:4-5) further goes on to give an exact order of precedence for the case when a deceased husband has left several widows, all of whom have claims to their marriage portions. The general principle is that the claim (the sum provided in the Kethubah) which is earliest in point of time receives the preference, even though the difference in time be but a single hour. Thus it is stated that documents of debt written in Jerusalem were dated not only by the day but by the actual hour, in order that it might be possible to establish precedence on a basis of time for debts contracted on the same day. If the exact times can not be determined, it is the view of Rab that the assets must be prorated among the creditors, but Samuel holds that it is to be decided by the opinion of the judges (*Keth.* 94a et seq.).

A similar question arises in case of a catastrophe in which several related persons die, and it has to be determined which of them died first, in order to determine the question of inheritance. This question is taken up in the Mishnah (*B.B.* 9:9), where different views are expressed. Shammai is in favor of dividing the inheritance; Hillel holds that the property must pass to the most likely heir, and it is his unless a rival heir can prove that his own right to the property is justified.

The question of precedence arises also in Jewish custom in matters outside of the law. Thus in the reading of the Law precedence is given first to the priest, then to the Levite, before calling on Israelites to recite the benedictions. The same order is preserved in the case of conflicting claims of captives to be ransomed; in the case of the family, precedence is given to the mother over all the others, and to a teacher over a father; in general, women are given precedence over men when captives. There is also an interesting case of precedence in the provision of clothing for a family: a man should dress his children better than he can afford to, his wife as much as he can afford, and himself less than he can afford.

Lit.: Maimonides, *Hilchoth Ishuth* 17; *Hilchuth Malveh Veloveh* 18 et seq.; *Shulhan Aruch, Eben Haezer* 102; *Hoshen Mishpat* 107 et seq.; Baneth, E., "Soziale Motive in der rabbinischen Rechtspflege," *Festschrift der Hochschule für die Wissenschaft des Judentums zum 50 jährigen Bestehen* (1922).

PRECEPTS, THE 613 (Hebrew, *taryag mitzvoth;* the numerical value of the letters of TaRYaG is 613). According to an old tradition going back to the Tannaitic period (*Mechilta, Yithro, Bahodesh; Sifre, Deut.* 76), a well-known saying of the Haggadist Simlai (3rd cent. C.E.) begins with these words: "613 commandments were revealed to Moses, 365 prohibitions, equal to the number of the days of the astronomical year, and 248 commands, equal to the number of the members of the human body" (*Mak.* 23b). The parallels named for the numbers 365 (*SheSaH*) and 248 (*ReMaH*) are supposed, according to Judah ben Simeon, to say as follows: Every day speaks thus to the human being: "I pray you, do not transgress this prohibition on me!" And every member speaks thus to the human being: "I beg of you, fulfill this commandment through me!" (*Pesikta* 101a; *Tanhuma, Ki Thetze* 2, edit. Buber).

A specific array of the 613 commandments and prohibitions was not handed down from the Mishnaic-Talmudical period. Such an enumeration was presented first by Simon Kahira (8th cent. C.E.) in his work *Halachoth Gedoloth.* His example was followed by Saadia, Ibn Gabirol, and synagogal poets in their *Azharoth.* In his *Sefer Hamitzvoth* (Book of the Commandments) Maimonides rejected the method in accordance with which his predecessors had proceeded as uncritical and set up fourteen guiding principles which he made the basis for his enumeration. Nahmanides, again, opposed Maimonides critically, and he, Moses ben Jacob of Coucy, and Isaac ben Joseph of Corbeil (13th cent.) for this reason made arrangements which often differed from Maimonides and also from each other. In the following list of Maimonides groups of laws are comprised under separate headings in order to facilitate their perspective.

The List of Maimonides with the Biblical Sources.

I. The 248 Positive Commandments.

God

1. Acknowledgment of the existence of God, *Ex.* 20:2.
2. Acknowledgment of the unity of God, *Deut.* 6:4.
3. Love of God, *Deut.* 6:5.
4. Fear of God, *Deut.* 6:13.
5. Prayer, *Ex.* 23:25.
6. Adherence to God, *Deut.* 10:20.
7. Swearing by the name of God, *Deut.* 6:13; 10:20.
8. Walking in the ways of God, *Deut.* 28:9.
9. Hallowing of the name of God (Kiddush Hashem), *Lev.* 22:32.

Prayer and the Torah

10. Daily reading of the Shema in the morning and in the evening, *Deut.* 6:7.
11. Learning and teaching the Torah, *Deut.* 6:7.
12.-13. The laying of the phylacteries (Tefillin) on the head and the hand, *Deut.* 6:8.
14. The making of the fringes (Tzitzith), *Num.* 15:38.
15. The making of the door-post inscription (Mezuzah), *Deut.* 6:9.
16. Assembling of the people for the reading of the Torah at the end of each year of release, *Deut.* 31:10-13.
17. The making of a copy of the Torah for himself by each person, *Deut.* 31:19.
18. The making of a copy of the Torah for himself by the king, *Deut.* 17:18.
19. Prayer of thanksgiving after the meal, *Deut.* 8:10.

Temple and Priests

20. Building of a sanctuary, *Ex.* 25:8.
21. Reverence for the sanctuary, *Lev.* 19:30.
22. The charge of the sanctuary, *Num.* 18:1-3.
23. The service of the Levites in the sanctuary, *Num.* 18:23.
24. The ablutions of the priests in the service, *Ex.* 30:19-20.
25. Lighting of the lights (Hadlakah) in the sanctuary by the priests, *Ex.* 27:20-21.
26. Blessing of the people by the priests, *Num.* 6:23.
27. The showbread and incense every Sabbath, *Ex.* 25:30.
28. Offering of incense every morning and evening, *Ex.* 30:7-8.
29. The continual keeping up of the fire on the altar, *Lev.* 6:6.
30. Removing the ashes from the altar, *Lev.* 6:3.
31. Removal of the unclean from the sanctuary, *Num.* 5:2.
32. The holy position of the priests, *Lev.* 21:6, 8.

33. Clothing of the priests in special garments, *Ex.* 28:2.
34. The bearing of the Ark of the Covenant by the sons of Kohath on their shoulders, *Num.* 7:9.
35. Anointing of the high-priests and kings, *Ex.* 30:30.
36. The order of the priestly service according to divisions, *Deut.* 18:6-8.
37. Defilement of the priests through the bodies of their relatives, *Lev.* 21:2-3.
38. Obligation of the high-priest to take only a virgin to wife, *Lev.* 21:13.

Sacrifices and Festivals

39. Daily morning and evening sacrifice, *Num.* 28:3-4.
40. Daily meal-offering by the high-priest, *Lev.* 6:13.
41.-43. Additional offering (Musaf) on the Sabbath, New Moon, and the festival of Passover, *Num.* 28:9, 11; *Lev.* 23:8.
44. Offering of the sheaves (Omer) on the second day of Passover, *Lev.* 23:10.
45. Additional offering on the Feast of Weeks (Shabuoth), *Num.* 28:26.
46. Two wave-loaves among the offerings of this festival, *Lev.* 23:17.
47. Additional offering on the 1st of Tishri, *Lev.* 23:25; *Num.* 29:2.
48. Additional offering on the Day of Atonement (Yom Kippur), *Lev.* 23:27; *Num.* 29:8.
49. Service of the high-priest on the Day of Atonement, *Lev.* 16:3.
50. Additional offering on the Feast of Tabernacles (Sukkoth), *Lev.* 23:36; *Num.* 29:13.
51. Additional offering on the Feast of Conclusion (Shemini Atzereth), *Lev.* 23:36; *Num.* 29:36.
52. Celebration of the three pilgrimage festivals, *Ex.* 23:14.
53. Making of pilgrimages by all the males on these three festivals, *Ex.* 23:17.
54. Rejoicing on the Feast of Tabernacles, *Deut.* 16:14.
55. Slaughtering of the paschal offering, *Ex.* 12:6.
56. The eating of it on the night of the 15th of Nisan, *Ex.* 12:8.
57. Celebration of the second Passover (Pesach Sheni), *Num.* 9:11-13.
58. Eating of the second Passover offering with unleavened bread (Matzah) and bitter herbs (Maror), *Num.* 9:11.
59. Blowing with trumpets over sacrifices and general need, *Num.* 10:10.
60. Selection of sacrificial animals at least eight days old, *Lev.* 22:27.
61. Faultlessness and freedom from blemish of all sacrificial animals, *Lev.* 22:21.
62. Salting of all sacrifices, *Lev.* 2:13.
63. The law of the burnt-offering, *Lev.* 1; 6:1-5.
64-67. The law of the sin-offering, guilt-offering, peace-offering, and meal-offering, *Lev.* 2 to 7.
68. Offering of a community because of a sin committed through error, *Lev.* 4:13.
69. Offering of an individual because of a sin committed through error, *Lev.* 4:27.
70. Offering because of uncertainty whether one has become guilty of a trespass against the law, *Lev.* 5:17-18.
71. Offering for offenses committed through inadvertence or an error from haste, *Lev.* 5:15.
72. Variety of the guilt-offerings in accordance with one's means, *Lev.* 5:7, 11.
73. Confession of sin (Viddui) at the presentation of the guilt-offering, *Num.* 5:7.
74-75. The offering of a man or woman suffering from an issue after their cleansing, *Lev.* 15:13-15, 28-30.
76. The offering of the leper after his cleansing, *Lev.* 14:10.
77. The offering of a woman who has given birth, after her purification, *Lev.* 12:6.
78. Tithing of animals, *Lev.* 27:32.
79. Sanctification of the first-born of clean animals, *Deut.* 15:19.
80. Redemption of the first-born of man (Pidyon Haben), *Num.* 18:15.
81-82. Redemption of the first-born of asses or the killing thereof, *Ex.* 34:20.
83. The offering of every sacrifice of the individual at the next festival, *Deut.* 12:5-6.
84. The presentation thereof at the chosen place, *Deut.* 12:14.
85. The bringing in of the offerings likewise from foreign parts to the chosen place, *Deut.* 12:26.
86. Redeeming of offerings with blemishes, *Deut.* 15:21.
87. Holiness of changed offerings, *Lev.* 27:33.
88. Appointment of the remnant of the meal-offerings for the priests, *Lev.* 6:9.
89. Eating the flesh of sin- and guilt-offerings, *Ex.* 29:33.
90. Burning of defiled sacrificial flesh, *Lev.* 7:19.
91. Burning of the remnant of the flesh of the sacrifice on the third day, *Lev.* 7:17.

Vows

92-93. The obligation of the Nazirite to let his hair grow and to have it cut off at the end of his Naziriteship or in case of defilement, *Num.* 6:5, 9.
94. The keeping of a vow, *Deut.* 23:24.
95. The law regarding release from vows, *Num.* 30.

Laws of Purification

96. Uncleanliness of everything which touches a carcass, *Lev.* 11:39.
97. Uncleanness of the eight small animals mentioned in *Lev.* 11:29-30.
98. Defiling of food through contact with unclean things, *Lev.* 11:34.
99. Uncleanness of a woman in menstruation, *Lev.* 15:19.
100. Uncleanness of a woman in child-birth, *Lev.* 12:2.
101. Uncleanness of the leper, *Lev.* 13:3.
102-103. Uncleanness of clothing and of houses, *Lev.* 13:47-52; 14:33-47.
104. Uncleanness of the flow of seed, *Lev.* 15:2-18.
105. Uncleanness of the discharge of seed, *Lev.* 15:16.
106. Uncleanness of a woman with an issue of blood, *Lev.* 15:19.
107. Defilement through a human corpse, *Num.* 19:14.
108. Law regarding the waters of purification for the cleansing of him who became unclean through touching a corpse, *Num.* 19.
109. Immersion for purification in running water, *Lev.* 15:16.
110. Law regarding the purification of the leper, *Lev.* 14.
111. Cutting off of all the hair of him who has been cured of leprosy, *Lev.* 14:9.
112. The obligation of the leprous man to make himself distinguishable externally, *Lev.* 13:45.
113. Preparation of the ashes of the red heifer (Parah Adumah) for the making of the waters of purification, *Num.* 19.

Sacred Property

114. Redemption for a vow of persons through money, *Lev.* 27:2.
115-117. Redemption of an offerable animal, and of a sanctified house or field, *Lev.* 27:9, 14, 16.
118. Restitution of illegally appropriated holy property, together with a fifth of its value, to the sanctuary, *Lev.* 5:16.
119. Sanctification of the fruit of trees in the fourth year, *Lev.* 19:24.

Portions for the Priests and the Poor

120-124. Allowing the corner of a field (Peah) to stand during the harvest, allowing fruits which have fallen off and ears of corn which have been forgotten (Leket) to lie, allowing individual clusters of grapes to remain hanging, the leaving behind of separate grapes, *Lev.* 19:9-10.
125. Offering of the first-fruits (Bikkurim) in the sanctuary, *Ex.* 23:19.
126. Separation of the heave-offering (Terumah) for the priest, *Deut.* 18:4.
127. Setting apart of the tithe (Maaser) for the Levite, *Lev.* 27:30; *Num.* 18:24.
128. Setting apart of the second tithe (Maaser Sheni), *Deut.* 14:22.
129. Setting apart of a tithe of the Levites' tithe for the priests, *Num.* 18:26.

130. Setting apart of the tithe of the poor (Maaser Ani) in the 3rd and 6th year instead of the second tithe, *Deut.* 14:28.
131. Pronouncing the confession of the tithe, *Deut.* 26:13-15.
132. Confession at the offering of the first-fruits, *Deut.* 26:3-10.
133. Setting apart of the heave-offering of the priests from the dough (Hallah), *Num.* 15:20.

Year of Release and Jubilee Year

134-135. Letting the ground lie fallow in the seventh year and letting it be free, and refraining from the cultivation of the soil, *Ex.* 23:11; 34:21.
136-138. The hallowing of the Jubilee year, the blowing of the trumpet for the Jubilee, and the giving back of all the real estate which has been sold, *Lev.* 25:9, 10, 24.
139. Redemption of a house in a city surrounded by a wall in the year of sale, *Lev.* 25:29.
140. The counting of the Jubilee year and the year of release, *Lev.* 25:8.
141. The release of the loan in the year of release, *Deut.* 15:2.
142. The exaction of the loan from the non-Israelite, *Deut.* 15:3.

Emoluments of the Priests

143. The giving of portions of the sacrifices to the priests, *Deut.* 18:3.
144. The first of the fleece of the sheep for the priests, *Deut.* 18:4.
145. Different treatment of that which belongs to God and of that which belongs to the priest, *Lev.* 27:28.

Dietary Laws

146. The slaughtering (Shehitah) of the animals and fowl which are to be eaten, *Deut.* 12:23.
147. The covering of the blood poured out in the slaughtering of game and fowl, *Lev.* 17:13
148. Letting the mother of the birds fly away in the taking away of the eggs or young of her nest, *Deut.* 22:7.
149-152. The determination of the characteristics of mammals, birds, locusts, and fishes for permission to enjoy their flesh, *Lev.* 11:2, 9, 21; *Deut.* 14:11.

Holidays

153. Consecration of the new moon and the fixing of the calendar, *Ex.* 12:2.
154-155. The Sabbath rest and the hallowing of the Sabbath, *Ex.* 20:8, 10; 23:12.
156. The clearing away of all leaven (Hametz) before the Passover festival, *Ex.* 12:15.
157-158. The narrating of the Exodus from Egypt and the eating of unleavened bread (Matzah) in the night of Passover, *Ex.* 12:18, 13:8.
159-160. Celebration of the first and seventh days of Passover, *Ex.* 12:16.
161. The counting (Sefirah) of the forty-nine days from the cutting of the first grain, *Lev.* 23:15.
162. Celebration of the fiftieth day (Shabuoth) which then follows, *Lev.* 23:21.
163. Celebration of the first of Tishri (Rosh Hashanah), *Lev.* 23:24.
164-165. The fast and the celebration on the tenth of Tishri (Yom Kippur), *Lev.* 23:27, 32.
166-167. Celebration of the first and eighth days of the Feast of Tabernacles (Sukkoth), *Lev.* 23:35, 39.
168. Dwelling in booths seven days, *Lev.* 23:42.
169. The festive palm-branch (Lulab) on the Feast of Tabernacles, *Lev.* 23:40.
170. Blowing of the trumpet (Shofar) on the first of Tishri, *Num.* 29:1.
171. The annual giving of a half a shekel as ransom money, *Ex.* 30:13.

Magistrates and the Court

172. Obedience towards every prophet insofar as the latter remains within the prescriptions of the Torah, *Deut.* 18:15.
173. The law regarding kings, *Deut.* 17:15.
174. Obedience to the highest court of the land, *Deut.* 17:11.
175. Decision according to the majority, *Ex.* 23:2.
176. Appointment of judges and officials in every city, *Deut.* 16:18.
177. Impartiality in judgment, *Lev.* 19:15.
178. The obligation to give testimony before the court, *Lev.* 5:1.
179. Careful examination of the witnesses, *Deut.* 13:15.
180. Infliction on false witnesses of the same punishment which they had devised against the accused, *Deut.* 19:19.
181. The killing of a heifer (Eglah Arufah) as an atonement for an unsolved murder, *Deut.* 21:3-4.
182. The establishment of cities of refuge for the authors of unintentional murders, *Deut.* 19:3.
183. Ordinance concerning the cities of the Levites, *Num.* 35:2.
184. The building of parapets around roofs in order to avoid danger to life, *Deut.* 22:8.

Idolatry and War

185-186. The extermination of idolatry and the destruction of the city which has been seduced to idolatry, *Deut.* 12:2; 13:16-17.
187. The extermination of the seven nations in the land of Israel, *Deut.* 20:17.
188. The extermination of Amalek, *Deut.* 25:19.
189. Remembering the deed of Amalek, *Deut.* 25:17.
190. The law regarding the waging of war against a city, *Deut.* 20:10.
191. The anointing of a priest for the war, *Deut.* 20:2.
192-193. Regulations concerning keeping the camp clean, *Deut.* 23:11-14.
194. The restoration of that which has been stolen, *Lev.* 5:21-26.

Social and Ethical Laws

195. The assisting of the poor, *Deut.* 15:8, 11.
196. The giving of presents to the slave who is allowed to go free, *Deut.* 15:14.
197. Lending to the poor, *Deut.* 15:8.
198. Lending to non-Israelites at interest, *Deut.* 23:21.
199. The restoration of a pledge which is absolutely necessary to the debtor, *Deut.* 24:13.
200. Paying the day-laborer his wages on the day of his labor, *Deut.* 24:15.
201-202. Permission for the day-laborer to eat from the produce of his labor during work in the field and vineyard, *Deut.* 23:25-26.
203. Giving assistance when a beast of burden falls down, *Deut.* 22:4.
204. Restoration of that which has been found, *Deut.* 22:3.
205. The rebuking of the sinner, *Lev.* 19:17.
206. The loving of neighbors, *Lev.* 19:18.
207. Love for the stranger, *Deut.* 10:19.
208. Strict integrity in weight, *Lev.* 19:36.
209. Honoring of the wise men (old men), *Lev.* 19:32.
210. Honoring of parents, *Ex.* 20:12.
211. Reverence for parents, *Lev.* 19:3.

Marriage Laws

212. Obligation to marry, *Gen.* 1:28.
213. Marriage in legal form, *Deut.* 24:1.
214. The exemption of the newly married man from military service for a period of one year, *Deut.* 24:5.
215. Circumcision on the eighth day, *Gen.* 17:10, 12; *Lev.* 12:3.
216-217. The marriage of the brother-in-law (Levirate Marriage) in the case of the brother's widow who has been left childless, and the drawing off of the shoe (Halitzah) in case of a refusal, *Deut.* 25:5, 9.
218-219. Obligation to marry one who has been ravished and the indissolubility of marriage with her, *Deut.* 22:29.
220. Indemnification on account of a virgin who has been seduced, *Ex.* 22:16.
221. Legal position of a captive woman who has been brought home, *Deut.* 21:12-14.
222. Divorce by means of a bill of divorcement (Get), *Deut.* 24:1.

223. Law regarding a woman accused of infidelity (Sotah), *Num.* 5:30.

PUNISHMENTS

224. The scourging (Malkuth) of the wrong-doer, *Deut.* 25:1-3.
225. Creation of a refuge for the manslayer, *Num.* 35:25.
226-230. Execution by the sword, by strangulation, fire, stoning, and hanging, *Ex.* 21:20; *Lev.* 20:10, 14; *Deut.* 21:22; 22:24.
231. Burial before nightfall of one who has been executed, *Deut.* 21:23.

SLAVERY

232. Law regarding Hebrew slaves, *Ex.* 21:2.
233-234. Treatment of Hebrew slaves and their redemption, *Ex.* 21:7-11.
235. Perpetual slavery of Canaanitish slaves, *Lev.* 25:46.

INDEMNIFICATION

236. Indemnity for corporeal injury, *Ex.* 21:18-19.
237. Indemnity for injury through animals, *Ex.* 21:35-36.
238. Indemnity for injuries received through falling into a pit, *Ex.* 21:33.
239. Law regarding theft and the stealing of a human being, *Ex.* 21:16, 37; 22:1-3.
240. Indemnity for pasturing in another man's field, *Ex.* 22:4.
241. Indemnity for arson, *Ex.* 22:5.
242. Law regarding property which has been given in charge, *Ex.* 22:6-7.
243. Law regarding paid keepers of an animal, *Ex.* 22:9-12.
244. Law regarding anything lent, *Ex.* 22:13-14.

PURCHASE, CLAIMS, INHERITANCE

245. Regarding purchase and sale, *Lev.* 25:14.
246. Law regarding claims of every kind, *Ex.* 22:8.
247. Freeing of one whose life is threatened, even through the death of the pursuer, *Deut.* 25:12.
248. Law regarding inheritance, *Num.* 27:8-11.

II. The 365 Negative Commandments, or Prohibitions

IDOL-WORSHIP AND MAGIC, ATTITUDE TOWARDS THE FOREIGN NATIONS, WAR

It is prohibited:

1. To assume the existence of another God, *Ex.* 20:3.
2. To make or to have an image of God, *Ex.* 20:4.
3. To make any image at all for the worship of idols, *Ex.* 34:17.
4. To make an idol, *Ex.* 20:20.
5. To prostrate oneself before idols, *Ex.* 20:5.
6. To practice idolatrous customs, *Ex.* 20:5.
7. To sacrifice one's child to Molech, *Lev.* 18:21.
8. To practice necromancy, *Lev.* 19:31.
9. To practice divination, *Lev.* 19:31.
10. To incline oneself to idol-worship, *Lev.* 19:4.
11. To set up a pillar, *Deut.* 16:22.
12. To tolerate figured stones, *Lev.* 26:1.
13. To plant trees in the sanctuary, *Deut.* 16:21.
14. To swear by idols, *Ex.* 23:13.
15-16. To seduce or incite one to idolatry, *Ex.* 23:13; *Deut.* 13:12.
17. To accede to him who incites to idolatry, *Deut.* 13:9.
18. To show pity to him who incites to idolatry, *Deut.* 13:9.
19. To spare him who was seduced to idolatry, *Deut.* 13:9.
20. To protect the instigator, *Deut.* 13:9.
21. To let the instigator alone in silence, *Deut.* 13:9.
22. To make use of the gold and silver plates, ornaments, or mountings on the idols, *Deut.* 7:25.
23. To rebuild a city which has been led astray to idolatry, *Deut.* 13:17.
24. To make use of its property, *Deut.* 13:18.
25. To make use of any of the things used in the worship of idols, *Deut.* 7:26.
26. To prophesy in the name of idols, *Deut.* 18:20.
27. To prophesy falsely, *Deut.* 18:20.
28. To follow an idolatrous prophet, *Deut.* 13:4.
29. To shrink back from the slaying of a false prophet, *Deut.* 18:22.
30. To adopt the customs of the worshippers of idols, *Lev.* 20:23.
31-38. To practice magic, to interpret on the ground of clouds and omens and signs of all kinds, to pronounce magical formulas or formulas of exorcism, to consult necromancers, diviners and the spirits of the dead, *Lev.* 19:26; *Deut.* 18:10-11.
39-40. To put on the clothing or the adornments of the other sex, *Deut.* 22:5.
41. To imprint writing or marks on the skin, after the manner of the worshippers of idols, *Lev.* 19:28.
42. To wear clothing made of wool and linen mingled (Sha'atnez), *Lev.* 19:19; *Deut.* 22:11.
43-44. To round off the corners of the hair of the head and of the beard, after the manner of the worshippers of idols, *Lev.* 19:27.
45. To make incisions in the flesh for the sake of a dead person, after the manner of the worshippers of idols, *Deut.* 14:1.
46. To settle down in Egypt permanently, *Deut.* 17:16.
47. To follow after one's own heart and eyes, *Num.* 15:39.
48-49. To make peace with the seven nations of Canaan or to let them live, *Ex.* 23:32; *Deut.* 7:2; 20:17.
50-52. To show pity to the worshippers of idols, to suffer them in the land, and to make marriages with them, *Ex.* 23:33; *Deut.* 7:2-3.
53. To give a daughter in marriage to an Ammonite and a Moabite, *Deut.* 23:4.
54-55. To exclude the Edomites and the Egyptians of the third generation and on from the assembly of Israel, *Deut.* 23:8-9.
56. To offer peace to the Ammonites and the Moabites in war, *Deut.* 23:7.
57. To destroy fruit-trees in war, *Deut.* 20:19.
58. To be afraid of the enemy, *Deut.* 3:22; 7:21; 20:3.
59. To forget the evil deed of Amalek, *Deut.* 25:19.

GOD

It is prohibited:

60. To blaspheme the holy name of God, *Lev.* 24:16.
61. To break a promise bound by oath, *Lev.* 19:12.
62. To swear thoughtlessly or in vain, *Ex.* 20:7.
63. To profane the name of God, *Lev.* 18:21; 22:32.
64. To tempt God, *Deut.* 6:16.
65. To destroy anything holy, such as temples, synagogues, schools, holy writings, the names of God, *Deut.* 12:4.
66. To allow one who has been hanged to remain hanging over night, *Deut.* 21:22-23.

SANCTUARY AND PRIESTS, SACRIFICES AND HOLY TAXES

It is prohibited:

67. To leave the sanctuary unwatched, *Num.* 18:5.
68. For the priests to enter the sanctuary at all times, *Lev.* 16:2.
69-71. For priests afflicted with bodily blemishes to come near to the altar of the sanctuary and to perform the service there, *Lev.* 21:23, 17-21.
72. For the Levites to perform priestly services, *Num.* 18:3.
73. To enter the sanctuary or to teach the law after the drinking of wine, *Lev.* 10:9, 11.
74. For the stranger to approach the sanctuary, *Num.* 18:4.
75. For the priests to perform the service in uncleanness, *Lev.* 22:3.
76. For the priests to perform the service before the evening, after the bath of purification, in the case of uncleanness, *Lev.* 22:7.
77-78. To enter upon the fore-court and the court of the Levites as a priest in uncleanness, *Num.* 5:3; *Deut.* 23:11.
79. To build an altar of hewn stones, *Ex.* 20:22.
80. To go up to the altar by steps, *Ex.* 20:23.
81. To offer sacrifices and frankincense on the golden altar, *Ex.* 30:9.
82. To permit the fire on the altar to go out, *Lev.* 6:6.
83-84. To imitate the composition of the anointing oil and to anoint unauthorized persons with it, *Ex.* 30:32.
85. To imitate the composition of the incense, *Ex.* 30:37.
86. To take out the staves of the Ark of the Covenant, *Ex.* 25:15.

87. To loose the breastplate (Hoshen) from the ephod, *Ex.* 28:28.
88. To rend the robe of the priest, *Ex.* 28:32.
89-90. To offer sacrifices and to slaughter sacred animals without the forecourt of the sanctuary, *Deut.* 12:13; *Lev.* 17:3-4.
91-95. To consecrate animals with blemishes, to sacrifice them, to sprinkle their blood upon the altar, to bring the parts of their offerings upon the fire of the altar, even in the case of passing blemishes, *Lev.* 22:20, 22, 24; *Deut.* 17:1.
96. To accept anything with a blemish from idolators and to sacrifice it, *Lev.* 22:25.
97. To bring anything with a blemish as a sacrifice, *Lev.* 22:21.
98. To bring leaven or honey upon the altar, *Lev.* 2:11.
99. To offer up anything unsalted, *Lev.* 2:13.
100. To offer up cattle acquired for the hire of a harlot and the price of a dog, *Deut.* 23:19.
101. To slaughter an animal and its young one on the same day, *Lev.* 22:28.
102-103. To put olive oil and frankincense on a sin meal-offering, *Lev.* 5:11.
104-105. To put oil or frankincense on the meal-offering of a woman (Sotah) suspected of adultery, *Num.* 5:15.
106-107. To change or alter offerings or to use them for offerings of another kind, *Lev.* 27:10, 26.
108. To redeem the firstlings of clean animals, *Num.* 18:17.
109. To sell an animal which is appointed for the tithe (Maaser), *Lev.* 27:32, 33.
110-111. To sell or to redeem a consecrated field, *Lev.* 27:28.
112. To divide asunder the head of a bird used as a sin-offering, *Lev.* 5:8.
113-114. To use a holy animal for work or to shear it, *Deut.* 15:19.
115-117. To slaughter the Passover offering with leavened bread (Hametz), to allow its fat to remain over night and its flesh to remain over till morning, *Ex.* 34:25; 23:18; 12:10.
118. To allow anything of the festival offering of the day of preparation to remain over till the second day of Passover, *Deut.* 16:4.
119. To allow any of the flesh of the second Passover offering to remain over till morning, *Num.* 9:12.
120. The same with regard to the sacrifices of thanksgiving and other offerings, *Lev.* 22:30.
121-122. To break a bone of the first or second Passover offering, *Ex.* 12:46; *Num.* 9:12.
123. To bring any of the flesh of the Passover offering outside of the common house, *Ex.* 12:46.
124. To leaven what is left of the meal-offering, *Lev.* 6:10.
125-128. To eat the Passover offering raw or cooked, and to give a portion of it to strangers who are sojourners, to uncircumcised people, or to Israelites who have become worshippers of idols, *Ex.* 12:9, 43, 45, 48.
129-132. To eat in uncleanness that which is holy, holy food which has become defiled, what is left over of the holy, or anything detestable, *Lev.* 7:18, 19, 21; 19:8.
133-134. For the non-priest, even if he is a tenant of a priest or a hired servant, to eat of the heave-offering (Terumah), *Lev.* 22:10.
135. For the uncircumcised person to eat of the heave-offering or anything else that is holy, *Lev.* 22:10.
136. For the unclean priest to eat of the heave-offering, *Lev.* 22:4.
137. For the daughter of a priest who has been married to a layman to eat of the heave-offering, *Lev.* 22:12.
138. To eat the meat-offering of the priest, *Lev.* 6:23.
139. To eat of sin-offerings the blood of which is sprinkled on the inner altar, *Lev.* 6:23.
140. To eat animals which can not be used for sacrifice and which have intentionally been rendered faulty, *Deut.* 14:3.
141-144. To eat the second tithe of corn, wine, and oil and of firstlings without blemish outside of Jerusalem, *Deut.* 12:17.
145-147. For the priest to eat the sin- and guilt-offering, the flesh of the burnt-offering, and that of other holy offerings, before the sprinkling of the blood, outside of the sanctuary, *Deut.* 12:17.
148. For the non-priests to eat of the holy of holies, *Ex.* 29:33.
149. For the priest to eat the first-fruits before they are set down in the sanctuary, *Deut.* 12:17.
150. For an unclean person to eat of the second tithe before he has been redeemed, *Deut.* 26:14.
151. To eat of the second tithe in mourning, *Deut.* 26:14.
152. To use the amount for the redemption of the second tithes for any other purpose than for the needs of life, *Deut.* 26:14.
153. To eat the fruits of the grain before the tithe and the heave-offering have been separated from them, *Lev.* 22:15.
154. To change the prescribed order in the separation and the bearing away of the holy taxes of the products of the harvest, *Ex.* 22:28.
155. To delay in the paying of a vow and a free-will offering, *Deut.* 23:22.
156. To make a pilgrimage on a festival without an offering, *Ex.* 23:15.
157. To transgress a vow of renunciation, *Num.* 30:3.
158-160. For a priest to marry a harlot, a profaned woman, or a divorced woman, *Lev.* 21:7.
161-162. For the high priest to marry a widow, *Lev.* 21:14.
163-164. For priests to enter the sanctuary with uncovered head or with rent garments, *Lev.* 10:6.
165. To leave the sanctuary during the service, *Lev.* 8:33.
166-168. For priests to defile themselves for the dead or to go into the house to dead persons; for the high priest to defile himself for nearest relatives who have died, *Lev.* 21:1, 2, 11.
169-170. For the tribe of Levi to have a share in the land or in the spoil in conquest, *Deut.* 18:1-2.
171. To cut a bald spot on oneself for the dead, *Deut.* 14:1.

Dietary Laws, Naziriteship, Prohibited Mixtures, Animals

It is prohibited:

172-179. To eat unclean animals, fishes, birds, flying swarming things, whose characteristics are given, creeping animals and worms, worms in fruit and in the water, *Lev.* 11; *Deut.* 14:4-19.
180-182. To eat an animal which has died of itself or which has been torn, and to eat parts of a living animal, *Ex.* 22:30; *Deut.* 14:21; 12:23.
183. To eat the sciatic vein, *Gen.* 32:33.
184-185. To eat blood or fat, *Lev.* 7:23, 26.
186-187. To cook or to eat meat in milk, *Ex.* 23:19; 34:26; *Deut.* 14:21.
188. To eat the flesh of oxen which have been stoned, *Ex.* 21:28.
189-191. To eat bread and parched or rough-ground corn of the new grain before the Passover, *Lev.* 23:14.
192. To eat the fruit of a tree during the first three years, *Lev.* 19:23.
193. To eat the intermediary growth of the vineyard, *Deut.* 22:9.
194. To drink the wine of the drink-offerings of idols, *Deut.* 32:38.
195. To eat and drink to excess, *Deut.* 21:20.
196. To eat on the Day of Atonement (Yom Kippur), *Lev.* 23:29.
197-199. To eat leaven (Hametz) and anything mingled with leaven on the Passover, and to eat leaven on the day before Passover from noon on, *Ex.* 12:15, 20; *Deut.* 16:3.
200-201. To have leavened bread or leaven in the house on the Passover, *Ex.* 13:7.
202-206. For the Nazirite to drink wine or mixtures of wine, and to eat grapes, raisins, or parts thereof, *Num.* 6:3-4.
207-209. For the Nazirite to defile himself for the dead, to enter the house of a dead person, and to cut off the hair of his head, *Num.* 6:5-7.
210-214. To cut off the fruit of the field at the corner of the field, to gather the fallen ears (Leket), to gather the individual clusters of grapes which have remained,

to gather up the grapes, to eat forgotten sheaves or fruit, *Lev.* 19:9-10; 23:22; *Deut.* 24:19-20.
215-216. To mingle seeds and to sow grain or plants in a vineyard, *Lev.* 19:19; *Deut.* 22:9.
217. To cross-breed cattle, *Lev.* 19:19.
218. To allow animals of different species to work together, *Deut.* 22:10.
219. To muzzle animals that are laboring, *Deut.* 25:4.

Landed Property, Social and Slave Laws

It is prohibited:

220-223. To cultivate the field, to plant trees, to cut the after-growth, or to gather fruit in the year of release (Shemittah), *Lev.* 25:4-5.
224-226. The same in the Jubilee year, *Lev.* 25:11.
227. To sell land in the land of Israel in perpetuity, *Lev.* 25:23.
228. To change the boundaries and the fields of the cities of the Levites, *Lev.* 25:34.
229. To leave the Levites without support, *Deut.* 12:19.
230. To demand payment of a loan after the year of release, *Deut.* 15:2.
231. To refuse a loan to a poor man out of regard for the approach of the year of release, *Deut.* 15:9.
232. To refuse a poor man assistance, *Deut.* 15:7.
233. To allow a Hebrew slave who has been made free to go without a present, *Deut.* 15:13.
234. To press a poor man for a debt, *Ex.* 22:25.
235-236. To take interest from an Israelite or to agree to it, *Lev.* 25:37; *Deut.* 23:20.
237. To cooperate in interest agreements as a witness, surety, or in any other form, *Ex.* 22:24.
238. To postpone the payment of the worker's wages, *Lev.* 19:13.
239-242. To seize the debtor forcibly, to keep from him an indispensable pledge, to take a pledge from a widow, to take in pledge utensils necessary for the preparation of one's livelihood, *Deut.* 24:6, 10, 12, 17.

Sins Against Human Beings and Animals

It is prohibited:

243. To steal human beings, *Ex.* 21:16.
244. To steal property, *Lev.* 19:11.
245. To rob one of one's property, *Lev.* 19:13.
246. To remove a landmark, *Deut.* 19:14.
247-249. To withhold another man's property through cunning or force, to deny it, or to deny it by oath, *Lev.* 19:11-13.
250. To injure any one in business, *Lev.* 25:14.
251. To wrong any one by means of words, *Lev.* 25:17.
252-253. To wrong a stranger or to injure him in business, *Ex.* 22:20.
254-255. To deliver over a runaway slave to his master or to wrong him, *Deut.* 23:16-17.
256. To oppress orphans and widows, *Ex.* 22:21.
257-259. To constrain a Hebrew slave to perform actual slave-labor, to sell him for such, or to treat him severely, *Lev.* 25:39, 42, 43.
260. To allow a heathen to treat a Hebrew slave with rigour, *Lev.* 25:53.
261. To sell a female slave, *Ex.* 21:8.
262. To refuse her her conjugal rights, *Ex.* 21:10.
263-264. To sell as a slave a captive woman whom one has at first espoused, or to treat her as a slave, *Deut.* 21:14.
265. To covet another man's wife, *Ex.* 20:14.
266. To covet another man's property, *Ex.* 20:14.
267-268. To forbid the day-laborer to pluck something off or to take it along with him after his work is done, *Deut.* 23:25.
269. To withhold anything that is found from its owner, *Deut.* 22:3.
270. To forbear to help an animal that is succumbing to its burden, *Ex.* 23:5.
271-272. To do unrighteousness in weight and measure, *Lev.* 19:35; *Deut.* 25:13-14.

Courts

It is prohibited:

273. To do unrighteousness in judgment, *Lev.* 19:35.
274. To accept a bribe as a judge, *Ex.* 23:8.
275-276. To have regard as a judge to the rank of a person, or to be afraid, *Lev.* 19:15; *Deut.* 1:17.
277. To spare the poor in judgment, *Ex.* 23:3.
278. To refuse a sinner his rights, *Ex.* 23:6.
279. To treat the guilty man indulgently, *Deut.* 19:13.
280. To pervert the justice of strangers or of orphans, *Deut.* 24:17.
281. To hear a man who is carrying on a lawsuit except in the presence of his adversary, *Ex.* 23:1.
282. To decide in accordance with the majority in criminal cases, *Ex.* 23:2.
283. To appear as the accuser of an accused man after defending him, *Ex.* 23:2.
284. To appoint as judges persons ignorant of law, *Deut.* 1:17.
285. To give false testimony, *Ex.* 20:13.
286. To accept the testimony of a wicked person, and to take it into account for the judgment, *Ex.* 23:1.
287. To accept the testimony of relatives for and even against relatives, *Deut.* 24:16.
288. To decide on the testimony of one witness, *Deut.* 19:15.
289. To condemn innocent people to death, *Ex.* 20:13.
290. To decide cases involving the death penalty on circumstantial evidence alone, *Ex.* 23:7.
291. To express a judgment as a witness in capital lawsuits, instead of confining oneself exclusively to one's testimony, *Num.* 35:30.
292. To execute a criminal without due process of law, *Num.* 35:12.
293. To have pity or indulgence for him who pursues after a person to kill him, *Deut.* 19:11-13.
294. To punish one who has been ravished, *Deut.* 22:26.
295-296. To accept a ransom from a murderer and a manslayer, *Num.* 35:31, 32.

Sins Against Human Beings and Animals

It is prohibited:

297. To stand aside unconcernedly in case of danger to another person's life, *Lev.* 19:16.
298-299. To be guilty of endangering the life of another person or to put a stumbling-block in his way, *Deut.* 22:8; *Lev.* 19:14.
300. To render the scourging (Malkuth) of the guilty person more severe, *Deut.* 25:3.
301. To slander, *Lev.* 19:16.
302. To hate one's neighbor, *Lev.* 19:17.
303. To humiliate one's neighbor, *Lev.* 19:17.
304-305. To exact vengeance or to bear a grudge, *Lev.* 19:18.
306. To take away the mother of the birds together with the young in taking away a bird's nest, *Deut.* 22:6.

Miscellaneous

It is prohibited:

307-308. To destroy hairs or signs of skin-leprosy, *Deut.* 24:8.
309. To plow or to sow in a valley in which there has been found a person killed by someone unknown, *Deut.* 21:4.
310. To permit sorcerers to live, *Ex.* 22:17.
311. To take a newly married man for military service, *Deut.* 24:5.

Sins Against Public Authorities

It is prohibited:

312. To refuse obedience to the highest court, *Deut.* 17:11.
313-314. To add anything to the law or to detract from it, *Deut.* 13:1.
315-316. To curse a judge, prince, king, or school-head, *Ex.* 22:27.
317. To curse any Israelite at all, *Lev.* 19:14.
318-319. To curse or to strike one's father or mother, *Ex.* 21:15, 17.

Holidays

It is prohibited:

320. To work on the Sabbath, *Ex.* 20:10.
321. To go beyond the Sabbath limits on the Sabbath, *Ex.* 16:29.
322. To carry out an execution on the Sabbath, *Ex.* 35:3.
323-329. To work on the first and seventh days of the

festival of Passover, on the Feast of Weeks, on the festival of Rosh Hashanah, on the festival of the Day of Atonement, and on the first and eighth days of the Feast of Tabernacles, *Ex.* 12:16; *Lev.* 23:7, 21, 25, 28, 35, 36.

MARRIAGE AND SEXUAL REGULATIONS

It is prohibited:

330-345. To marry certain relatives, *Lev.* 18:7-18.
346. To have relations with one's own wife during her menstruation, *Lev.* 18:19.
347. To have sexual relations with the wife of another, *Lev.* 18:20.
348-352. To practice unnatural intercourse, *Lev.* 18:7, 14, 22, 23.
353. To perform acts which might incite one to forbidden intercourse, *Lev.* 18:6.
354. To marry off a daughter of Israel to one born in incest (Mamzer), *Deut.* 23:3.
355. To be a harlot, *Deut.* 23:18.
356. To take back one's divorced wife after she has entered into a second marriage, *Deut.* 24:4.
357. For the childless widow to marry any one except the brother of her husband, *Deut.* 25:5.
358. For the man who has had to marry a woman because of violence to divorce her, *Deut.* 22:29.
359. For the man who has falsely accused his wife of infidelity to divorce her, *Deut.* 22:19.
360. For a castrated person to marry an Israelitish woman, *Deut.* 23:2.
361. To perform an act of castration, *Lev.* 22:24.

THE KINGDOM

It is prohibited:

362. To make a non-Israelite king in Israel, *Deut.* 17:15.
363-365. For the king to have too many horses, to take too many wives, or to heap up gold and silver to excess, *Deut.* 17:16-17.

See also: LAW, SOURCES AND DEVELOPMENT OF; MITZVAH.

MAX JOSEPH.

Lit.: Broyde, I., in *Jewish Encyclopedia,* vol. 4, pp. 181-86; Schechter, S., Studies in Judaism (1896); Bloch, M., "Les 613 lois," *Revue des études juives,* vol. 1, p. 197 et seq.; vol. 5, p. 25 et seq.; Creizenach, *Thariag* (1883); Jellinek, *Konteris Thariag* (1878).

PRECIOUS STONES, *see* GEMS.

PREDESTINATION, the doctrine that all the acts of men are previously determined by the will of God. This doctrine is foreign to Judaism which, although it believes to a greater or less extent in destiny, is careful to preserve the idea of freedom of will. In particular, Judaism does not accept the doctrine that certain individuals are predestined by God to be righteous and therefore share eternal bliss. According to Josephus, the Essenes held to a doctrine of fatalism that was close to predestination; but since Josephus seems to model his Jewish sects after the current movements in Greek and Roman philosophy, his statements are questionable. It is questionable whether the Essenes believed in anything more than an absolute submission to the will of God. Similarly, although the Talmudic literature betrays a belief in astrology, from which the future of man might presumably be predicted, it does not believe in absolute predestination.

See also: FATALISM; FREE WILL; PROVIDENCE.

PRE-EXISTENCE, the previous existence of persons or objects before they appear on earth or even before the creation of the world. The only case of pre-existence in the Bible is that of wisdom (*Prov.* 8:22-31), which is pictured as the first creation of God and as witnessing the creation of the world. Although this conception can be traced back to ancient mythology, it is doubtful whether this passage is a case of an actual representation of wisdom as a separate entity or merely a poetic flight of fancy. *Sirach* (24:8-12) identifies this wisdom with the divine wisdom revealed to Israel at Sinai, thus preparing the way for the later doctrine of the pre-existence of the Torah. The Hellenistic *Wisdom of Solomon* has much the same idea. However Philo, the philosopher of Jewish Hellenism, took over from Plato the concept of a world of ideas, created before the present world and serving as its model. This later had its influence on Palestinian Jewish thought, which taught that the Torah was the architect's plan into which God looked when he created the world.

The Palestinian idea of pre-existence was not limited to the Torah in the post-Biblical period. In apocryphal literature there appears the doctrine that the Messiah, who is depicted in *Dan.* 7:13 as a supernatural being, was already in existence before the creation of the world (cf. *John* 8:58). A passage in the Talmud (*Pes.* 54a) declares that the following seven things existed before the world: the Torah, repentance, paradise, hell, the divine throne, the Temple and the name of the Messiah. A later passage in the Midrash (*Midrash Gen.* 1:1) mentions six: the Torah, the divine throne, the Patriarchs, Israel, the Temple and the name of the Messiah; only the first two were actually created, the others merely being original in the intention of God.

The origin of such ideas in Palestinian Jewish thought is doubtless the Persian religion. The main idea is that those persons and things which are regarded as the basis for religious ideas and the divine world plan are considered therefore to be pre-existent. The elaborate ideas of pre-existence in the later Midrash essentially lost their metaphysical meaning in post-Talmudic Judaism, and were used for the most part merely as poetic symbols.

Another type of pre-existence is that of the soul before birth. It appears in *Wisdom of Solomon* (8:19-20), was held, according to Josephus (*Jewish War,* book 2, chap. 8, section 11), by the Essenes, and appears frequently in Talmudic literature. It is based on ideas derived from Plato and the Persian religion. During the Middle Ages, the influence of Neo-Platonism led individual Jewish philosophers such as Solomon ibn Gabirol and Joseph ibn Zaddik to assert the pre-existence of the soul. In the case of Ibn Gabirol it was perhaps in connection with the transmigration of the soul, which is otherwise generally rejected in Jewish philosophy and gained acceptance only in Cabala. The majority of Jewish philosophers reject the doctrine of the pre-existence of the soul, despite the Talmudic passages that uphold it.

See also: SOUL; TORAH.

JULIUS GUTTMANN.

Lit.: Volz, P., *Jüdische Eschatologie von Daniel bis Akiba;* Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament* (1913); Ginzberg, L., *Die Haggada bei den Kirchenvätern.*

PREGEL, SOPHIE, poet and editor, b. Odessa, 1900. Educated at Odessa, St. Petersburg and Paris, she lived at Berlin and Paris as a co-editor of literary magazines, such as *Tshisla* (Figures) and *Russkiye zapiski* (Russian Notes), published by and for Russian emigres.

A poet of note and author of the volumes *Razgovor s pamiatyu* (Talk with My Memories; 1935); *Solnetshni proizvol* (Happy-Go-Luckiness; 1937) and *Poldien* (At Noon; 1939), she also espoused other emigre Russian poets. In Paris she also served on the executive board of a home for the Jewish aged and was associated with the OSE. In 1940 she came to the United States where she published the literary magazine *Novoselye* (New Home).

PREGNANCY. In early Jewish thought pregnancy was regarded as the gift of God to grant or to refuse as He saw fit. According to the Talmud, God

never lets go of three keys: that to the resurrection of the dead, that to the opening of the womb, and that for rain. According to *Toledoth Adam,* which goes back to Israel Baal Shemtob and is expanded by similar books, there are seven evil spirits that prevent pregnancy. Childlessness was regarded as little better than death, and even as a disgrace, as elsewhere in the Orient; ten years' childlessness is grounds for divorce. Thus Rachel appeals to Jacob in desperation: "Give me children, or else I die!" (*Gen.* 30:1). According to Josephus, prevention of conception was a capital crime; Meir desired to allow it in special cases in the interest of the health of the wife, but his colleagues decided against him.

In order to assure the bridal pair of fertility, it was customary to strew the bridal couple at Jewish weddings with hops, wheat or barley at the time the bride is veiled; another similar custom was to place a hen in front of them. It was thought that the husband could influence the sex of the embryo; another proposed method for having male children was to have the pregnant woman bite an Ethrog. It was believed that the sex of the embryo could change during pregnancy, and that there was no differentiation of sex until the forty-first day of pregnancy. A male embryo was thought to lie on the right side of the uterus, a female on the left. Jewish law grants a pregnant woman dispensation from fasting and taking an oath.

Lit.: Löw, L., *Die Lebensalter;* Preuss, J., *Biblisch-talmudische Medizin* (1911).

PRENOWITZ, JOSEPH SOLOMON, writer, b. Aleksot, province of Kovno, Russia, 1871; d. New York city, 1938. He came to the United States in 1888, and after traveling throughout the country on various jobs, he finally settled in Philadelphia in 1895. Prenowitz had begun to write in 1891, when his first articles appeared in the *Folks-Advokat.* Subsequently he wrote for other literary periodicals. In 1906 Prenowitz became associated with the *Forward,* and was for many years editor of its Philadelphia edition.

He was the author of *Gedichte,* a volume of poems (1910). A second volume of poetry, *Lieder,* and a book of sketches, *Fun Leben,* appeared in 1921 under the auspices of a jubilee committee for his fiftieth birthday.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930), cols. 971-73.

PRESBYTER JUDAEORUM, title of the official chief representative of the Jews in England before their expulsion in 1290. He was responsible for the keeping of the records of the Jews' treasurer, and was nominated for life by the crown. He had both judicial and financial powers in the king's interest. There were six Presbyteri Judaeorum from 1199 to 1290.

PRESENCE OF GOD, *see* FACE OF GOD; SHEKINAH.

PRESOV (in Hungarian, **Eperjes**), city in Czechoslovakia, with 4,300 Jews in a total population of 16,200. Until 1918, as capital city of Sáros county, Presov formed a part of Hungary.

In the 15th cent. the merchant guild of Presov obtained from King Mátyás the privilege of barring Jewish brokers from its fairs. Jews had lived in Sáros county under feudal protection ever since medieval times, and had taken care of the trade with Poland. Resting upon their ancient privilege, the guilds kept the Jews out of the city down to the 19th cent. Eventually, however, they were admitted to the annual fairs, at which occasions they were permitted to stay in the city for three days. In 1928 the synagogue with Hebrew inscriptions and mural decorations, which the Jews used during those brief stays, was discovered and turned into the Jewish Museum of Presov. In 1765 Jacob Lefkovits, a tenant farmer of Ádámfölde, involved in the blood accusation of Orkuta, met a martyr's death under torture by the executioner of Presov.

About 1790 Marcus Holländer, a wealthy Jew from Tarnopol, Galicia, who had influence with the imperial and royal chanceries at Vienna, received citizenship rights in Presov. In 1806 he called a convention of the Jews of Sáros county, organizing them into a community of which he became prefect. When, in addition to the toleration tax, a special tax was imposed upon the Jews of Hungary in a dearth, Holländer paid the total amount due from the Jews of Sáros county. His son, Leó Holländer, in 1843, assisted by several merchants who had come to Presov from other places, founded the Jewish community of Presov, for which a school and synagogue were built forthwith. Both the secular and the spiritual leaders of the young community distinguished themselves in the national revolution (1848-49), the former, Leó Holländer, being war commissioner-in-chief of Kossuth's army, while the latter, Rabbi Solomon Schiller-Szinessy, encouraged Jews to volunteer, himself serving in the engineer corps. The works of his successor, Mayer Auszterlitz (1860-1913), a Talmudist, orator and Hebrew scholar of national reputation, fill a book-case in the Presov Museum.

Due to its Liberal past, the community of Presov accepted the reforms ordered by the Jewish National Congress (1868-69); but a fraction of dissenting Orthodox (forty-five), who formed a community of their own (1871), grew to number 3,200 persons within fifty years, as against only 1,100 in what had once been the main community. The first synagogue of the Orthodox had been adapted from a mill, but they proceeded at once to organize a school and built a synagogue in 1898. The Yeshiva founded by Rabbi M. C. Lau had one hundred students (1927). Both under Francis Joseph of Hungary (1867-1916) and under the Czechoslovak republic (1918-39) the many institutions of the two communities prospered; Jews of Presov were prominent in economic, cultural and public life.

Under the puppet state of Slovakia (from 1939 on) the synagogue of Presov was set on fire by bombs. Jewish-owned property was confiscated, the Jews were crowded together into camps and barracks, and the board of the Jewish community had to cease its activities. The Jews of Presov, like other Jews of Slovakia, were destined for deportation to German-occupied regions of Poland and Russia. ANNA BETTELHEIM.

PRESS, *see* PERIODICALS AND PRESS.

PRESSBURG (in Hungarian, **Pozsony;** in Czech and Slovakian, **Bratislava**), a city which, until 1918, belonged to Hungary, from 1918 to 1939 to the republic of Czechoslovakia as capital city of the region of Slovakia, and from 1939 on was the capital of the Slovakian state. It is one of the oldest, and the most important Jewish community of Hungary.

1. From the 13th Cent. to the Dismemberment of Hungary (1526). Memorbuchs refer to Jews' dying the death of martyrs at Pressburg between 1250 and 1280; a Rabbi Jonah is mentioned by name. A letter of patent issued in 1291 by Endre III granted Jews the same rights as the citizens of Pressburg. From the 13th cent. to 1526 the Jews were serfs of the royal chamber, and as such a source of income to the kings.

The economic importance of the Jews of Pressburg was great. Lajos the Great, a devout Catholic, expelled the Jews from Hungary in 1360, but readmitted them in 1363. Those of Pressburg had lent the city 118 pounds, and upon their readmission this amount was refunded to them. King Zsigmond pawned the city of Pressburg to the princes of Moravia; these delegated their attorney, the Jew Izsák, to go to Pressburg to collect the revenue for them. Thus Izsák became owner (1387) of what was, down to the 20th cent., the Pressburg city hall.

As early as 1376 the city had created a "Jew law" which required Jews participating in commercial law suits of major importance to take an oath on the Pentateuch. Funds borrowed from Jews were listed officially in the so-called *Judenbuch*.

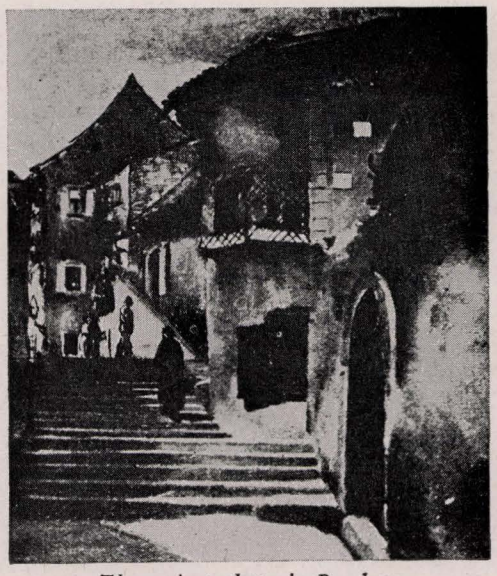
In the 15th cent. Jews owned many houses in Pressburg. They paid the Jew tax, the tithe due the clergy, their share of the city taxes, and various special taxes, such as that on kosher wine. The weak kings of the 15th cent. allowed the city greater control over the Jews. Queen Elizabeth and Regent Hunyady ceded the royal revenue of 1440 to 1452 to the city, which promptly cancelled its debts to the Jews; László V cancelled the interest owed to the Jews by the city, and granted it a delay for the payment of the principal (1452), but insisted that the Jews pay the various taxes imposed on them.

King Mátyás prohibited the pawning of real estate owned by Christians to the Jews of Pressburg (1475). A census taken of the Pressburg Jews in the 15th cent. was called "List of Wicked Jews." Toward the end of that century the wearing of a special Jewish garb consisting of a cloak and hood was enforced. Even after Lajos II (1520) issued an order abolishing it, the city continued to enforce it.

In 1503 Ulászló II cancelled all interest owed to Jews, and authorized "poor" debtors to pay to Jews as much of the principal as they could. From 1502 on Jew-baiting was frequent in the Pressburg streets. The Jewish prefect Jacobus Mendel and his relative Israel Mendel, although possessed of royal passports, were attacked in the streets (1505). The king ordered Peter, count of Szentgyörgy and Bazin, upon whose estate some Pressburg Jews sought refuge, to return them. When the Jews prepared to seek the protection of a headstrong rebel, the Count of Szepes, the king had his treasurer write them, pointing out the damage which would be done to the royal treasury through such a step on their part. Lajos II forbade Jews to trade in cloth, horses and other commodities "prohibited to Jews."

A synagogue was erected in 1399. According to some sources, the Jews then had a bathhouse, bridal house (*Tanzhaus*), hospital and cemetery. Toward the end of the 14th cent. from 800 to 900 Jews lived in Pressburg. Jews expelled from Austria (1421) and Carniola and Styria (1496) increased their number. In 1526, after the lost battle of Mohács, more refugees augmented their number to 3,000. About the year 1420 Isaac Tyrnau was head of the rabbinical school at Pressburg.

2. From the Dismemberment of Hungary (1526) to the Emancipation of the Jews (1867). After the catastrophic battle of Mohács, Maria of Hapsburg, widow of Lajos II, expelled the Jews from Pressburg. Some of these and their descendants lived in the vicinity of the city for the following 150 years, somewhat insecurely protected by noble landlords. A pamphlet published in Germany in 1591 telling of a case of host desecration by Pressburg Jews is purely apocryphal, since there is no historic record of such accusation. Jews



The ancient ghetto in Pressburg

expelled from Vienna in 1670 increased the number of the Pressburg Jews. Settling in the suburb of Zuckermandl, they formed a community distinct from that settled on the estate of the Counts Pálffy, the Schlossgrund. These communities had synagogues of their own in 1719.

The Pressburg Jews supplied the imperial court with money and supplies in the campaign against the Turks. In 1688 the court factor Samson Wertheimer mentioned as Jewish traders of Pressburg Moses of Donauworth and Koppel of Holics. In 1693 Archbishop Kollonitsch obtained from the city permission for the financier Simon Michel to settle in a suburb. In 1699 the latter became head of the Pressburg Jews. From 1695 on the community had a rabbi, Yomtob Lippmann; he and Simon Michel drew up the communal statutes. In 1710 a Hebrah Kaddisha (burial society) was founded. Two years later Charles VI ordered the ghetto gates closed; they were not opened until it was so ordered by the Hungarian Diet of 1834 to 1840.

123 Jewish families (about 800 persons) lived in Pressburg in 1736 under the protection of the Counts Pálffy; more Jews lived outside of their jurisdiction. These counts gave the Jewish community a kind of constitution; in return for their protection, the Jews paid them taxes, and assessments to the court. The ghetto had its own judicial administration; protected by the Pálffy police, which was at the disposal of the rabbis and communal leaders for the enforcement of the religious laws, the ghetto had its own fire and sanitation department, and its own hospital.

Pressburg maintained excellent relations with the imperial court, and the Jews of Hungary utilized the Pressburg community as clearing house for petitions and grievances. Abraham Theben (d. 1786) and his son Koppel (1732-99), believed to be descendants of the Praefecti Judaeorum of the 15th cent., and Abraham Hirsch Lemberger (1776-1834) bore the title of *Manhig Ufarnas Hamedinah* (leader and president of the country). These men, who had access to the Vienna court, devoted their energy and wealth to the service of the Jews of Hungary.

Although national conferences of Jews deliberated in Pressburg on the amount and division of the toleration tax imposed by Empress Maria Theresa (1740-80), and

on memoranda to be submitted to the Diet, Pressburg owed its chief fame to its rabbis and its Yeshiva.

After Yomtob Lippmann the following served as rabbis of Pressburg: Jacob Reckendorf (1709-27); Moses Lwów (Moses of Lemberg, or Moses Charif, 1736-58); Akiba Eger (1758); Isaac Dukla (1759-62); Meir Barbi (1768-89); Meshullam Tysmenitz (1794-1801); Moses Sofer (Hatham Sofer; 1807-39); Samuel Schreiber (Kethab Sofer; 1839-72); Simhah Bunem Schreiber (Shebet Sofer; 1872-1906); Akiba Schreiber (from 1906). The brilliant era of Talmudic learning began with Moses Lwów, and was fostered by learned Jews from Moravia who came to Hungary to escape the Familianten law. It reached its height under Moses Sofer, when life in the Pressburg community was marked by high ethical standards and by a rigidly negative attitude toward secular education. Under Hatham Sofer the Yeshiva students numbered about 400, attracted to Pressburg from all parts of Hungary and the neighboring countries.

The first Hungarian Jewish printed text, a translation of the oath of excommunication pronounced by Ezekiel Landau, was printed at Pressburg in 1757. The Hebrew printing-office established at Pressburg by the non-Jew Anton von Schmidt published fine editions of many Hebrew works. In 1833 Samuel Neumann translated into German and published Maimonides' *Milloth Hahiggayon*.

Several great fires damaged the Pressburg ghetto in the early 19th and early 20th centuries. After the shelling of the city by Napoleon in 1809 and the destruction of a number of houses of Jews in the suburb of Wödritz Neustift, some of the Jews fled the city. It was demanded of those who remained that they pay 52,000 gulden as their share of the war indemnity required by Napoleon. The Jews agreed to pay 30,000 gulden, although there were only half a dozen wealthy house-owners among them. In 1811 a fire destroyed the Jewish hospital and community house. The archives of the community, believed lost in that conflagration, were found by Rabbi Lázár Schönfeld in 1907. In 1913 a fire destroyed ninety-seven Jewish-owned houses and the Yeshiva Beth Hamidrash, with its great library.

For a long time the ghetto was self-sufficient, with Jewish learning flourishing there, and tendencies toward seeking contact with the outside world were suppressed. In 1783, by edict of Joseph II, a "German national school" was opened, but it was closed in 1790 after that enlightened emperor's death. The opening of the Primärschule by progressive Jews in 1820 was the signal for a cultural dispute. In 1827 the progressives obtained an imperial order for the closing of the Pressburg Yeshiva. Two trustees of the community, Moses Bettelheim and Wolff Pappenheim, offered 20,000 gulden for the revocation of the order, which was granted. When the Casino club for the propagation of secular culture among the Jews was established, the Orthodox combatted it and caused its dissolution. In 1848 anti-Semitic elements of the city protested against the intended emancipation of the Jews by organizing bloody riots and forcing them back into the ghetto. In 1851 some Jews succeeded in opening stores outside of the ghetto, which was incorporated into the city territory. In 1859 the Pressburg Yeshiva was made a public rabbinical school by the government.

3. From the Emancipation of the Jews (1867) to the Fall of the Czechoslovak Republic (1939). After the Jews' emancipation in 1867, the Pressburg Jews took part in local and national economic and political life. In 1872 a Reform congregation had been organized, but the Orthodox congregation retained its preponderant role. Riots occurred in 1882 and 1883 at the time of the Tiszaeszlár blood accusation. The first Zionist group of Hungary was organized at Pressburg in 1897, when Samuel Bettelheim founded the Ahavath Zion Club among Yeshiva students. The first national conference of Hungarian Zionists was held there in 1903, the first World Mizrachi Congress in 1904. The leaders of the Orthodox community observed the old custom of presenting the king-emperor at Vienna with several geese yearly on St. Martin's Day.

Under the Czechoslovak republic (1918-39), Pressburg (now called Bratislava) became the capital of Slovakia. The Jews there benefited both economically and politically from the new government's democratic policy. From 10,973 in 1921 their number rose to 12,800 in 1927; in the latter year, the high point of economic prosperity of the period, the Orthodox community of Pressburg maintained seventeen charitable institutions, six schools, including the Yeshiva, eleven associations for Bible and Talmud study by adults, eleven synagogues, and six houses of prayer. The progressive community maintained two synagogues, two schools, a Hebrah Kaddisha and a library. In 1933 a large modern hospital was dedicated.

Several Jewish periodicals were published in Pressburg, including the *Jüdische Volkszeitung*, organ of the Jewish Party (nationalist) of Czechoslovakia. In 1931 it elected Julius Reisz, a Pressburg lawyer, as a deputy. In the same year an anti-Zionist party of Slovakian Jews was organized with headquarters in Pressburg. Pressburg was the headquarters also of the national associations of the Orthodox, progressive and status quo communities of Slovakia, as well as of the Mizrachi, Zionist, Agudath Israel, Jewish Economic and Jewish Culture groups. In 1937 a Pressburg street was named after Max Stein (d. 1930), a merchant and president of the progressive community.

Anti-Semitic riots occurred sporadically, especially at the Komensky University. In 1934 a division of Judaica was founded there from donations by Pressburg Jews.

4. Under Nazi Influence (1939-). When, in March, 1939, the Czechoslovak state was broken up by German invasion, Pressburg became the capital of the nominally independent state of Slovakia. At once anti-Semitic rioting set in, fomented by the Hlinka Guard, a military formation of Slovakian fascists, and by foreign and resident Germans. Jews were attacked in the streets and in their homes, tortured and publicly humiliated, in Pressburg and in other cities and towns throughout Slovakia.

On August 11 to 13, 1939, the two main synagogues of the Orthodox and progressive communities were wrecked; valuable historical documents in the archives of the latter community and the furnishings and books of the Yeshiva were destroyed. In 1940 the process of depriving the Jews of their civil rights began. In August, 1941, the evacuation of Jews from Pressburg began; many were transferred to temporary concentration camps and to "ghetto towns" along the Polish border. All property of the expelled Jews was confiscated. In October, 1941, the Jewish public school was closed. Jews were dragged from synagogal services and forced to clean the school building on Rosh Hashanah.

In December, 1941, a typhus epidemic raged among the Jews crowded into inadequate quarters in the town of Sered, near Pressburg. Their number, according to reports, was about 15,000. In March, 1942, there began the deportation of Jews from the "ghetto towns" into German Nazi-controlled Galicia and White Russia, allegedly for labor purposes; the deportees were allowed to take along only hand luggage. In April, 1942, a Jewish community council was set up in Pressburg to take over the work of sixty Jewish communal boards dissolved by the government; immediately after its formation its officers and employees were sent

to labor camps, leaving the Slovakian Jews without representation. Jewish physicians and engineers, and Jews who had embraced Christianity, were exempted from deportation in May, 1942. The latter were ordered segregated into separate groups. Some Jews tried to escape deportation by joining the Catholic or Protestant church; others took to the woods, where hundreds died of starvation. In the same month Jews were forbidden to enter Pressburg without a special written permit. It was assumed that no Jews were living in Pressburg by that time. ISAAC SCHWARTZ.

Lit.: Greenwald, Leopold, *Koroth Ir Pressburg Ugedoleha* (1912); Gold, Hugo, *Juden und Judengemeinde Bratislava in Vergangenheit und Gegenwart* (1930); the issues of *Judaica* for 1934 to 1937; *Monumenta Hungariae Judaica*, vols. 1 to 4 (1903-38); Löwinger, Hermann, *Pressburger Ghettobilder* (1900); Mayer, Sigmund, *Die Wiener Juden* (1917).

PRESSBURG, SIMON, *see* MICHEL, SIMON.

PRESSMAN, LEE, attorney, b. New York city, 1906. After receiving his law degree from Harvard University in 1929, he started practice with the firm of Chadbourne, Stanchfield and Levy; in 1933 he became a member of Liebman, Blumenthal and Levy, and three years later entered the firm of Liebman, Robbins and Pressman. He began to serve as a public counsel when Secretary of Agriculture Henry A. Wallace appointed him to the Agricultural Adjustment Administration in Washington, D. C., in 1933; two years later he became general counsel for the Works Progress Administration and for the Resettlement Administration. In 1936 he took up the post of general counsel for the Congress of Industrial Organizations, a position he still held in 1942.

He was also made general counsel for the Steel Workers and the Textile Workers Organizing Committees. In these capacities Pressman was a close adviser of John L. Lewis, and later of Philip Murray, and the frequent representative in public meeting and conference of the views of the trade unions.

PRESUMPTION, LEGAL. The extensive use of legal presumption is an especial feature of Jewish law. This arises out of the fact that evidence is strictly limited to the two classical witnesses in criminal cases, and to oath, document and admission in civil cases, which makes it necessary to enlarge the basis for rendering a judgment by other measures. Legal presumption consists of taking for granted a certain intention or condition of affairs on the basis of probability. There are a number of such legal presumptions in Jewish law, of which the following are the best known.

1. **Miggo** (literally, "from within"). This is a term which occurs frequently in the Talmud, and means that a legal consideration is derived from a fact or a legal possibility and justifies the plea that the admission of a fact makes credible further statements on the same subject. The one who makes the statements can point to the fact that he was not compelled to make the admission and can therefore merit belief as to his other statements. Miggo is also used as a designation for conclusions made on the principle of analogy, for instance it may be assumed "since a person is suspected in matters of money, he is also to be suspected in matters of an oath" (*B.M.* 5b).

Miggo also serves as a presumption of the argumentative power and legal recognition of plea in a process, in case the statement given in the plea, generally to the disadvantage of the one who makes it, was given without compulsion, although other statements which would have been indisputable might have been given. The statement thus obtains creditability, even though it is not sufficient proof in itself, because it would have been possible to make another statement which had more of proof and was more favorable to the maker. The Mishnah and Tosefta (*Keth.* 22a) adduce a legal principle which at the same time gives the psychological side of the Miggo idea: "The mouth that forbids is the mouth that permits," that is, if one makes a statement that would lead to a prohibition, he can be believed about a statement that would lead to a permission.

2. **Majority** (*rob*). This plays an especially important role in ritual law. It is based on the fact of experience that purely on the basis of numbers there is a certain presumption in favor of whatever is in the majority.

3. **Continuous Condition** (*hazaḳah ḳamaitha*). The basic presumption in this case that an object or a person will continue to be in the same condition as it has been in the past, and accordingly is presumed to be in that condition unless proof is brought to the contrary.

4. **Normality.** This very extensive presumption is based on the idea that no one does things outside of the normal range of human behavior. Thus it is assumed that nobody will boldly present a completely fictitious assertion in the presence of the opposing party, and that no debtor will pay a debt before the time that it falls due.

5. **Hazakah.** This very important presumption furnishes proof for the ownership of property. If one desires to establish his legal right to certain property, but lacks the proper documentary proof, he can do so by coming before the court and establishing the fact of his undisturbed possession of the property over a length of time.

See also HAZAKAH. MARCUS COHN.

Lit.: Maimonides, *Hilchoth Toen Venitan;* Fink, D., *Miggo als Rechtsbeweis im babylonischen Talmud* (1891); the literature under HAZAKAH.

PREUSS, HUGO, German deputy, and jurist, b. Berlin, 1860; d. Berlin, 1925. He was an instructor of constitutional and administration law at the University of Berlin. In 1906 he became professor of public law at the Berlin Handelshochschule, and in 1918 its rector. Immediately after the revolution of 1918 he became secretary of the interior, and in 1919 minister of the interior.

Preuss drew up the law governing elections to the constituent assembly of the German Reich, introducing reforms in woman's suffrage and proportional representation. He can justly be regarded as the creator of the German republican constitution, the so-called Weimar Constitution. In the summer of 1919 he resigned from the government because of the signing of the Versailles Peace Treaty, but he concluded his constitutional work as commissary of the government.

In 1895 he had been elected a member of the Berlin city council, and in 1910 a city councillor without pay; later he was a delegate to the Prussian Diet. He contributed many works on constitutional law; his *Entwicklung des deutschen Städtewesens* (1906-9) is considered an authoritative work. His many other writings deal mainly with the problem of administration.

Lit.: Feder, E., *Hugo Preuss, ein Lebensbild* (1926).

PRIBRAM, ALFRED, physician, b. Prague, 1841; d. Prague, 1912. In 1869 he became assistant at the Second Clinic and lecturer at the university in Prague. In 1873 he was appointed assistant professor and in

1877 chief of the polyclinic. From 1881 on he was associate professor of pathology and chief of the First Clinic of the university in Prague. An eminent teacher and clinician, Pribram worked especially in therapy. Among his numerous scientific works, those dealing with febris recurrens, abdominal and spotted typhus and rheumatic fever are the most important.

His published works include *Therapeutische Zeitfragen* (1889); *Beiträge zur Lehre vom Cruraldoppelton* (1891); *Grundzüge der Therapie* (1895); "Der akute Gelenksrheumatismus" (in Nothnagel's *Spezielle Pathologie und Therapie,* vol. 5, part 2, 1901); "Chronischer Gelenksrheumatismus" (*ibid.,* vol. 7, part 2, 1903); "Krankheiten des Darmes" (in Epstein-Schwalbe, *Handbuch,* 1901).

Lit.: *Biographisches Lexikon hervorragender Ärzte,* vol. 2 (1933).

PRIBRAM, ALFRED FRANCIS, historian, b. London, 1859. In 1894 he became professor of modern history at the University of Vienna. Shortly afterward he was elected a member of the Vienna Akademie der Wissenschaften. He was invited several times to deliver lectures at British universities. His historical works throw much light on the European diplomacy and system of government which produced the catastrophe of 1914. Pribram contributed to the 11th, 12th, 13th and 14th editions of the *Encyclopaedia Britannica.*

His numerous published works include: *Österreich und Brandenburg* (2 vols.); *Secret Treaties of Austria-Hungary 1879-1914; England and the International Policy of the European Great Powers 1871-1914* (1931); *Materialien zur Geschichte der Preise und Löhne in Österreich* (1938). He also completed and issued the second and third volumes of Friedjung's important work, *Das Zeitalter des Imperialismus.* His two-volume *Urkunden und Akten zur Geschichte der Juden in Wien* (Vienna and Leipzig, 1918) is a valuable contribution to the history of the Jews in Vienna.

In 1941 Pribram was reported to be still living in Vienna.

PRIBRAM, ERNST, serologist, b. Prague, 1879; d. Chicago, 1940. In 1911 he established himself in Vienna as specialist for general and experimental pathology, became assistant professor at the University of Vienna in 1915, and was appointed associate professor at the University of Chicago, Rush Medical College, in 1925. From 1928 on he was professor of bacteriology and preventive medicine at Loyola University, Chicago. Pribram occupied himself with studies of bacteriology, serology, colloid chemistry, pharmacology, physiology and pathology.

His published works include: *Darstellung der Antikörper mittels chemischer und physikalischer Methoden* (together with M. V. Eisler); "Hämotoxine und Antihämotoxine der Bakterien" (in *Handbuch der pathologischen Mikroorganismen,* 1913); "Anlegung und Pflege einer Kulturensammlung," *ibid.,* 1930); "Die wichtigsten Methoden beim Arbeiten mit Bacterien" (in *Handbuch der biologischen Arbeitsmethoden,* 1925); *Culture Media for Bacteria and Fungi* (1925); *Classification of Bacteria* (1933).

Lit.: *Biographisches Lexikon hervorragender Ärzte* (1933) 1247.

PRICE, GEORGE MOSES, physician and medical officer, b. Poltava, Russia, 1864. He came to New York city in 1882, and after receiving his medical degree from New York University in 1895, established a private practice, which he continued until 1915. As an expert in the problems of public health Price was appointed inspector in the New York Health Department (1895-1904) and director of the investigations of the New York State Factory Commission (1911-12). From 1910 to 1928 he served as director of the Joint Board of Sanitary Control. In 1913 he was appointed director of Union Health Center, a post he still held in 1942.

Among Price's published writings are: *Russian Hebrews in the United States* (St. Petersburg, 1891); *Handbook on Sanitation* (1901); *Tenement House Inspection* (1904); *Hygiene and Public Health* (1914); *Modern Factory* (1914; published also in Russian and Japanese); *Protection of Workers in Russia* (1927).

PRIESTLY BLESSING (*birkath kohanim*), formula of benediction prescribed in *Num.* 6:24-26 for Aaron and his descendants, and beginning with the word *yebarechecha* ("The Lord bless thee"). This blessing was part of the daily ritual in the Temple at Jerusalem. Each morning and evening, before the thank-offering was made, the priests would stand on the steps of the entrance hall and pronounce this blessing. This place was called *duchan* ("tribune"); from this is derived the customary term *duchenen* for the saying of the priestly blessing, which is current among German-speaking Jews even today. The priests raised their hands aloft when they recited this blessing; therefore old Jewish sources designate it by the term *nesi'ath kappayim,* "raising of the hands."

The priestly blessing was transferred in later times from the sacrificial cult to the service of the synagogue. The Temple in Jerusalem even had a room which was used as a synagogue, in which, on certain occasions, such as the public fasts, the blessing was given as often as four times a day; that is, at the two offerings mentioned above, at the time of the additional offering (Musaf) at noon, and at evening when the gates were closed (Neilah).

Even during the time when the Second Temple was still in existence the priestly blessing was pronounced in the synagogues outside of Jerusalem, although there were certain differences in its manner of delivery. It did not cease after the Temple was destroyed, but was preserved in the services in the synagogue; it was declared that it was the religious duty of the Aaronides to pronounce this blessing. This was made a part of the Eighteen Benedictions (Tefillah) and incorporated in it before the beginning of the last section; sometimes this last part went under the name of Birkath Kohanim.

The priests were required to act as they did in the Temple, to take off their sandals, to wash their hands, to spread out their fingers, and to stand opposite the congregation. At times there were strange notions current about the magical effects of the blessing, which led to the order that the people should not look at the priests while they were reciting it. The spreading out of the hands became a characteristic symbol of the Aaronides and was often carved on their tombstones. In the synagogue the blessing is first said by the precentor before the priests do so, but they themselves utter a special benediction first.

Originally the congregation listened attentively to the blessing, but in course of time they were unwilling to listen and not do anything themselves. This difficulty was solved by assigning certain Biblical verses for them to say at the same time. However, this had the result that in the post-Biblical time a corresponding verse for the congregation to each word uttered by the priests had been introduced and all the warnings not to disturb the blessing by the loud utterance of these verses had been disregarded.

A by no means slight evil was caused by the fear of bad dreams which was widespread in Babylonia. If anyone had forgotten what he had dreamt he was

ordered by an Amora to say a prayer at the time of the blessing, in order that his dream might have a favorable meaning. In course of time this prayer was added to the priestly blessing and recited twice by the congregation. Finally, in a later period, when the Cabala had great influence, a still longer prayer was introduced at the close of the third sentence; this even included some completely incomprehensible Greek words in Hebrew form. The result of all these improper additions was that the Aaronides no longer pronounced the blessing, but sang it, and protracted the singing for a long time. Accordingly the blessing lost its original meaning and aroused much opposition.

Originally the blessing was to be said every time the Eighteen Benedictions were recited in the synagogue; soon, however, it was limited to the morning prayer. The only exception was on Yom Kippur, when it was recited four times in Palestine and three times in other countries. The Jews of Yemen still maintain the practice of having the Aaronides recite the blessing every day. In Europe the giving of the blessing on weekdays was discontinued at an early period, and it was restricted to the holidays. In Spain, however, it was given also on the Sabbath, but during the Musaf service. In congregations using the Polish and German rituals it is omitted even on holidays if these fall on the Sabbath. When the Aaronides do not pronounce the blessing the reader recites it. It is pronounced outside of the synagogue on festive occasions like births and weddings. In this use it has been introduced into the church as well. ISMAR ELBOGEN.

Lit.: Singer, S., and Abrahams, I., *Authorised Daily Prayer Book* (1922) 238a; Elbogen, I., *Der jüdische Gottesdienst* (1924; 2nd ed. 1931) 67. Dembitz, L., *Jewish Services* (1898) 126-27.

PRIESTLY CASTE, the division of the sacerdotal officiants of Judaism in the period of the First Temple (950 to 586 B.C.E.) and of the Second Temple (520 B.C.E. to 70 C.E.) into special classes. The earliest legal differentiation of a special priestly class occurred with the Deuteronomic Law during the reign of Josiah of Judah (639 to 608 B.C.E.), when the descendants of Levi were designated as the legitimate priests. Except for the Blessing of Moses (*Deut.* 33:8-11), outlining the privileges and prerogatives of the Levites (which scholars date around the beginning of the 8th cent. B.C.E.), the priestly officiants might have been the head of a family or clan, the king himself, or a member of any one of the tribes of Israel.

Gradually the landless group of the Levites assumed the priestly functions, de facto if not de jure, at the various sanctuaries from Dan to Beer-sheba. As a result, while non-Levites, like Samuel, David, Solomon and Jeroboam acted in priestly capacities, the sons of Levi claimed the priesthood on the basis of their loyalty to God at the incident of the golden calf (*Ex.* 32:25-29). Many years later *Deuteronomy* (10:8) was to refer to the event: "At that time the Lord set apart the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him, and to bless in His Name." The historical and prophetic writings of the 8th cent. B.C.E., while having much to say about officiating priests, never designated them as of Levitical descent. *Deut.* 33:8-11 forms the notable exception, and may be taken as Levitical propaganda put into the mouth of Moses. It proclaims Levi as the priestly caste, because of its devotion to God at Massah and Meribah, and because fidelity to God was placed above devotion to kindred. Therefore Levi is to have the privilege of the Urim and Thummim, and shall be charged with the responsibility of making known the will of God, of teaching Israel His laws and ordinances, and of officiating at His altar. God is to bless the sons of Levi and put down their enemies.

Following the promulgation of the Deuteronomic Code (621 B.C.E.), the prevailing custom of Levitical priesthood was made law. While the legislation made the Levites exclusively the priests of God, it set up almost unwittingly a distinction within the Levites themselves. Not all the sons of Levi did or could officiate in Jerusalem, where stood the only legal sanctuary. In actual practice the rural priests, whose sanctuaries were destroyed by royal order, were not given full rights at the Temple. The Jerusalem authors of the Deuteronomic Code jealously guarded their incumbent privileges. Not long thereafter they sought to establish a further distinction in the priestly class. The test of legitimacy became Levitical descent through Zadok, the high priest of David. To officiate then at the royal sanctuary one had to be not only a Levite but a Zadokite as well. While it is not likely that all non-Zadokite priests were excluded from the Jerusalem court, it is certain that by the turn of the 7th cent. the Temple priestly caste was elaborate and well set. The last days of the First Temple are reflected in the priestly legislation of *Ezekiel* (40 to 48). In the elaboration of a theocratic state that is to be set up in and around a restored Jerusalem and a rebuilt sanctuary, sharp distinction is to be made between the priests, "sons of Zadok among the sons of Levi, who alone may approach God and minister unto Him" (44:15), "the keepers of the charge of the altar" (40:46), and the ordinary Levites, "who went far from God, when Israel went astray" (44:10). As with *Deuteronomy,* the non-Levitical groups are prohibited from ministering, offering sacrifice or approaching the altar. The Levites were to serve the people, slay the burnt offering, and sacrifice for them (44:11-14). The Zadokite priests alone might enter the sanctuary and minister at the table. Such a rite required linen attire, trimmed hair, and sobriety. Ezekiel's differentiation of three classes is apparent in the projected division of land for inheritance. A sector for the priests 25,000 by 10,000 reeds, the holy portion of the land, shall be set apart for a sanctuary and for residence (45:1-4). A section of similar size is to be appointed for Levites and their twenty chambers (44:5). And an adjacent public domain of half this size is to be appointed for "the whole house of Israel" (verse 6). A separate parcel was to be given to the prince, "who is to rule his people justly" (44:7-9).

The Holiness Code (*Lev.* 17 to 26), written to serve the needs of the new Temple (516 B.C.E.), continues the priestly caste distinction of *Ezekiel,* except that the officiating priests are designated as the "sons of Aaron" (*Lev.* 21:10-15 is a repetition of *Ezekiel*). The purity of the priesthood and meticulous ceremonial conduct are likewise emphasized. The later books of *Nehemiah* (444 B.C.E. and *Ezra* (457 B.C.E.) list over 4,000 priests who returned from the Exile, drawn chiefly from four families of priestly caste: Jedaiah-Jeshua, Immer, Pashhur, and Harim (*Ezra* 2:36-39; *Neh.* 7:39-42). Practice and cult requirement brought dif-

ferentiation in the priestly caste that was to achieve its fullest development in the Priestly Code (*P*), and its observance. The chief priest or high priest became differentiated at the time of the return, and it remained for *P* to trace the institution back to Eleazar, Phinehas, through Zadok, Jehoiada (*II Kings* 11-4) and Jeshua (*Haggai* 1:1). *Nehemiah* establishes for us a line of chief or high priests for his day: Joiakim (12:10), Eliashib (3:1), Joiada, Johanan, and Jaddua (12:22). Constituting one-tenth of the returning exiles, the priesthood, and particularly the high priest, could exert temporal as well as spiritual power, and as time went on the high priest's family grew to be the most powerful in the Judean community, followed by the balance of the priesthood, who in turn were served by the Levites, and a host of lesser altar servants, notably the singers and sons of Asaph, porters, and Nethinim (*Ezra* 8:18-20).

The Priestly Code (500-400 B.C.E.), which gave final form and ideology to all Biblical legislation, fixed Israel's priestly caste for almost a millennium. So strongly was the distinction between priests, Levites, and the balance of the household of Israel drawn, that long after the fall of the Temple in 70 C.E. and the subsequent dispersion of Israel (in fact, in Orthodox Jewish communities still today), that ancient caste differentiation is still felt. Aaron and his male descendents constitute the priesthood which alone "can approach the vessels of the sanctuary and the altar" (Lev. 2 to 7). The duty of the priestly caste was primarily sacrificial (see *Lev.* 1 to 7, manual of worship). Theirs was the exclusive prerogative of the altar, sanctuary, and holy things. Sanctified unto God, they avoided the general practices of Israel that might lead to defilement (*Lev.* 10:8-9; 21:1-24), they taught ceremonial law (*Lev.* 10:11), and had the prerogative of blessing the people (*Lev.* 9:22; *Num.* 6:22-27). Their revenue was derived from first-fruits, tithes and redemption money. The quality of their holiness, like that of the code itself, was principally ceremonial rather than moral (*Ex.* 29:24, *Lev.* 2:3, 10; 6:16-18; 7:6-10; *Num.* 5:9-6).

Within the priesthood itself, *P* differentiates the "priest that is highest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments" (*Lev.* 21:10; see *Ex.* 29:1; *Lev.* 6:20-23). Not only he, but his sons also, are anointed to distinguish them from the rank and file of the priesthood (*Ex.* 28:41; 29:21; 40:13; *Lev.* 7:35; 8:30). The high priest himself is a lineal descendant of Aaron, continuing through the line of Eleazer and Phinehas (*Num.* 20:28-29; 25:10-13). While Ezekiel had referred to "the priest," *hakohen,* entrusted with the two-day purification of the altar, no special title is given him. Even the chief priests of the monarchies, Abiathar, Zadok, Jehoiada, Urijah, and Hilkiah, hardly attained the stature of the high priest of *P*. It must be remembered that Abiathar was removed by Solomon, and Zadok, the friend of David, put in his place. The high priest of *P* could hardly have been subordinate to a temporal monarch. Joshua, the spiritual leader of the return, appears to have enjoyed the prominence *P* ascribes to the high priest (*Zech.* 3; *Haggai* 1:12). The high priestly garb receives elaborate description (*Ex.* 28:1-38; 39:5-9; *Lev.* 8:6-9). He wore the ephod over white linen, and six tribes were represented in onyx on each shoulder (*Ex.* 28:6-14). Over the breastplate was the Urim and Thummim. On the mitre of the high priest were inscribed the words *kadosh ladonai* ("sacred unto the Lord"). On the Day of Atonement the high priest, in special garb, entered the inner sanctuary to plead for his people (*Lev.* 16:1 et seq.).

The Levites, as the third sacerdotal caste, were sharply distinguished from the priests in *P* by both precept and example (*Num.* 18:1-7). They were to be given to the priests as servants (*Num.* 3:10-13), and under no circumstance could they aspire to the priestly office, as the stories of Korah in *Num.* 16 and of Dathan and Abiram in *Num.* 17 show so clearly. The Levites were charged with the external care of the Mosaic sanctuary and with the court and its furniture (*Num.* 4:20). That their services were really intended for the elaborate rituals of the Second Temple may be gleaned from the assignment of 22,000 Levites to the care of the small Tabernacle in the wilderness. That the Levitical class greatly outnumbered the priestly caste, even as "the sons of Aaron" outnumbered the high priestly family, may be seen in *P*'s assignment of forty-eight cities to the Levites (*Lev.* 25:32-34; *Num.* 35:1-8; *Josh.* 21:1-42). The body of Levites was, furthermore, divided into three great eponymous clans, Gershom, Kohath, and Merari. Reflecting the period of the return as well as his own, the Chronicler assigns to the Levites the music service of praise and that of doorkeepers of the Temple (*I Chron.* 6:33; 9:14-34; 15:5-24; 24 to 26). After the return, two other clerical bodies, who may later have been absorbed by the Levites, are mentioned, namely, the Nethinim and "the children of Solomon's servants" (*Ezra* 2:43-58; *Neh.* 7:46-60; *I Chron.* 9:2).

The priestly caste, as established by the Priestly Code, continued relatively undisturbed until the overthrow of the sacrificial cult with the destruction of the Temple in 70 C.E. While the high priest Eliashib seemed to enjoy little prestige under Nehemiah (*Neh.* 3), the priestly families that moved into Jerusalem and aided in the promulgation of the law at the time of Ezra continued to function until the Roman campaign under Titus swept away priesthood and Temple. The twenty-four courses or relays (*I Chron.* 24:1-6), sixteen stemming from Eleazar and eight from Ithamar, continued to the end (Josephus, *Life,* book 1; *Antiquities,* book 7, chap. 14, section 7; *Taan.* 2:6-7; 4:2; 27b; *Suk.* 5:6-8; 25ab. On the high priest in the pre-Maccabean period, see Josephus, *Antiquities,* books 11 to 15). In Maccabean times the old temporal aspects of the high priesthood reached their zenith in the regime of the Hasmoneans, Jonathan, Simon, John Hyrcanus, Aristobulus, and Alexander Jannaeus. Jewish temporal power, however, came to an end with Hyrcanus II and the beginning of Roman overlordship in 63 B.C.E. From the reign of Herod (37 B.C.E.) under the tutelage of Rome until the fall of the city of Jerusalem, the high priest was the appointive underling of the Herods or of the Roman procurator.

Rabbinic law maintained the prerogatives of the high priest and the caste distinctions of the Priestly Code. The priestly privilege of blessing the people (*Num.* 6:22-27) was reserved for those of priestly descent (*kohanim*) even after the destruction of the Temple.

The Priestly Blessing (the *birkath kohanim* of *R.H.* 4:5; now called Duchan) in the synagogue is still the prerogative of those claiming priestly descent, by virtue of the name Cohen (or some derivative, such as Kahn, Kagan, Katz, Kaplan, and the like). In this sense, the name is an indication of descent from Aaron, the original high priest of *P.* They are likewise accorded the honor of being first called to the Reading of the Torah in the synagogue, to be followed by a Levite (usually one named Levy, Levine, Levitt, or the like), in accordance with the caste distinctions of *D* and *P,* and then by any other Jew. To the Kohen, also, there remains the prerogative of receiving five shekels for the redemption of the first-born son on the thirtieth day.

Rabbinical authorities of the Diaspora often questioned the priestly caste pretentions of those bearing the title Hakohen, or a derived name. In the 14th cent., Isaac ben Sheshet distinguished between ancient and contemporary Kohanim, stating that it was only usage and not law that maintained their distinctions and prerogatives (*Responsa* 94). Samuel de Medina, in the 16th cent., concurred in this view, basing it on the unlikelihood of a pure heredity for the contemporaneous Kohen, since, desipte restrictions, miscegenation had occurred among Kohanim as among other Jews (*Responsa* 235). Solomon Luria also felt that it was impossible for Kohanim to maintain their purity of descent through the centuries, and thus, in accordance with Talmudic law, they were disqualified from priestly privileges. Jacob Emden recommended that a Cohen return the five shekels given him for the redemption of the first-born, because the priest's doubtful origin precluded his keeping the money. Some rabbis contend that Kohanim must not even pronounce the priestly blessing.

See also: PRIESTLY BLESSING; PRIESTS.

ADOLPH J. FEINBERG.

Lit.: See the literature under PRIESTS. Additional information may be found in the following: Moore, G. F. "Sacrifice," *Encyclopaedia Biblica,* vol. 4 (1903), cols. 4183-4233; Eissfeldt, O., *Erstlinge und Zehnten im Alten Testament* (1917); Loisy, A., *Essai historique sur le sacrifice israélite* (1921); Elbogen, I., *Der jüdische Gottesdienst* (1924); Oesterley, W. O. E., *Sacrifices in Ancient Israel* (1937); Westphal, G., *Jahwes Wohnstätte* (1908); Arnold, W. R., *Ephod and Ark* (1917); Möhlenbrink, K., *Der Tempel Salomos* (1932); Morgenstern, Julian, "A Chapter in the History of the High Priesthood," *American Journal of Semitic Languages and Literatures,* vol. 55 (1938), Nos. 1, 2 and 4; article, "Cohen," *Jewish Encyclopedia,* vol. 4, p. 144.

PRIESTLY CODE (*P*), name given by Bible critics to a stratum of the Hexateuch (the first six books of the Bible), which they hold to be written by priestly writers in the 5th cent. B.C.E. as a historical commentary on the embryonic Pentateuch (*JED*). *P* includes a group of narratives, illustrative legislation, and a body of ritual laws, pertaining chiefly to sacrifices and purifications. One of the fundamental documents of the Hexateuch, the Priestly Code was identified as early as 1853 (Hupfeld) by modern Bible scholars, who propounded the widely accepted documentary theory of Pentateuchal composition. While Hupfeld, followed by Dillmann (1875) and Delitzsch (1880), recognized what was later known as *P,* he called it First Elohist and placed it chronologically before *J* and *E.* It remained for K. H. Graf (1866), guided by the researches of George and Vatke, to demonstrate the lateness of the Levitical legislation. Bishop Colenso of Natal (1862-79) proved the narrative portions of *P* to be unhistorical and post-Exilic, as did A. Kuenen (d. 1891) for the Priestly Code as a whole. It was the brilliant and incisive writings of Wellhausen (1876-84) that led the majority of Bible critics to accept the "Graf-Wellhausen" theory, which places the composition of the Hexateuchal documents as follows: *J* (about 850 B.C.E.) and *E* (about 750) were combined by a redactor (*RJE*) about 650 B.C.E.; the Deuteronomic Code (621) was added to *JE* about 550, to which the Priestly Code (500 to 450) was joined about 400 B.C.E., when the Pentateuch received essentially its present form. Since the days of Wellhausen, scholars have recognized that none of the four great sources of the Hexateuch is a literary unit. As early as 1862 Graf identified the Holiness Code or *H* in *Lev.* 17 to 26, and later writers identified a primary source (*P*) and a secondary stratum (*Ps*) in the Priestly Code itself.

The Priestly Narratives. Bible critics include the following within the Priestly document:

A. From the Creation to Noah. 1. "These are the generations of the heaven and of the earth when they were created" (*Gen.* 2:4a) should precede the story of Creation in six days (1:1 to 2:3). 2. The list of the eight first-born descendents of Seth, son of Adam, ending with the three sons of Noah (5:1-28, 30-32).

B. From Noah to Abram. 1. "These are the generations of Noah" (6:9a) begins the Flood Story (6:9-22; 7:6, 11, 13-16a, 17a, 18-21, 24; 8:1-2a, 3b-5, 13a, 14-19; 9:17, 28-29). 2. The table of the nations of mankind begins with the "genealogy of the sons of Noah, Shem, Ham, and Japheth" (10:1a), wherein are given the Japhethite peoples (10:2-5), the Hamite (10:6-7, 20), the Semite (10:22-23, 31), who inhabited the earth after the flood (10:32), but who in reality were nations contemporary with a 5th or 7th cent. B.C.E. writer. 3. The descendents of Shem (11:10-26) bring the narrative down to Abram.

C. From Abraham to the sojourn in Egypt. 1. "The genealogy of Terah" (11:27a) tells of the journey from Ur to Haran (11:27, 31-32). 2. Abraham and Lot (12:4b-5; 13:6, 11b-12); the birth of Ishmael (16:1a, 3, 15-16). 3. God's Covenant (17:6-8) and the rite of circumcision (17:9-14); concerning Isaac and Ishmael (17:15-22), and the circumcision of Abraham's household (17:23-27). 4. The deliverance of Lot (19:29). 5. The birth of Isaac (21:1b, 2b-5). 6. The death and burial of Sarah (23:1-20), and of Abraham (25:7-11a). 7. Ishmaelite tribes and localities (25:12-17). 8. Data on Isaac and his family (25:19-20, 26b). 9. Esau (26:34-35). 10. Jacob (27:46 to 28:9; 29:24, 28b-29; 30:4a, 9b, 22a; 31:18a$^{\beta}$b; 33:18a$^{\beta}$; 35:6a, 9:13, 15, 22b-29; 37:1). 11. The family of Esau (36:1-5); migration to Seir (36:6-8); Edom's chiefs (36:40-43). 12. Jacob's genealogy (37:2a$^{\alpha}$); Joseph (37:1-2; 41:46a). 13. Israel in Egypt (46:6-7); seventy souls (46:8-27, *Ps*). 14. Blessing of Jacob, his death and burial (48:3-6; 49:1a, 28b-33; 50:12-13).

D. Moses and Joshua. 1. Oppression of Israel in Egypt (*Ex.* 1:1-5, 7a$^{\alpha}$b, 13-14a$^{\alpha}$; 2:23a$^{\beta}$b-25). 2. The revelation of the name of God (6:2-12, 13, 28-30). 3. Chiefs of Reuben (6:14), Simeon (6:15), Levi 6:16-27), all *Ps.* 4. God's instructions to Moses and Aaron (7:1-13). 5. The plagues (7:19-20a$^{\alpha}$, 21b-22; 8:1-3, 11-15; 9:8-12; 11:9-10). 6. The Exodus and Passover (12:1-28, 40-51; 13:1-2, 20; 14:1-2, 4, 8-9, 10b, and part of 14:15-18, 21-23, 26-29). 7. Manna (most of 16:1-36). 8. The journey to Sinai (17:1ab$^{\alpha}$; 19:1-2a). 9. Revelation on Sinai (24:15b-18a); instructions about the Tabernacle (25:1-31); Moses' shining face (34:29-35); and the building of the Tabernacle (35 to 40, *Ps*). 10. Levitical laws: sacrifices (*Lev.* 1 to 7), priesthood (8 to 10), purifications (11 to 15), the Day of Atonement (16), Holiness Code (17 to 26), vows and tithes (27). 11. The organization of the camp at the foot of Sinai, mostly *Ps* (*Num.* 1:1 to 10:10). 12. The departure from Sinai (10:11-12, *P;* 10:13-28, *Ps*). 13. The spies and their pessimistic report (13:1-17a, 21, 25-26a, 32ab$^{\alpha}$; 14:1a, 2, 5-7, 10; most of 14:26-38). 14. Miscellaneous laws (15:1-41). 15. Korah's rebellion (16:1a, 2a$^{\beta}$b, 3-11, 16-24,

27, 35; 17:1-28; *P, Ps,* and *RP*). 16. Prerogatives of the priests and Levites (18:1-32). 17. Ashes of a red heifer (19:1-22, *Ps*). 18. Waters of Meribah at Kadesh (20:1aα, 2, 3b-4, 6-8a, 10, 11bβ, 12-13); death of Aaron at Mt. Hor (20:22-29); itinerary (21:4a, 10-11a; 22:1). 19. At Moab; Phinehas kills an Israelite and a Midianite woman (25:6-18, *Ps*); the second census (25:19 to 26:65); the daughters of Zelophehad (27:1-11, *Ps*); announcement of the death of Moses and the succession of Joshua (27:12-23, *Ps*); laws (28:1 to 30:17, *Ps*). 20. War with Midian (31, *Ps*). 21. The allotment of Transjordania (32:1a, 2b, 4a, 6-15, 18-19, 28-33, mostly *Ps*); Moses recounts Israel's itinerary (33:1-49, mostly *Ps*); cities of refuge (35, *Ps*); instructions for allotting the land (33:50 to 34:29, *Ps*); on the inheritance of daughters (36, *Ps*). 22. The death of Moses (*Deut.* 32:48-52; 34:1-4 in part, 7-9). 23. Conquest of Canaan (*Josh.* 4:10, 16, 19; 5:10-12; 9:15b, 17-21, 27a); the list of thirty-one kings (12:1-24; at least the second part is *P*). 24. Partition of the land among the tribes of Israel (13:15-33; 14:1-2, 3-5 in part; 15:1-12, 20-62; 16:4-8; 17:1-6 (partly *Ps*); 18:1-28; 19:1-51 (almost all); 20:1-21, 42; 22:9-34 (*Ps*). 25. The death of Joshua and Eleazar (24:29-30, 33).

The intentions of the writers of the Priestly Code were purely legislative in an effort to orient history and contemporary Jewish literature to the requirements of the priestly hierarchy of the 5th cent. B.C.E. Jerusalem community. Even the narratives of the code served to show the origin of some prescribed institution or to establish some legal precedent.

Inasmuch as all of the document, narrative and legislation alike, was projected back into the days of Israel's early origins, it bore the stamp of divine authority and the sanction of antiquity. Some thirty stories of the saga serve the priests' didactic purpose.

In *Genesis,* the Creation story points to the origin of the Sabbath; the deluge account prohibits murder and the eating of blood; the covenant story requires the circumcision of male infants on the eighth day. Abraham's purchase of Machpelah gives Israel legal title to Canaan. The marriages of Esau and Jacob give precedent for the prohibition of intermarriage.

In *Exodus,* the departure from Egypt ordains Passover and certifies the divine ownership of the firstborn. The story of the manna and the quails illustrates Sabbath observance.

In *Leviticus,* the ordination of Aaron and his sons is in accordance with the Priestly Law. The dire punishment of Nadab and Abihu is a warning against unauthorized officiating by priests. The story of the error of Eleazar and Ithamar, the surviving sons of Aaron, serves the same purpose. A blasphemer is stoned as a precedent for the law.

In *Numbers,* the census of the tribes and their arrangement in camp serves as a precedent for their geographical location in Palestine. The gifts of the princes to the priests commend pious generosity. The purification and installation of the Levites, the second celebration of the Passover, and the stoning of the Sabbath breaker have the force of law. The story of the condemnation of the hapless ten spies warns against ingratitude toward and mistrust of God. The stories of the consuming of Korah and his followers and of the budding of Aaron's rod served the purpose of excluding laymen from the priestly service and of subordinating the Levites to the sons of Aaron. Lack of faith on the part of Moses and Aaron at Meribah deprived them of the privilege of entering Canaan. Phinehas is rewarded with an "everlasting priesthood" for slaying Zimri, who apostasized by his intermarriage. The daughters of Zelophehad are a precedent for the inheritance of property by women. God's word is fulfilled in the succession of Eleazar to Aaron and Joshua to Moses. The war against Midian gives precedent to the law concerning the distribution of spoils. The allotment of Transjordania to Reuben and Gad comes after their promise of assistance in the final conquest. The apportioning of Levitical cities and cities of refuge supports the law. A final word in the narrative makes the heritage of daughters contingent upon their marrying within their tribe.

The Legislation of the Priestly Code. The legal sections proper of *P* are those revealed to Moses at Sinai (*Ex.* 25:1 to 31:17; see 35 to 40; *Leviticus,* and the laws in *Num.* 1:1 to 10:10), on the journey from Sinai to Kadesh and at Kadesh (*Num.* 15:1-13, 37-41; 19), and in the plains of Moab (*Num.* 28 to 30). In *Exodus,* there are the instructions to Moses for the building of the Tabernacle (*Ex.* 25 to 27), the organization of the priesthood (*Ex.* 28 to 29), and a *Ps* appendix (30:1 to 31:17). The legislation in *Exodus* governs the ark, the table of shewbread, the candelabrum, the Tabernacle, the altar, the court of the Tabernacle, oil for the lamps, the vestments of Aaron the high priest and of the priests, the ordination of Aaron and his sons, the daily burnt offering, the altar of incense, the tax of half a shekel per person (see *Neh.* 10:33, where the tax is one-third of a shekel), the laver of brass, the aromatic anointing oil, the incense, and the appointment of Bezalel and Oholiab over the Tabernacle and the holy objects. There follows in 35 to 40 a badly preserved section of *Ps,* representing the instructions of the earlier section with additions, omissions, and summaries. The parallel chapters of the Septuagint, 36 to 39, differ from the Hebrew in arrangement.

In *Lev.* 1 to 5 there are the laws pertaining to the five principal sacrifices; 1. The *'olah,* or burnt offering, for atonement; 2. the *minhah,* or meal offering, as a votive or free will sacrifice of fine wheat flour, unleavened cakes mixed with or smeared with oil, baked or fried; 3. the *shelem,* or peace offering, whose meat is eaten anywhere by the worshipper (the fat and blood belong to God); 4. the *hattath,* or sin offering, to expiate inadvertent sins of the high priest, the congregation, the ruler, or any Israelite; and 5. the *'asham,* or trespass offering, to atone for the misappropriation of property belonging to another or to God. Chaps. 6 and 7 give instructions for officiating priests, concerning the offerings, prohibit an Israelite from eating fat or blood, enjoin the officiating priest from drinking wine, and specify the priest's share in the meal and peace offerings. The laws of chaps. 11 to 15 pertain to clean and unclean, purifications, animals fit and unfit for food, quadrupeds, aquatic life, birds and insects, pollutions through contact with unclean animals, uncleanness after childbirth, leprosy and its symptoms, symptoms of scall, tetter, baldness, the segregation of the leper, mold in garments, the cleansing of the recovered leper, supplementary sacrifices, adjustments for the poor, mold in a house, and secretions of men and women. Chap. 16 contains the laws for the observance of the Day of Atonement and the high priest's entrance into the Holy of Holies. Chaps. 17 to 26 are of the Holiness Code.

Supplementary and miscellaneous laws are found in the *P* portions of *Numbers.* In 5 and 6, legislation pertains to the exclusion of lepers and the unclean from the camp, to the payment to the priest of fraud compensation when the injured party dies without kin, to the ordeal of a wife suspected of adultery, to the Nazirite vow and its fulfillment, to purification from defilement through a corpse, to completion of a vow and to the text of the priestly blessing. Other supplements to the *P* Code in *Num.* 8:1-4; 15:1-31; 19:1-13; 28:1 to 30:17, all *Ps,* deal with ritual laws: placing the seven lamps in the candelabrum, oblations and libations which accompany animal sacrifice, heave offerings of the first dough of the year, sin offerings of congregation and individuals, fringes on the corners of a garment, purification by means of the ashes of a red heifer, the calendar of festivals, the new moons, and the validity of vows, particularly those of women.

The Outlook and Theology of *P*. From the above

outline of the Priestly Code, the document may be seen to be a sketchy history of the origin of Israel and its sacred institutions, beginning with the creation and ending with the division of the Promised Land among the tribes. At the same time, it is an elaborate code of ritual and ceremonial laws, constituting Judea a theocratic state and Israel "a kingdom of priests and a holy nation" (*Ex.* 19:6). Scholars are agreed that the code arose in the 5th cent. B.C.E., when the Persian empire permitted full cultural and religious development as long as no attempts were made to regain political freedom. The dreams of political restoration under Zerubbabel in 521 B.C.E. had been short-lived. The more realistic priests of the newly organized second temple (516) made a virtue of necessity, determined to make of Israel a holy nation, a Kingdom of God realized in the present rather than in some future messianic era. Israel was to be a distinct religious people, indifferent to political events about them. The legislation of *P* and *Ps* constitutes the basic law of this theocracy, and the narratives describe the steps by which God ordained it all in the days of Moses and Joshua. The Priestly Code shows essentially how the one God of the universe became the spiritual sovereign of Israel. From the first act of Creation, according to *P,* God's one purpose was to separate Israel from the nations, make His covenant, reveal His law, and usher the people into its own land. Dogmatic rather than historical, the document portrays the establishment of a priestly Utopia, planned and organized by God. This ideal state, like mundane ones, has a King, people, country, and a body of laws.

God, to *P,* is the supreme and absolute sovereign of Israel and of mankind. The concept is a combination of three views of previous centuries: the national God of Israel as conceived by Moses and Deborah; the universal God of justice and righteousness of Amos; and the Creator of heaven and earth Who is the source of all life (*Ps.* 104). God is likewise the Lord of history, as conceived by the Second Isaiah, but above all He is the God of holiness, enjoining this most perfect of all virtues upon his priest people. It is in this synthesis of the worthiest concepts of deity that the Priestly Code makes its loftiest contribution to Jewry and to religion. *P* reaches a high point in its view of the majesty, absoluteness and transcendence of God. Unlike *J* and *E,* God needs only speak and it is done. Not only are the anthropomorphisms of early documents avoided, but also idolatry, holy places (except the Temple), angels, sacred springs and trees, and Matzeboth are carefully excluded.

While God "appears," it is never in a material form, or even in a dream. His theophany is a "glory" or radiant light (*Ex.* 24:16-17; 34:29-35); even anthropopathisms are avoided. (*Gen.* 2:2-3 and *Ex.* 31:17b may be exceptions.) It is the worship and adoration of this God of supreme might and glory that *P* made the ideal of religion. Yet such devotion implies blind obedience to God's command and the fulfillment of the complicated requirements of the ritual law. For *P* is distinctly priestly, written in the interest of the sacerdotal class, its functions, its prerogatives, and its perquisites. In this sense the ideal state is a hierocracy, rather than a theocracy.

The code indicates no direct interest in ethics or the moral life, for it is primarily concerned with rites and ceremonies. While it is greatly concerned with the prevalence of sin and its expiation through sin offerings, the derelictions are ritual rather than moral. While there is an ethical background behind the cultus, it is clearly of secondary importance. *P,* like *E,* eliminates stories about the Patriarchs that are morally offensive and makes them models of good behavior, but *P* is more concerned with correct deportment than with inner righteousness. *P* shows, too, little interest in the origin of evil, so important to *J.* Unlike Jeremiah and the author of *Job,* the priestly writer is unconcerned about the relation of the ethical life to religion and theology. The prophetic ideal of ethical religion and the intimate relationship of God and man have become greatly weakened in the work of the priestly school.

The Priestly Code's attitude toward history is a novel one. As indicated in the outline above, *P* conceives of four eras of origins: From the creation to Noah; Noah and Abraham; from Abraham to the Exodus; Moses and Joshua. While Wellhausen found a covenant to introduce each of these periods, it is evident that a true covenant is made only with Noah and with Abraham. In the first era, God is known as *'Elohim;* both men and animals are vegetarian (*Gen.* 1:29-30); the Sabbath is ordained (2:2-3). In the second era, God, still known as *'Elohim,* reveals himself to Noah and covenants with the patriarch and all living beings that never again would a deluge destroy His creatures (9:8-17). He allows men to eat meat, but without blood (9:3-4), and prohibits murder (9:5-6). In the third period, God is known as *'El Shaddai,* as in *Job.* God reveals himself to Abraham with the high ethical injunction, "Walk before Me, and be thou whole-hearted" (17:1). Circumcision is the sign of the covenant with Abraham, which promises his seed the land of Canaan (17:2-8). In the fourth period, the name Yahveh is revealed to Moses for the first time. The prophet is sent on his mission as Israel's liberator (*Ex.* 6:2-8). Subsequent revelations instruct Moses in the building of the Tabernacle and fulfillment of Levitical law.

To *P,* these four stages in Israel's religious growth are adequate for all humanity. Noah's covenant embraced all creatures, and Abraham's made Israel a chosen people. The rainbow and circumcision were eternal signs of God's benevolence to mankind and to Israel. The first three eras disclose an early religion without cultus, sacrifice (Noah does not sacrifice in *P*), or distinction between clean and unclean. Even the priesthood and the name Yahveh are unknown. This is because *P* conceives of all legitimate cultus as starting with Moses at Sinai. The pre-Mosaic era had only non-priestly customs, such as the rites of Sabbath and circumcision. Pfeiffer points out that the religion of the first three eras corresponds to the Judaism of the Babylonian Exile, consisting of private observance and simple moral imperatives, whereas the fourth period reflects the religion of the second Temple with its elaborate ritual and priestly hierarchy.

P traces the origin of Israel back to Adam. Purity of Israel's stock was assured by a series of eliminations from the time of Noah, when the interest of God in man was universal, to the period of the Patriarchs, when it centered in the sons of Jacob. *P*'s racial history has been described as a funnel of ten rings of decreasing size, terminating in a small but important neck, the theocratic community of Israel. Ten genealogies bring us to the twelve tribes. From Adam to Noah, the eldest son alone is mentioned, thus making Israel the first-born among the nations. The line was maintained by those who avoided mixed marriages and were of pure blood. Hence, Ishmael and Esau were eliminated. In this racial selective process, *P* supplements further single out the sons of Jacob and Leah (*Ex.* 6:14-26), and among the sons of Levi (*Num.* 3:14-39) the high priestly family of Aaron and his sons (3:1-4), the apex of Israel's racial history.

While *P* describes four stages of progressively higher religious development in Israel's history, paradoxically enough, *P* started with an idyllic world, recognized by God as good, only to continue with a world become progressively more corrupt, as the span of human life shortened. In the first period, man lived from seven to ten centuries; in the second, from two to six; in the third, from one to two; and in the fourth age, that of Moses and the priesthood.

only seventy or eighty years. *P* no doubt held the view of *Proverbs,* "The fear of the Lord prolongeth days; but the years of the wicked shall be shortened" (*Prov.* 10:27).

Another element in the priestly theocratic state is land. Here again the priestly writers sacrifice history and reality for theory and ideals. The land is acquired by simple act of covenant, rather than by slow and laborious infiltration and conquest. In God's covenant with Abraham, He gave him "all the land of Canaan, for an everlasting possession" (*Gen.* 17:7-8). A divine promise would naturally make acquisition of the land easy, so Joshua and his men make a miraculous crossing of the Jordan, and as if the native population did not exist, each tribe is arbitrarily assigned its land. *P* records no battles and only a few references to conquest (*Josh.* 4:10, 16, 19; 9:15b, 17-21, 27a; 12:1-24). While the covenant was sufficient title to the land, the legalistic *P* writers made Israel's claim more binding through Abraham's purchase of Machpelah. That *P* has Abraham insist on paying for the cave and the adjoining property validates Israel's claim to the land on the basis of the ancient contract with Heth. When the land is subdued, Israel sets up its Tabernacle at Shiloh. Joshua and Eleazar then proceed to assign the land west of the Jordan to the tribes that were to occupy it into post-Exilic times (*Josh.* 14:1-2). The *P* narrative ends with a statement on the exact boundaries of each tribe, reflecting the post-Exilic environment of its writer.

If the narrative portions make evident the fact that the land, its produce, and its inhabitants belong to God, the legal sections carry this thought to its ultimate fulfillment. If all that Israel has or is belongs to God, certain fixed dues, tribute, or rental would have to be set aside for the exclusive use of the Deity. "For the land is Mine; for ye are strangers and sojourners with me" (*Lev.* 25:23). Only the fulfillment of certain conditions enables Israel to use the land. A limited territory must be reserved for God's sanctuary and His priestly representatives. The camp at Sinai became a model of the land, including four zones: one for the people; a forecourt for priest and Levite (*Ex.* 27:9-19); a court reserved for the priests (*Ex.* 26:3-33, 35); and the Holy of Holies (26:33), entered only by the high priest on the Day of Atonement. The assignment of forty-eight important cities to priests and Levites is a late priestly afterthought, never observed, and out of consonance with *Num.* 18:20-21. Israelites might own a tract of land, provided that it "rested" in Sabbatical years (*Lev.* 25:1-7), that it was restored to its former owner in the jubilee year (25:23-24, never enforced), and that a rental was paid to God in firstlings, first fruits, tithes and other offerings to the Temple (*Lev.* 18:8-9; *Ex.* 13:1; *Lev.* 27:26-27).

Festivals and holidays were a tax paid to God for the use of His times and seasons. The celebration of the Sabbath and festivals in earlier periods had been a privilege; for *P,* it became a solemn duty, a sacred debt to be discharged through abstention from all work on the important days of the festivals, on the Day of Atonement, and on the Sabbath. The Feast of Unleavened Bread, the Feast of Weeks, the New Year, the Day of Atonement and the Feast of Tabernacles are marked by *P* for solemn convocations. Now dated exactly, these festivals are made either memorials of historical events, or sacramental celebrations (as the Day of Atonement). Passover, celebrated before the sacrificial system was adopted at Sinai, is represented as a family feast, not an occasion for sacrifice (*Ex.* 12:3-14).

Since God had liberated Israel from Egyptian bondage (*Lev.* 23:43), all Israel belonged to Him. Therefore the people must submit to circumcision (*Lev.* 12:3), and to numerous purifications and atonements, so that they may be consecrated to God as a dutiful congregation. As such a congregation Israel must be kept free of various types of pollution (*Lev.* 15) by means of purifications specified in each case. As further evidence of God's ownership of the people, Israelites could not be held in perpetual slavery (*Lev.* 25:39-40, 42-43, and other passages), but must be freed in the jubilee year (25:40b-41, 44-46 and other passages). All first born males belong to God, and must be redeemed (*Ex.* 13:1; *Num.* 18:15) for five shekels. Furthermore, every Israelite, at twenty or above, had to pay a head tax of one-half shekel to make atonement for his soul. Israel must devote the entire priesthood to the service of God for release, and any layman may also serve for a period of a year as a Nazirite (*Num.* 6:1-21).

The priestly hierarchy is carefully differentiated in *P.* While *H* (Holiness Code) makes no distinction between priest and Levite, *P* considers only Aaron and his sons as priests (*Ex.* 28:1; *Num.* 18:7 and other passages), and the Levites are to be their servants. While the title "high priest" is not known in the early writings of *P,* Aaron and Eleazar after him were virtually high priests in function, continuing on through the line of Zadok and Jeshua. The high priest was the apex of the hierarchical community, followed by the priest, then the Levites, and then the holy congregation. In the second Temple days of the priestly writer, the high priest was the princely head of the theocratic state (*Num.* 27:21). He and his sons wore special vestments and were specially ordained (*Ex.* 28 to 29; *Lev.* 8). Typified by Aaron, he performed a solemn sacrifice and entered the holy of holies on Yom Kippur. Priestly law also provides for a priest's portion in a meal offering and peace offering (*Lev.* 10:12-15), other emoluments (*Num.* 18:8-32), and various priestly taboos. Priestly duties are also contained in the manual of sacrifice (*Lev.* 1:7).

While *Num.* 16 to 18 emphasizes the distinctions of priests, Levites, and laymen, *Ps* emphasizes the wide breach between priests and Levites. Levites were offered to the priests as ransom for the first-born, and Aaron presented them to God as a wave offering to make atonement for Israel (*Num.* 8:5-22). Unlike the priests, they were not consecrated to God, and could not officiate in the worship nor touch the holy vessels.

The *P* principle of divine ownership of everything meant, furthermore, regular token payments, fixed arbitrarily for all that Israel had or used. Part was assumed to go directly to God, but the bulk of the fixed offerings, first-fruits, and first-born went to the priests or were redeemed. The Levite received the tithes (*Num.* 18:21), and they in turn paid to the high priest "a tithe of the tithe" (18:25-32). The national taxes paid by Israel, according to *P,* were all sacramental. There was the *tamid,* or daily sacrifice of lamb, cereal, and wine morning and evening (*Ex.* 20:38-42), and additional sacrifices on the Sabbath, new moons, and the annual festivals (*Num.* 28:9 to 29:38).

In addition to the fixed dues, another major source of revenue for the altar, according to *P,* was the public and private sacrifices which may be classed as fines. The constitution of the sacred theocracy, the Priestly Code, punished with death those who deliberately and wittingly violated the holy law (*Lev.* 10:1-5; *Num.* 15:32-36; 25:6-18), but exacted a sacrificial fine for inadvertent sins of commission or omission.

There was, first of all, the great Day of Atonement (*Lev.* 16) for the national expiation of sin, provided through fasting, resting, and the sin offering of a goat, in addition to other sacrifices of the day: a bullock for the high priest and the priesthood (16:3, 6), and a ram for the people (16:5). There was the sin-offering of a he-goat on new moons and festivals, as well as that of a bullock at the consecration of priests (*Ex.* 29:14). A similar offering might be made for the high priest (*Lev.* 4:12), for the congregation (4:13-21), for the ruler (4:22-26), or for the individual (4:27, 35). The last category was the broadest, for in the life of the average Israelite there were scores of unwitting sins that could be expiated only by sacrificial atonement. There was the *hattath* (sin-offering) for unconscious violation of certain taboos (*Lev.* 5:1-6, *Ps*), for purification after childbirth (*Lev.* 12:6), for cleansing after organic secretions, leprosy, contact with a carcass, and for

a Nazirite after contact with a corpse. The *'asham* (trespass offering) of a ram (or less if one was poor) atoned for misappropriations of property belonging to God (5:14-16) or to man (6:1-7), after restitution of the value of the theft, plus one-fifth. The *'olah* (*kalil*), burnt offering, and the *shelem*, peace offering, the principal sacrifices of earlier times, lost much of their significance in *P*. The Passover with the sacrificial meal as its chief rite survived as a family celebration. The fulfillment of vows or free-will gifts was made with the burnt offering (*Lev.* 1:1-17), with a peace offering (3; 7:11-34), with a thank offering (*todah; Lev.* 7:12-15; 22:29). There was also the vegetable or meal offering (*minhah*), offered along with other sacrifices or as an independent offering for purification or the expiation of sin. Wine, incense and salt were used in *P* only in connection with sacrifices and oblations.

No explanation is given by *P* as to why or how these offerings effect atonement or achieve purification. They were the will of God, and that was explanation enough. The priestly sacrificial system was devised as a means of payment of the sacred dues of God, owner of all creation, and to expiate the sins of man and people.

To *P*, the most holy God had distinguished Israel from among the nations and made it holy (*Lev.* 20:8; 21:8). As "a kingdom of priests and a holy nation" (*Lev.* 19:6, redactional), it was imperative for Israel to be free of sin, ceremonial as well as moral, and to observe the minutiae of God's law, however incomprehensible, lest His anger be kindled again against His people and He destroy them and their sanctuary.

The Dating of the Priestly Code. The dating of *P* in the 5th cent. B.C.E., as first proposed by Wellhausen, has the agreement of almost all Bible scholars. (Eerdmann, Smend and Probsch would place it at about 600 B.C.E.). The argument may be summarized in the consideration of other Biblical writings. *P* is clearly later than *D* (621), which indicates no knowledge of *P* and proposes a different and clearly earlier calendar. *H*, the earliest document associated with *P*, is clearly later than *Ezekiel* (597-570) and dependent on it (*Ezek.* 40 to 48). *H*, written after 550, was the theoretical code put into use when the second Temple was completed in 516. *P* was certainly not known to the returning exiles of 521, nor apparently even to the writers of the first period of the second Temple (516-458), namely, Haggai, Zechariah, and Malachi. While it is claimed by some scholars that the book which Ezra read in 458 was *H*, by others that it was *P* or *Pg* (the *Grundschrift* or original recension), and by still others that it was only a part of the latter, practically all are agreed that the Priestly Code was known some few years later, reflecting the reforms of Nehemiah (444 B.C.E.), just as *Deuteronomy* reflects the reforms of Josiah in 621. The book read in those days is not known, but indisputably it contained *Lev.* 23 (*Neh.* 8:13-18 refers to *Lev.* 23:39-40, *H*). Some of Nehemiah's measures are based on *P*, others on earlier codes, and a few have no parallels in any document. A papyrus from Elephantine (Sachau No. 6), dated 419 B.C.E., gives instruction on the celebration of Passover in accordance with *P* (*Ex.* 12:1-20), as a new departure in observance. This would be our first dated reference to the Priestly Code. We may consider *Pg* or the earlier strata of *P* as a product of Palestine in the middle of the 5th cent. B.C.E., reflecting the early Persian period and the corresponding days of the second Temple. *Ps* and *RP* must have been written within two generations thereafter and prior to the final work of Pentateuchal redaction in the first half of the 4th cent. B.C.E.

The Sources of the Priestly Code. While at one time many Bible scholars (Budde, Holzinger, Smend) believed that the Priestly school used as sources only *JED* and its own fertile imagination, more recent critical opinion (Kittel, Sellin, Eichrodt, Steuernagel) holds that a wide variety of sources no longer extant were at the disposal of the erudite authors of *P*. We have already observed the dependence of the theology of *P* on *Ezekiel* and the Second Isaiah. *Gen.* 1 is an example of *P*'s use of a mythological creation story of Babylonian or Phoenician origin, the original of which is lost to us.

An extra-Biblical source is apparent in *P*'s version of the antediluvian descendents of Adam. *Gen.* 5 (*P*) adds Seth, Enosh, and Noah to the genealogy which parallels *Gen.* 4 (*J*). Scholars have found a similarity between the *P* genealogy and the ten kings of the Babylonian pre-Flood era, listed by Berossos. Besides the similarity of listing and the derivation, somewhat obliterated, from the Babylonian originals, the Biblical worthies lived to fabulous ages as did the Babylonian patriarchs to a considerably greater degree. Ten Bible worthies from Adam to the Flood accumulated the grand total of 1,656 years, whereas the ten Babylonian kings lived the cumulative total of an amazing 432,000 years, which, as one writer has pointed out, corresponds to the Hebrew chronology if one Bible week is made to equal sixty months in the Babylonian lists.

The dependence of the *Flood* stories in JE as well as in *P* upon the old Babylonian legends has long been known. The wide differences and contradictions between the *P* account and that of *JE* shows *P* to be quite independent of the earlier documents. The descendents of Shem, Ham and Japheth in *P*, furthermore, are quite different from those in *J*, showing, as with the antediluvian patriarchs, the use of an independent source. Also, *P*'s table of nations, descendants of the sons of Noah, reflects an international situation of the 7th cent. B.C.E. rather than of the 5th cent., apparently based on a 7th cent. document, no longer extant, which dealt with the Mediterranean and Near Eastern areas of that day.

Literary Characteristics of *P*. The literary style of the Priestly document is governed by its purpose and general character. The style is marked and entirely different from *J* and *E*. Only when *P* is attempting to rewrite an earlier source (as in *Gen.* 17:15-22; 23; 28:1-9) is the style picturesque and dramatic, as in *J* and *E*. As a rule, however, *P* is formal, precise, pedantic, repetitious, and abstract in its descriptions of God (yet concrete in describing the Tabernacle). It is legal and statistical, but usually dignified and elevated (as in *Gen.* 1). *P* has a great interest in genealogy. "There is a tendency to describe an object in full each time that it is mentioned; a direction is followed, as a rule, by an account of its execution, usually in the same words" (Driver). The style is prosaically literal, avoiding metaphors and similes, as well as all poetic or dramatic elements. In places *P* reads like a register of vital statistics (*Gen.* 5; 11:10-26) or a real estate deed (23:17-18); or like a lesson in botany or zoology (1:11-12, 20-21, 24-25), although the remainder of *Gen.* 1 has a sublime majesty. *P*'s prolix tendency may be seen in its numerous characteristic expressions. Egypt and Canaan are always "the land of . . ." "Sinai (with *J*) is preferred to "Horeb" (with *E* and *D*). Until *Gen.* 17, the names Abram and Sarai are used. The original home of the Hebrews is Paddan-aram (not the Aram-Naharaim of *J*). Only *P* tells of Ur of the Chaldees as the city of Abraham. The divine name in *P* follows *E*, not *J*, but frequently *P* uses *J*'s expression, "El Shaddai." Driver lists some fifty characteristic expressions of *P*, such as anoint, atonement, burn, between the two evenings, congregation of Israel (exclusively *H* and *P*, 115 times), dwell, dwelling, families (after your or their), generations, glory of God, heave, holy, holiness, incense, offer, act as priest, prince, Sabbath observance, this self-same day, soul (meaning person, not in *JE*, but almost 100 times in *P*), stranger (as against priest), swarm, testimony, and tribe (meaning,

literally, "staff," not in *JE,* but 150 times in *P*). *P's* terms are found outside the Pentateuch chiefly in *Ezekiel* and in *Chronicles.* In evaluating the style of the Priestly Code, which contrasted so sharply with the prophetic literature which preceded it, Professor Louis Finkelstein writes (*The Pharisees,* vol. 2, 1938, p. 463): "There is only one loss in the substitution of legalism for prophecy; poetry was replaced by prose."

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PRIESTS (Hebrew, *kohen;* plural, *kohanim,* also designating "prince" or "minister"), those duly consecrated to officiate in sacred things, to offer sacrifices at the altar or sanctuary, and to serve as mediator between man and God. While the priestly classes were almost exclusively drawn from the tribe of Levi in the days of the Hebrew commonwealths, in early Israel any Israelite might approach the altar and offer sacrifices. It might be the eldest son who ministered for the family, or the leader of a tribe who officiated for his fellows. Noah in his capacity as head of his house and priest of his family built an altar and offered sacrifice (*Gen.* 8:20). Abraham offered the ram "for a burnt-offering in the stead of his son" (*Gen.* 22:13). Melchizedek was designated a priest of El Elyon (God Most High; *Gen.* 14:18). Both Isaac and Jacob built altars (*Gen.* 26:25; 33:20) in their capacity as ministering patriarchs. Similarly, Gideon, of the tribe of Manasseh, offered sacrifice at the command of God (*Judges* 6:25-26), and Manoah, of Dan, officiated likewise (*Judges* 13:16, 19). Scripture records the priestly ministration of David and Solomon (*II Sam.* 24:25; *I Kings* 3:15; *II Sam.* 6:13, 17-18; *I Kings* 9:25). Priestly offerings by Ahaz, also of the house of Judah (*II Kings* 16:12-13), and by Elijah, never designated as a Levite, are recorded (*I Kings* 18:32 et seq.).

Priestly functioning by laymen is in keeping with the Code of the Covenant (about 842 B.C.E.), which addresses the people as a whole concerning altar and sacrifice (*Ex.* 20:21-23). Samuel, of Ephraim, became priest at Shiloh, officiated without the slightest disqualification, and wore all the priestly attire (*I Sam.* 2:18; 3:1). The power of kings to invest priests (*I Kings* 12:3) was demonstrated by David, who ordained Ira of Manasseh (*II Sam.* 20:26), as well as his own sons (*II Sam.* 8:18).

The historical development of the priesthood in Israel may best be seen in the concept of each historical stratum of the Bible, starting with *J* (about 850 B.C.E.) and *E* (about 750 B.C.E.) and continuing through the historical books of *Judges, Samuel* and *Kings,* including the *JE* redaction (about 650 B.C.E.). We have already observed the priestly functioning of patriarchs and other laymen (*Gen.* 12:8; 15:9 et seq.; *Ex.* 19:22), and that nothing is said about priests in the old accounts of Mosaic legislation (*Ex.* 20:19 to 23:33; also *Ex.* 34:10-26, of about 899 B.C.E.). Differentiation of Levi comes in *JE*'s commendation of the tribe for its loyalty during the golden calf incident. *Deut.* 10:8, in a later generation, states that this incident "set apart the tribe of Levi to bear the ark of the covenant, to minister unto Him, and to bless in His Name." Yet in the notice about the tent of meeting (*Ex.* 33:7-11), it was Joshua, not priest or Levite, who takes charge. *Judges* 17, on the other hand, implies that while anyone might serve as priest, it was a Levitical function (verse 13). A Judahite by birth and a Levite by profession, the wanderer was glad to accept Micah's invitation to serve as priest of Dan. His function was caring for the sanctuary and consulting the oracle.

Eli also functioned as keeper of the ark, as seer, and as judge. But as important as was the shrine at Shiloh, it had no priestly hierarchy; Eli's own servants prepared the sacrifices, and his sons Hophni and Phinehas officiated (*I Sam.* 1:3). Samuel's ministry, too, is without reference to priest or Levite. Yet Eli bequeathed a priestly heritage, for his descendants Ahijah (*I Sam.* 14:3, 18 et seq.) and Abiathar (*I Sam.* 23; 6-10) consulted the oracle for Saul and David, respectively. Throughout this period the sanctuaries at Nob, noted for its shewbread and the sword of Goliath (*I Sam.* 21:1-7), Gibeon (*I Kings* 3) and Bethel (*I Sam.* 10:3) continued to function along with Shiloh, and the Davidic altar at Jerusalem.

While David established Abiathar and Zadok at this latter altar (*II Sam.* 8:17; 20:25), David himself officiated on occasion (*II Sam.* 6:12-19). The king was supreme, for the aged Abiathar was readily deposed by Solomon and banished to Anathoth (*I Kings* 2:26-27). The king was the chief functionary at the dedication of the Temple, the priests being charged with the menial work, including conveying the ark to its new quarters (*I Kings* 8:3-6). However, censure of the wicked Jeroboam (933-912 B.C.E.) for making priests from among the people, not only the sons of Levi (*I Kings* 12:31), shows that Levitical claims were coming into their own. The book of *Kings* gives us little additional information. A high point of power was achieved in the priesthood of Jehoiada, who organized a revolt against idolatrous Athaliah and placed Joash on the throne of Judah (*I Kings* 11:14-16). Yet the king soon asserted his control over the numerous, but badly organized, Jerusalem priesthood (*II Kings* 12). Ahaz (735-720 B.C.E.) had Urijah, the chief priest, erect a pagan altar in place of Solomon's altar to God (*II Kings* 16:10-16).

The 8th cent. prophets give us an insight into the weakness and corruption of the priests of the commonwealths. Amos rebukes Israel for its zeal for the priestly cult, for corruptions at the sanctuary (2:7-8), for its delight in formal sacrifices, tithes, and free will offerings (4:4-5), and for its observance of altar service (5:21-24) in place of justice and righteousness which God requires. No mention is made of priests, when God in His grace raised up prophets and Nazirites (2:11). The prophet's denunciation of Azariah (7:14-17), although personal, may well apply to the entire official priesthood. Hosea's quarrel with Israel's priests is not with their non-Levitical descent, but with their failure to teach the people to know God (4:4-9). They are iniquitous, feeding on the people's sins (4:8), interested in emoluments, not morality (5:1-6; 6:9). Isaiah and Micah show their distaste for the priestly cult, and charge the priests with inebriation (*Isa.* 28:7) and with teaching for hire (*Micah* 3:11).

With the 8th cent. there began the differentiation of the priestly class. *Deut.* 33:8-11, usually assigned to the beginning of the century, sets forth the prerogatives of the tribe of Levi, projected back into the Blessing of

Moses. Because of their faithfulness at Massah and Meribah, the Levites are to have charge of the Urim and Thummim, to teach Israel God's word, and to officiate at the altar. Thus, while Jacob condemns the secular Levi in *Gen.* 49:5, Moses is made to praise the priestly tribe within sight of the Promised Land.

While the priests were usually subordinate to the king, they were still a most influential class, for from their group came not only altar and Temple officiants, but many of the prophets as well. While the earlier historical books contain evidence of the offerings, tithes and perquisites of the priesthood (*Gen.* 28:22; *I Sam.* 10:3; *Amos* 4:4), it remained for the later codes to make these customs law. The redactor of *J* and *E* (about 650 B.C.E.) read back into Mosaic times the Levitical prerogatives of the Jerusalem priesthood, for after 722 B.C.E. the priestly practices of Israel remained only in the few documents that were the last legacy of the destroyed kingdom.

In the Deuteronomic Code, instituted by Josiah (638-609) in 621, the tribe of Levi was set apart by God to bear the ark, to minister at the altar, and to bless in His Name (*Deut.* 10:8), to dwell among the tribes on special grants, sustained by Israel's good-will offerings (18:1-5). While all Levites were priests by law, they might officiate only in Jerusalem, the sole legitimate sanctuary. The priestly perquisites were explicit: of the sacrifice, a shoulder, two cheeks, and the maw; the first-fruits of grain, wine, oil; the first fleece of the sheep (18:3-4); a share of the tithes every three years (12:11; 26:12-15); and gifts like those to strangers in the cities (16:11, 14). While there was no cult except in Jerusalem, rural priests might exercise a judicial function (17:9, 12). Although the code was put into force and the high places destroyed, the unemployed priests who flocked to Jerusalem were denied their rights (*II Kings* 23:9). The incumbent priests, to protect their prerogatives, claimed descent from Zadok and made it the test of legitimacy. Although subordinate to such monarchs as Jehoiakim and Zedekiah, the Jerusalem priesthood remained powerful and well-organized until the destruction of the Temple in 586 B.C.E.

While Ezekiel's concept of the priesthood is purely theoretical, it represents a development of the concept of priesthood that found its practical realization in the days of the Second Temple. Chaps. 40 to 48 present an idyllic picture, and while some scholars (Hölscher, Mowinkel and others) attribute these chapters to a later hand, they are certainly Exilic and in keeping with Israel's developing concept of priesthood and Temple service. The priests, sons of Zadok, are clearly differentiated from the rest of the sons of Levi. Levites are to be overseers of the gates, to "minister in the house, slay the burnt-offering and sacrifice for the people" (*Ezek.* 44:10-14). But the priests, who stood fast when Israel went astray, are allowed to enter the sanctuary, minister at the table, and to teach the people to distinguish between "holy" and "profane." There are also special priestly instructions, governing the wearing of linen, trimming of hair, abstaining from wine in the inner court, and circumspection in marriage. Ezekiel's is the dreamer's picture of an idyllic, theocratic state, centering in a restored Jerusalem.

The Holiness Code (*Lev.* 17 to 26), written for the service of the Second Temple (completed in 516 B.C.E.), traces the descent of the legitimate priests from Aaron and refers to them as "sons of Aaron." As a practical measure, the code, attributed to Moses, gave support to the claims of the four priestly families of the return; namely, Jedaiah-Jeshua, Immer, Pashhur, and Harim (*Ezra.* 2:36-39; *Neh.* 7:39-42). A total of 4,289 priests are cited among the returning exiles, or about one-tenth of the total. Headed by the priestly leaders, Jeshua and Zerubbabel, and the prophets, Haggai and Zechariah, no doubt the elaborate law of Holiness was for a time at least put into effect. Yet, seventy-five years later, when Ezra sought to set up religious observance in Palestine, the reforms of 516 had disappeared. Only eighteen Levites and 220 Nethinim could be found, willing to return to the beleaguered Temple site.

But the final pattern of priestly law and practice for the post-Exilic period is that of the Priestly Code and of the priestly editors who recast all the extant legislation in the mold of their thinking. Written at a time (500-400 B.C.E.) when Israel had no temporal ruler of its own, it was an attempt to make Israel "a kingdom of priests and a holy nation," a thoroughly theocratic state under the dominance of its priestly class. Only through the priest might God's will be known, sin be expiated, and salvation be attained.

Whereas *Deuteronomy* had made a distinction between Levites and laymen, *Ezekiel* distinguished the sons of Zadok from the rest of Levi, and *H* differentiated between sons of Aaron and their fellow tribesmen, *P* made the last distinction final and binding: Aaron and his sons alone could be priests and approach "the vessels of the sanctuary and the altar" (*Num.* 18:1-7; *Ex.* 29:9). Levites were given to the priests only as servants. The stories of the hapless Korah and the unfortunate Dathan and Abiram show the seriousness of any resistance to the exclusive claims of the Aaronides.

Within the priestly class there was one further differentiation; namely, in the designation of the high priest, "upon whose head the anointing oil is poured and who is consecrated to wear the garments" (*Ex.* 29:7). Aaron's sons are accorded the honor after him (*Ex.* 40:13, 15; *Lev.* 8:30). The garb of the high priest is presented in detail (*Ex.* 28:1-38; 29:5-9), coat and breeches of linen, robe of blue, golden bells on the shirt, an ephod, a breastplate with Urim and Thummim, and an inscribed mitre. In special dress, the high priest would enter the Holy of Holies to pray for his people on the Day of Atonement (*Lev.* 16:11-17).

The Priestly Code states most specifically and elaborately the duties and functions of priests and Levites. The priest's manual of worship is found in *Lev.* 1 to 7. They alone could officiate at the altar, enter the sanctuary, teach the ceremonial law, and bless the people according to formula (*Num.* 6:22-27). The Levites, servants of the priesthood, had charge of the Mosaic sanctuary and the Tabernacle, a token of their responsibility in the service of the Second Temple, in caring for its court and furniture (*Num.* 4). The 22,000 of *Num.* 3 and 4 points indisputably to their elaborate service in the 5th cent. B.C.E.

In the later Persian period, the Priestly Code must have been in force, but the extent of its observance is unknown. The high priest began at this time to assume greater leadership, not only in the religious but in the temporal realm as well. Eliashib aided Nehemiah in building the city wall (*Neh.* 3:13, 21) and in promulgating the Law (*Neh.* 8:4-8; 10:1-8). Temple service was divided into twenty-four courses or relays (*I Chron.* 24:1-19), sixteen descendants of Eleazar, and eight descendants of his brother Ithamar, a system which continued until 70 C.E. (Josephus, *Life,* section 1).

Little is known of the Greek and Roman periods. From 432 to 168 B.C.E., we have only a list of the names of high priests, most of them corrupted by

Hellenistic influences, and a few incidents about some of them. Josephus gives us the order of succession as follows: Jaddua, Onias I, Simon I, Eleazar, Manasseh, Onias II, Simon II, the Just, who is so well spoken of in *Sirach* and *Aboth,* Onias III, who is reputed to have founded the Temple at Leontopolis, Jason, who replaced his brother through bribery (175), only to be supplanted by an even more corrupt Menelaus, who was in turn followed by another usurper, Alcimus. With the victory of the Maccabees, of Judaism over Hellenism, Judas Maccabeus restored "blameless priests" to the sanctuary in 165 B.C.E. (*I Macc.* 4:42). In 153 Jonathan, brother of Judas, accepted the office of high priest, to be succeeded by his brother Simon in 143. Both had assumed temporal power as well, but it was not until 105 that the high priest Aristobulus I assumed the title of king. Priestly kingship ceased with Hyrcanus II in 63 B.C.E. The high priest was thereafter, until 70 C.E., subordinate to the Roman governors and to the house of Herod. In the 107 years prior to the destruction of Jerusalem, there were twenty-eight high priests, appointed from four or five leading families. Under the aegis of the Priestly Code and Greek influences, the priesthood was a lucrative profession. It developed into an aristocratic class of wealth and influence known as the Sadducees, who supported the Herods and Rome, often contrary to the best interests of the people. Nothing was strong enough to uproot them or their prerogatives till the calamity of 70 C.E.

Rabbinic Judaism tended to follow the Priestly Code in its attitude toward the priestly functions that could still be fulfilled and in priestly and Levitical prerogatives. Oral tradition held the sanctuary to be the manifestation of God's presence in Israel, and the priest was the mediator through whom the sins of the community and the individual were expiated (*Ber.* 55a; *Suk.* 55b; *Keth.* 10b; *Zeb.* 85b; *Midrash Lev.* 16:2; *Tanhuma* to *Ex.* 27:2; *Yalkut* 2:565, and compare with *Ex.* 29:42-46; *Lev.* 9; 15:15; *Num.* 6:27; *Mal.* 2:7). As "emissaries of God" rather than the people, priests might make atonement and sacrifice for even the man who had vowed to eschew priestly service (*Yoma* 19a; *Ned.* 4:3; 35b). As in *P,* rabbinic law was scrupulous about the pedigrees of officiating priests (*Keth.* 13ab; 14a; 27a; *Kid.* 73a; *Shulhan Aruch, Eben Haezer* 3, 6, 7) and the women they married (*Kid.* 4:et seq.; 77ab; *Eben Haezer* 2, 3). In addition to *P*'s list of women disqualified from marriage to a priest (*Lev.* 21:7), rabbinic law enjoined a priest from marrying a Halutzah, a proselyte, a freed woman, or even the daughter of the latter two, in the opinion of some rabbis (*Yeb.* 6:2,5:54a,60a; *Sotah* 6:1; *Eben Haezer* 6:1,8).

Other *P* legislation observed and expanded in Talmudic law includes the prohibition against contact with a corpse (*Num.* 19:11, 14-16), priestly disqualification due to physical defects (*Lev.* 21:17-21) and division of the priesthood into twenty-four classes (*I Chron.* 25). Priests are prohibited, by rabbinic ordinance, even indirect contact with the dead, such as entering the house of a deceased person, touching anything unclean through contact with the dead, or entering a cemetery (*Nazir* 7:2, 4:42b, 56ab; *Shulhan Aruch, Yoreh Deah* 369, 371). In the case of a deceased wife or other near relative, however, the priest is required to participate in the funeral (*Yeb.* 22b; 90b; *Nazir* 47b; 48ab; *Yoreh Deah* 373). The priest may not become defiled in the case of a non-relative except if he come across a corpse in a deserted vicinity, which he is required to bury, or in the case of the funeral of a prince in Israel (*Nazir* 7:1; 43b; 47b; *Yoreh Deah* 374; 1, 2, 11). Disqualifying defects which render a priest temporarily or permanently unfit for service are described in detail (*Bech.* 7; *Sifra, Emor* 3; *Zeb.* 12:1; 102ab). The Talmud and Josephus show not only the retention of the twenty-four priestly courses until 70 C.E., but that these were changed each Sabbath, except on the festivals, when all officiated simultaneously (*Antiquities,* book 7, chap. 14, par. 7; *Life,* section 1). These relays were further subdivided into smaller groups in elaborate pattern (*Yer. Taan.* 2:6 et seq.; 4:2; 27b; *Suk.* 5:6-8; 25ab; *Yoma* 3:9). In addition to the duties of high priest, priest and Levite, enumerated in *P,* the Talmud speaks of numerous other officials of minor or major rank. They include the *segan,* who was to substitute for the high priest on Yom Kippur in the event the latter became defiled (*Tos. Yoma* 1:6; *Nazir* 47b; *Sotah* 42a), *gizbarim,* Temple treasurers, and *amerkelin,* cashiers (Josephus, *Antiquities,* book 14, chap. 7, section 1; book 15, chap. 11, section 4; *Peah* 1:6; 2:8; *Shek.* 2:1; see *Jewish Encyclopedia,* vol. 10, p. 196 for discussion of *segan,* and his identity with the *memunneh,* appointed one or auxiliary priest on the Day of Atonement). The laws of pedigree and Levitical purity applied to men of priestly descent long after the destruction of the Temple, according to rabbinic law. The priests (ones whose name bore the honorary title *hakohen*) were to be ready for service immediately upon the advent of the Messiah and the rebuilding of the sanctuary. Ritual purity and fulfillment of priestly requirements qualified Kohanim to utter the threefold priestly blessing in the synagogue, to officiate at the redemption of the first-born, and to be called up to the reading of the Torah before the Levite and the ordinary Jew, practices which still prevail in Jewish life today.

See also: PRIESTLY BLESSING; PRIESTLY CASTE; PRIESTLY CODE.

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Lit.: Gabriel, Johannes, *Untersuchung über das alttestamentliche Hohenpriestertum* (1933); Hoschander, Jacob, *The Priests and Prophets* (1938); Welsh, A. C., *Prophet and Priest in Old Israel* (1936); Soltau, *Exposition of the Tabernacle, the Priestly Garments, and the Priesthood;* Martin, *Atonement;* Davidson, A. B., *Hebrews;* Moorehead, *Mosaic Institutions;* Baudissin, *Die Geschichte des alttestamentlichen Priestertums* (1889); the articles on Priests, Priesthood, and Priests and Levites in such standard works as Cheyne and Black, *Encyclopaedia Biblica* (1899-1903); Hastings, James, *A Dictionary of the Bible* (1898-1904); Vigoroux, *Dictionnaire de la Bible* (1895-1912); Orr, *International Standard Bible Encyclopedia* (1925); *Jewish Encyclopedia* (1901-6).

PRILUZKI, NOAH, *see* PRYLUCKI, NOAH.

PRIMOGENITURE (*mishpat habechorah*). According to the Bible and Talmudic law, the first-born child of the father, whether he is the first-born child of his mother or not, has a claim to a double portion of the inheritance. This double right of inheritance, which is unique in Jewish law, and hardly found in other legal systems, is probably founded on the great significance attached to firstlings in general, whether they be fruits of the soil, animals or human beings. In ancient times all these firstlings were regarded as consecrated to God. In the case of humans this took the form of serving as the family priest, prior to the establishment of the hereditary Levitical priesthood. Another factor which seems to have played a part was that after the Israelites had become a settled people, the first-born succeeded his father upon the latter's death as head of the household, and therefore took upon himself the responsibility of maintaining those members of the family who were in need—the widows, orphans and those who were physically or mentally handicapped. Thus the double portion of the first-born would be a sort of

compensation for the extra duties which he was required to assume.

In Bible times the principle of primogeniture was generally recognized in the succession to the throne, though there is evidence that on occasion exceptions were made (as in the case of Solomon and Jehoahaz). Bible stories contain some interesting episodes in which the headship of the family passes from the first-born to another member; thus Esau is replaced by Jacob, Reuben by Joseph, Manasseh by Ephraim. This circumstance has led the ethnologist J. G. Frazer to suggest that the earliest form of inheritance was a system of ultimogeniture, in which the youngest, not the eldest, had the chief inheritance. On the contrary, however, these stories are witness to the strength of the idea of primogeniture; for the narrative writer profits by the element of surprise in that, contrary to all custom or even right, the younger son, by means of his superior merits or achievements, wins through to the right of superior inheritance.

The law codes constantly stress the right of primogeniture, and one passage (*Deut.* 21:15-17) goes so far as to deprive the father of the right to change the inheritance in favor of his younger son by a beloved wife.

The Talmud lays down especial requirements for primogeniture. To be recognized as a first-born son, a child must be born during the lifetime of his father (*B.B.* 142a). If twins are born, the declaration of the midwife, the mother or the father is sufficient to decide which of them was born first. However, the midwife's declaration must be made immediately (since later on her memory may be defective), and the mother's within the first week, whereas the father may make his declaration any time after the eighth day (*Kid.* 74a). The double portion of a first-born who dies before his father is inherited by his children.

A rather unusual requirement is that the right of primogeniture is given only to one who is born in a normal manner, that is, not by an operation. If the mother has a miscarriage or the child is born dead or too feeble to survive, the next child that is normally born is regarded as the first-born (*Bech.* 8:1).

The double portion of the first-born is taken only from property actually on hand at the time of his father's death, and not from claims that are later collected. It is determined by dividing the estate into one more portion than there are children present or living at the time of their father's death; he then takes two of the portions. He can not sell or dispose of his birthright, since this is contrary to the law of the Torah (*B.B.* 8:5); but a father can indirectly curtail the rights of the first-born by giving away part or all of his property prior to his decease. MARCUS COHN.

Lit.: Maimonides, *Hilchoth Nahaloth* 2 and 3; *Shulhan Aruch, Hoshen Mishpat* 277 and 278; Jacobs, Joseph, "Junior Right in Genesis," *Studies in Biblical Archaeology* (1894); Frazer, J. G., *Folklore in the Old Testament,* vol. 1 (1919) 429 et seq; Casanowicz, I. M., in *Jewish Encyclopedia,* vol. 10, pp. 198-99.

PRINCE AND DERVISH, *see* BARLAAM AND JOSAPHAT.

PRINCE, LEOPOLD, official municipal court referee, and musical amateur, b. Konitz, Germany, 1880. From 1905 to 1907 he served in the New York State Assembly. In 1907 he was elected justice of the municipal court of the city of New York, retaining this post for ten years; he was reelected in 1927 for another ten-year period. On January 1, 1938, he was appointed official referee of the municipal court. He distinguished himself as founder and conductor of the City Amateur Symphony Orchestra which, over a period of many years, gave free public concerts at the Museum of Natural History (in the winter) and (in the summer) in the public parks.

PRINCEPS JUDAEORUM, *see* PRAEFECTUS JUDAEORUM.

PRINGSHEIM, ALFRED, mathematician, b. Oblau, Silesia, Germany, 1850; d. Munich, Germany, 1941. He was the son of the railroad magnate Rudolf Pringsheim. He studied at the University of Heidelberg, where he received his Ph.D. degree in 1872. He was appointed instructor of mathematics in 1877, was assistant professor in 1886, and served as associate professor at the University of Munich (1901-2).

Pringsheim contributed to the theories of numbers, functions and infinite processes. He was regarded as a connoisseur of art and music. Pringsheim was baptized. He was the father-in-law of Thomas Mann.

Lit.: Poggendorf, *Biographisch-Literarisches Handwörterbuch* (1926) 1006; Wininger, S., *Grosse Jüdische National Biographie,* vol. 5 (1931) 98-99.

PRINGSHEIM, NATHANAEL, botanist, b. Wziesko, Upper Silesia, 1823; d. Berlin, 1894. In 1851 he became instructor at the University of Berlin; in 1856 he was elected a member of the Berlin Academy of Science. In 1864, as professor of botany at the University of Jena, he founded an institute of plant physiology in Jena, and in 1868 settled in Berlin. His most important works include *Grundlinien einer Theorie der Pflanzenzelle* (1854) and *Über die Befruchtung and Keimung der Algen und das Wesen des Zeugungsaktes* (1855-57).

Pringsheim discovered the sexual process among lower plant life, in which parts of cells, which are without any sexual qualities, function as sexual organs. His researches were devoted chiefly to chlorophyll. From 1857 on he edited various annuals of scientific botany. His collected treatises appeared in four volumes (Jena, 1894-96).

Lit.: Roth, E. in Bettelheim, Anton, *Biographische Blätter* (1895) 227-33; *American Naturalist,* vol. 29, p. 96.

PRINGSHEIM, RUDOLPH, railroad builder and operator, b. Oels, Silesia, 1821; d. Berlin, 1901. Originally the forwarding agent of the Upper Silesian railroad, he later leased the Upper Silesian small-gauge railway. His model management and activity in the reconstruction and modernization of the network of railway lines in the Upper Silesian industrial district made the enterprise highly successful, and the Prussian state, which gained control of the Upper Silesian railways in 1884, continued his lease until 1904. His name became well-known by reason of the "Pringsheim House" (with the mosaic frieze after Anton von Werner) which he built in the Wilhelmstrasse, Berlin.

PRINTERS AND PRINTING. It was scarcely twenty-five years after the invention of printing in the middle of the 15th cent. that Jews began to employ this art for the printing of books in Hebrew characters. With a religion and a culture largely based upon literature, they quickly realized the value of the new mode of reproducing books, hailing it as "the crown of all knowledge," "the work of God" and the "holy art." The earliest Hebrew term for printing is *defus* (from the Latin *typus*), and the printer was called *madpis;* later, the additional terms *hakok,* "to print," and *mehokek,* "printer," were employed.

1. The Beginnings (1475-1500). Hebrew printing began about 1475 in three separate places in Italy: Reggio di Calabria, Pieve di Sacco, and Mantua. The first Hebrew

book that can be definitely dated was the commentary of Rashi on the Pentateuch, which was completed at Reggio on February 17, 1475; the next is the *Turim*, completed at Pieve in July of the same year. About the same time Conat was printing a *Tur* in Mantua, which was continued by Abraham the Dyer (Abraham ben Hayim dei Tintori) at Ferrara. It is still uncertain whether Hebrew books were being printed at Rome in the period before 1480. Other localities soon took up the art of Hebrew printing. Abraham the Dyer opened another print-shop in Bologna in 1482, while the Soncinos, immigrants from Germany, soon acquired such an ascendancy in the field that their form of Hebrew character became the predominant one. They operated printing presses at Mantua, Soncino (1483), Casal Maggiore (1486), Naples (1487), Brescia (1491) and Barco (1496). In Naples they were preceded by Joseph ben Jacob Ashkenazi Gunzenhausen, who began his work not later than 1485.

Hebrew publishing in Spain and Portugal began a little later than that in Italy; it was brought to a close after a short existence by the persecutions of the Jews and their expulsion from the Iberian peninsula. The first Hebrew printer was Juan de Lucena, probably at Montalban, in the 1470's (the most probable date is about 1476). A print-shop was opened by Abraham ben Garton and Solomon Alkabitz at Guadalajara in 1476, which lasted until 1482. There were also Hebrew printers at Zamora (1487) and at Hijar (Ixar), where Eliezer ben Abraham Alantansi established a press in 1485.

Faro, in Portugal, has the distinction of printing a book which was at the same time the first Hebrew book printed, and the first book of any language to be printed, in that country. This was a Hebrew Pentateuch, issued by Samuel Porteira in 1487. Jews also produced the first book to be printed at Lisbon, the commentary of Nahmanides on the Pentateuch, published by Eliezer ben Jacob Toledano in 1489. In 1492 Samuel de Ortas and his son established another print-shop at Leiria.

Constantinople seems to have had a Hebrew printing press at an early period, an edition of the *Turim* of Jacob ben Asher having probably been printed in 1493.

These various Hebrew books show three main forms of type: the German type, with letters rather square and generally all of the same size; the Spanish type, rounder and making use of extensions in letters to fill out the line; the Soncino type, a compromise between the two, more rounded than the German, but showing a tendency to follow it in keeping the letters of a uniform size. The pages in this early period are not numbered; there are no title pages, and the information as to place and date of publication is found, if at all, in the colophon. Decorations, ornamental borders and decorative initials are frequent.

2. Expansion (1500-1550). During the 16th cent. the Soncinos continued as the leading Hebrew printers. They opened up new establishments at Fano (1503-6), Pesaro (1507-15), a second time at Fano (1516), Ortona (1517), a second time at Pesaro (1517-20) and at Rimini (1521-27). The Jews who were expelled from Spain went to Turkey and began to print Hebrew books there; Judah Nachmias and his son Samuel were at Constantinople about 1500, and Judah Gedaliah was at Salonika.

In 1515 Daniel Bomberg of Antwerp opened up a large Hebrew print-shop in Venice, which soon superseded the Soncinos as the chief publisher of Hebrew books. He was the first to attempt a systematic edition of all the important works of Hebrew literature from the Bible on. In 1527 Gershon Soncino moved his press to Constantinople. Bomberg was supreme in Italy until 1545, when the Christian Marco Antonio Giustiniani, with the aid of such Jews as Cornelio Adelkind, started to print Hebrew books, and continued until 1552. Another Christian, Aluise (Aloisio) Bragadini, opened a Hebrew press at Venice in 1550. Rivalries ensued between the printers, and an appeal to Rome led only to a total suppression of Hebrew printing in Venice for about ten years beginning in 1554.

Minor print-shops in Italy during this period included those at Mantua (Samuel Latif, 1513-15), Padua (1518), Trino (1525), Rome (Samuel Zarfati, 1540-45) and Bologna (1537-40). Hebrew books with Lisbon types were printed at Fez, in Northern Africa, from 1516 to 1522.

During the same period Hebrew printing was spreading to the north of the Alps. In 1512 Solomon Kohen, the ancestor of the Gersonides, founded a Hebrew print-shop at Prague, which printed ritual and other works for local use. Hayim Schwartz, who worked for a time with Kohen, set up a press of his own which migrated to Oels (1530), Augsburg (1533), Ichenhausen (1544) and Heddernheim. Three Hebrew books were printed at Cracow in 1530 to 1531, but the printer is unknown. In 1534 the brothers Halicz established a new print-shop, which continued even after they were baptized. A prayer-book according to the Polish ritual was issued at Lublin in 1536.

In addition to these Hebrew presses, there were a number of places in Europe which printed Hebrew Bibles or parts of them for the use of Christians. The printers were Christians, but in many cases had the help of Jews; the most important sites of these presses were Paris, Basel, Lyon, Tübingen, Augsburg, Cologne, Wittenberg, Mayence, Solingen, Genoa and Rome.

3. Up to the Founding of the Amsterdam Press (1550-1627). At the beginning of this period there occurred the prohibition of the printing of the Talmud in Italy. This had the effect of stimulating the presses in other countries, and of breaking up the monopoly which Bomberg at Venice had enjoyed. Thus Lublin began to print the Talmud in 1559, Salonika in 1563, and Basel in 1578.

In 1551 Samuel Zarfati, who had previously been a printer in Rome, established a Hebrew print-shop in Ferrara, which he sold two years later to Abraham Usque. In the same year (1551) Tobiah Foa established another press at Sabbioneta, which lasted until 1559. In 1556 Vincenzo Conti established a Hebrew press at Cremona; he published about forty books, of which the most important was the *Zohar* (1559). An interesting Hebrew press of the time was that at Riva di Trento (1558-62), which flourished under the protection of the enlightened Cardinal Christoforo Madruzzi, despite the general hostile attitude of the Catholic church toward Hebrew printing at that period.

In 1563 the prohibition against printing Hebrew books in Venice was lifted, and activity in this direction began again on the part of such printers of Giovanni di Gara, Zanetti, Grifio and Cavalli. The Bragadinis, however, were the leaders in this field; they issued, among other works, the first edition of the *Shulhan Aruch* (1565). Two books were issued at Verona in 1594 to 1595.

While Italy was paramount in the field of Hebrew publishing during this period, causing the presses elsewhere to remain idle from about 1550 to 1565, in 1569 the Prostitz printery was founded at Cracow, where it lasted until 1626. A new Hebrew press was founded in Lublin by Kalonymus Jaffe in 1562. There were also a few publications at Prossnitz (1603-5) and Bistrowicz (1592). After 1562 the Gersonides renewed their activity at Prague, and in 1605 the Bak family established another Hebrew print-shop there.

Israel Zifroni of Italy came to the Froben press at Basel about 1578, and through his influence the latter began to print important works of Jewish literature (up to 1584). In 1610 a Hebrew press was set up in Hanau, which published a number of Cabalistic and Judeo-German works.

During this same period the Hebrew presses at Constantinople and Salonika were continuing to publish various Jewish books under the direction of Solomon and Joseph Yaabetz and others. The last work of the Soncino family appeared at Cairo in 1562. A few works were printed at Safed (1577-78 and 1587) and at Damascus (1605).

4. The 17th and 18th Centuries. The beginning of the 17th cent. was marked by the formation of a new community in Amsterdam, consisting of the Marranos who could once more openly practise Judaism. At first they used only Spanish books; but as they learned more Hebrew, they began to require more and more Hebrew literature, which at first they had to import. In 1626 Manasseh ben Israel established a Hebrew press in Amsterdam; another was set up in the same year by Daniel da Fonseca, although this was of minor importance. The types and format of the works issued by Manasseh ben Israel were so excellent and so easily available that they found a wide market and soon replaced the Hebrew works published in Italy.

The fame of the Amsterdam printing encouraged others

to become competitors of Manasseh ben Israel. Immanuel Benveniste published a number of Hebrew books between 1641 and 1660. Uri Phoebus ben Aaron Halevi, who had formerly worked with Benveniste, set up a press of his own which lasted from 1658 to 1689. In 1692 he moved to Zólkiew in Poland, where he founded a print-shop in which he used "Amsterdam" type. Joseph Athias (1658-98) and his son Immanuel (1698-1709) continued the fine tradition of the Amsterdam printers. David de Castro Tartas was active from 1660 to 1695; his books of the year 1666 are especially interesting, as the title pages show a vignette of Sabbatai Zevi as king, and are dated "in the first year of the Messiah."

There were a number of minor Hebrew print-shops in Amsterdam at the time. The most important proprietors of these were Moses Coutinho, Isaac de Cordova, Moses ben Isaac Dias, Kosmann Emmerich, Moses Frankfurter, Isaac ben Solomon Templo, and Naphtali Herz Halevi.

During the 18th cent. the Hebrew book market was chiefly in the hands of the Amsterdam printer Solomon ben Joseph Proops, who gradually took over the type of the other important printers. The firm lasted until 1849.

There were a number of presses in Germany, where there was a great demand for Hebrew books due to the frequent persecutions of the Jews and the loss of books which resulted from attacks and expulsions. The Hebrew presses in Germany during the 17th and 18th centuries included those at Altona (1727 on), Berlin (1697 on), Dessau (1694 on), Dyhernfurth (1689-1718), Frankfort on Main (1677 on), Frankfort on Oder (1695 on), Fürth (1691 on), Gotha (1707), Halle (1709-14), Hamburg (1686 on), Hanau (1709 on), Homburg (1736-1757), Jessnitz (1718-25 and 1738-44), Neuwied (1735-52), Offenbach (1714 on), Sulzbach (1664 on), Wandsbeck (1726-33) and Wilhermsdorf (1669 on). In many instances these printers of Hebrew books were Christians, since local laws frequently did not allow Jews to own printing presses; however, they made frequent use of Jewish assistants. They printed not only Hebrew but also Judeo-German works.

During this period the Bragadinis continued to print at Venice, with Vendramini as a competitor from 1631 on; but the activity of the presses here became less and less, and Amsterdam printers captured their business. A new Hebrew press arose in Leghorn (Livorno) in 1650. The press at Prague, to the north, had ceased issuing books between 1630 to 1650, after which it followed Amsterdam type forms. Menahem Nahum Meisels founded a new Hebrew press in Cracow in 1631, and Uri Phoebus ben Aaron Halevi, as mentioned above, established one in Zólkiew.

Comparatively few books were published in the Orient during this period. Solomon Franco started a Hebrew press in Constantinople in 1638, the first in fifty years; it lasted until 1683. In Salonika, books were published by such men as Abraham Hager (1650), Abraham ben David and Moses Falcon (1713 on). Abraham Gabbai (1657) and Jonah ben Jacob Ashkenazi (1729) set up presses in Smyrna for short periods. In 1734 the first Karaite press was established in Kale, in the Crimea.

5. Rise of East European Printing (1750-1850). After the middle of the 18th cent. Hebrew printing became so widespread and so decentralized that it becomes impossible to treat in detail. The chief feature of the next hundred years was the transfer of the center of printing from Amsterdam to Eastern Europe. As the Jews of Western Europe began to take up secular knowledge and neglect Hebrew, the Eastern centers became the chief markets for Hebrew books, and at the same time Poland and Russia began to expand their activities.

Among the new locations of Hebrew presses during this period were the following: in Austria, Vienna, Brünn (1754), Lemberg and Czernowitz; in Poland, Nowydwor (1781), Jozefow (1822), Alexinez (1760), Kopys, Grodno, Vilna, Korzec, Shklov, Polonnoye, Poritzk, Dubno, Berdichev, Ostrog (1790) and Radziwilow (1810). In the middle of the 19th cent. Vilna presses took first rank in Jewry, and Krotoschin also was an active center, although the exact time at which Hebrew printing began is uncertain; in the Crimea, Eupatoria (Goslow, 1833); in Germany, Berlin (1780), Königsberg (about 1782), Breslau (about 1790) and Rödelheim (about 1800), famous for its editions of the prayer-book; in France, Metz (about 1760), Strasbourg (about 1770) and Paris.

From this time on the history of Hebrew printing merges into that of publishing houses. *See* PUBLISHING HOUSES.

SIMON COHEN.

Lit.: Encyclopaedia Judaica, vol. 6 (1930), cols. 39-81; *Jewish Encyclopedia,* vol. 12, pp. 295-335 (with lists of printers and specimens of typography); Amram, D. W., *The Makers of Hebrew Books in Italy* (1909); Bloch, Joshua, *Venetian Printers of Hebrew Books* (1932); idem, *Early Hebrew Printing in Spain and Portugal* (1938); idem, *Hebrew Printing in Riva di Trento* (1933); idem, "Hebrew Printing in Naples," *Bulletin of the New York Public Library,* June, 1942 (also reprinted separately); Yaari, Abraham, *Hebrew Printing in the East* (1936 and 1940); the files of *Kiryath Sefer;* Friedberg, B., *History of Hebrew Typography* (1937). A list of articles on Hebrew printing may be found in the *Index to Jewish Festschriften,* edited by Jacob R. Marcus and Albert Bilgray (1937) 107. On Hebrew printing in Rome, cf. Freimann, Aron, in *Festschrift zum 70. Geburtstag von Jakob Freimann* (1937) 53 et seq.

6. Printers' Marks. In accordance with the general usage of the times, printers of Hebrew books affixed their marks to the book, a feature which is often of considerable importance in determining the place and date, otherwise unknown, of a book. Such marks are found on the title-page, in the colophon, preface, or at the beginning or end of individual sections. The most common form is a seal; often they are framed by ornamental decorations.

The oldest known Jewish printer's mark is believed to be one dating from 1485 by Eliezer Alantansi of Hijar (Ixar), Spain, consisting of a lion on a shield. Some marks contain animal figures derived from the coat of arms of the city or the name of the printer. A peacock was used by Foa at Sabbioneta, by de Gara in Venice (1588) and Mantua; a small white lion on a black square appears in books of Constantinople (1514); a lion with two tails, the coat of arms of Prague, is used with or without imperial globes in Prague prints, but is found also in many other places (Leghorn, Mantua, Sabbioneta, Amsterdam, Safed); a griffin was used by Grypho (Venice, 1544-47), an elephant by Giorgio di Cavalli (Venice), a deer at Cracow (1569) and Lublin (1622), and fishes by Isaac ben Aaron at Cracow and by Uri Phoebus at Amsterdam. Even definitely Christian themes appear; thus Sabbatai Bass at Dyhernfurth used St. George and the Dragon. The candelabrum with signature was used by Meir ben Jacob (Venice), the Temple by Giustiniani (Venice, 1545), and the sun by Daniel Gianetti (Venice, 1605). A widely used printer's mark was that of three crowns. Abraham Usque at Ferrara used an astronomical picture of the solar system, together with a Hebrew verse and his initials. Other frequent emblems are the Shield of David, palms and various emblems. Prints issued by the Soncino society occasionally have a tower, and this has been adopted by the modern Soncino Society for its own books.

See also: BOOKS; INCUNABULA.

PRINZ, GYULA, theologist and geographer, b. Rábamolnári, Hungary. He studied at several universities, including that of Budapest, served as an assistant at the geological institute of the University of Breslau, was lecturer on geology from 1908 on at the University of Budapest, and full professor of geography from 1918 on at that of Pécs, Hungary. From 1906 to 1909 he conducted two expeditions to Central Asia, and another in 1914 to Iceland. Prinz published a great number of books on geology and glaciers and on the natural and economic geographies of Europe and of Hungary in particular. The most important were published also in German. They include:

Die Vergletscherung des Zentral-Tientschan Gebirges (1909); *Beiträge zur Morphologie des Kuldschaer Nanschan* (1910); "Beiträge zur Glaziologie Zentral-Asiens" (in *Mitteilungen aus dem Jahrbuche der königlich-ungarischen geologischen Anstalt,* 1927). A map of the hitherto unknown mountains which he discovered in Inner Asia

was published in Perthes' *Geographen-Kalender* (1910). The petrographical results of his travels were published by Zsigmond de Szentpétery in *Beiträge zur Topographie Zentralasiens* (1915), while Prinz himself published the ethnographical results and several diaries and travel books. He edited *Magyar Földrajz*, an encyclopedia of Hungarian geography.

PRIORITY, *see* PRECEDENCE.

PRIVILEGES. Until the 19th cent. the legal position of the Jews in European countries was not uniformly regulated by legislation. They were strangers and aliens who stood outside of the pale of the prevailing national rights, and consequently were usually without rights of their own, deprived of a peaceful existence, and could receive no compensation for damages. They might at any time be robbed of their goods, expelled, or killed with impunity. On the basis of the "game laws," if they were not under the protection of any native, they were declared to be the vassals of the king. Furthermore, since Christianity was the state religion, and they were the adherents of a different faith, they also lost their rights because they were unbelievers. They had no national rights of their own. The Jewish Law was valid only for the regulation of legal matters between Jew and Jew.

The Jews soon came to recognize the danger of being handed over to the severities of the law about foreigners, and accordingly petitioned the lords of the various countries in which they lived for privileges which would serve the purpose of protecting their persons and their property and securing the toleration of their religion. Sometimes the rulers, of their own accord, granted them special rights and favors, either to reward them for their services or to attract them to the country because of their importance for trade and business or financial gain. In exchange for these privileges the Jews had to pay taxes or furnish certain specified services. The privileges, however, were not granted systematically and from a definite point of view, but quite arbitrarily, depending on whim or calculation, and varying with place and conditions. The protectors also possessed the right of withdrawing their favors at any time. It was therefore correctly said of the Jewish rights in the Middle Ages that it was "a privilege right made up of casual and heterogeneous favors and limitations."

A number of such privileges are extant, from the time of Louis the Pious of France, which promise certain Jews protection for their lives and property, freedom from tolls and other taxes, the right to dispose of their property as they wished, and an acceptance as witnesses in law-courts which was superior to those who were in bondage. In return, these Jews were obligated to furnish services to the imperial palace (cf. Zeumer, "Formulae Imperiales e Curia Ludovici Pii," in *Monumenta Germaniae historica formulae Merovingici et Carolini aevi*, 1882, vol. 1, p. 309 et seq.; Boretius, *Capitularia regum Francorum*, 1883, vol. 1, p. 152; Simson, *Jahrbücher des fränkischen Reiches unter Ludwig dem Frommen*, 1874, vol. 1, p. 394).

In course of time such privileges, which were originally given only to individual merchants of good standing or to court purveyors, were granted to all the Jews who had settled in the cities; this became general after the 11th cent., and resulted from the flaring up of religious fanaticism at the time of the Crusades, and the fear of the rising merchant trade that the Jews would become formidable rivals. Both these reasons made it necessary for the rulers to interfere and to give a general protection to the Jews. To present a history of the Jewish privileges is very much the same as writing a history of the Jews. Instead, only the most important Jewish privileges will be mentioned here; their contents may be found by consulting the subjoined literature.

A. For Germany.

1) September 13, 1084. Privilege granted by Bishop Rudiger Huozmann to the Jews of Speyer.

(Hilgard, *Urkunde zur Geschichte der Stadt Speyer*, vol. 1, p. 11, note 11; Würdtwein, *Nova subsidia diplomatica*, vol. 1, p. 125; Remling, *Urkundenbuch zur Geschichte der Bischöfe von Speyer*, vol. 1, p. 57; Aronius, J., *Regesten zur Geschichte der Juden im fränkischen und deutschen Reiche bis zum Jahre 1273*, no. 168.)

2) February 19, 1090. Privilege granted by Emperor Henry IV to some Jews of Speyer.

(See the literature given above and Aronius, *ibid.*, no. 170. The authenticity of this privilege has been sometimes doubted, and its exact significance is the subject of dispute. Beseler, in *Zeitschrift für Rechtsgeschichte*, vol. 2, p. 374 et seq., considers it to have been a general privilege for the Jews of Germany; Stobbe thinks that it applied to all the Jews of Speyer; Bresslau, in *Zeitschrift für Geschichte der Juden in Deutschland*, vol. 1, p. 154 et seq., says that it was only for certain individual Jews.)

3) About 1090. Privilege granted by Emperor Henry IV to the Jews of Worms.

(*Zeitschrift für Geschichte der Juden in Deutschland*, vol. 1, pp. 138 et seq., 208, 210 et seq.; Aronius, *ibid.*, no. 171. It was confirmed by Emperor Frederick I, April 6, 1157; Aronius, *ibid.*, no. 280.)

4) September, 1182. Privilege granted by Emperor Frederick I to the Jews of Regensburg.

(Scheffer-Boichorst, in *Mitteilungen des Instituts für österreichische Geschichtsforschung*, vol. 10, p. 459 et seq. and under no. 403; Aronius, *ibid.*, no. 314a.)

5) July, 1236. Emperor Frederick II extended the Worms privilege of Henry IV to all the Jews of Germany.

(*Zeitschrift für Geschichte der Juden in Deutschland*, vol. 1, pp. 137, 142; Boos, *Urkundenbuch Worms*, vol. 2, p. 740; Weyden, *Geschichte der Juden in Köln*, 129; Aronius, *ibid.*, no. 496.)

6) April 27, 1252. Privilege granted by Archbishop Conrad to the Jews of Cologne.

(Ennen and Eckertz, *Quellen zur Geschichte der Stadt Köln*, vol. 2, pp. 321-22, no. 308; Gengler, *Codex juris municipalis Germaniae medii aevi*, vol. 1, p. 357, no. 86; Weyden, *ibid.*, p. 353, no. 6; Aronius, *ibid.*, no. 588.)

7) 1265. Privilege granted by Margrave Henry the Illustrious of Meissen.

(Stobbe, Otto, *Die Juden in Deutschland während des Mittelalters*, p. 305 et seq.; Fabricius, *Rerum Misnicarum*, vol. 7, p. 112 et seq.; Sidori, *Juden in Sachsen*, supplement, p. 140 et seq., no. 1; Aronius, *ibid.*, no. 711.)

8) December 13, 1380. Privilege granted by Duke Frederick of Bavaria.

(Wiener, Meir, *Regesten zur Geschichte der Juden in Deutschland während des Mittelalters*, pp. 146, no. 308, and 179, no. 505.)

9) February 6, 1412, and April 25, 1744. Privileges granted by Bishops Johann II and Gottfried of Würzburg.

(Heffner, *Die Juden in Franken*, appendices L and W.)

10) April 4, 1416. Privilege granted by Emperor Sigismund to the Jews of Nuremberg, Winsheim, Nördlingen, and Weissenburg.

B. For Austria.

1) August, 1238. Privilege granted by Emperor Frederick II to the Jews of Vienna.

(von Meiller, "Österreichische Stadtrechte und Satzungen aus der Zeit der Babenburger," in *Archiv für Kunde österreichischer Geschichtsquellen*, vol. 10, pp. 127-28; *Hormayrs Taschenbuch*, 1812, p. 70; Aronius, *ibid.*, no. 518.)

2) July 1, 1244. Privilege granted by Duke Frederick II of Austria.

(This privilege was the model for the Jewish laws of the following monarchs and countries: of Béla IV of Hun-

gary, December 5, 1251, and March 22, 1256; of Ottocar II of Bohemia, March 29, 1254, March 8, 1255, and August 23, 1268; of Boleslav of Kalisch, August 16, 1264; of Henry III of Glogau; of Casimir the Great of Poland, October 9, 1334, July 15, 1364, and April 25, 1367; of Prince Witold of Lithuania, June 24 and July 2, 1388.)

3) December 6, 1624. Privilege granted by Ferdinand II.

(Pribram, A. F., *Quellen und Forschungen zur Geschichte der Juden in Deutsch-Österreich,* vol. 1, 1918, p. 84 et seq.)

4) March 1, 1625. Privilege granted by Ferdinand II.

(Pribram, *ibid.,* p. 91 et seq.)

5) January 12, 1645. Privilege granted by Ferdinand III.

C. For England.

April 10, 1201. Carta Judaeorum Angliae, granted by King John.

(Blunt, J. E., *A History of the Establishment and Residence of the Jews in England,* 1830.)

D. For France.

1360. Privilege granted by Charles V.

(Laurière Secousse, *Ordonnances des roys de france de la troisième race par ordre chronologique,* 1723-1849, vol. 3, pp. 473-81.) SELMA STERN-TÄUBLER.

Lit.: Stobbe, Otto, *Die Juden in Deutschland während des Mittelalters* (1866); Scherer, J. E., *Die Rechtsverhältnisse der Juden in den deutsch-österreichischen Ländern* (1901); Schröder, Richard, *Lehrbuch der deutschen Rechtsgeschichte* (5th ed., 1907); von Frisch, Hans, *Das Fremdenrecht* (1910).

PROBUS NATIONAL, service club, founded at New Haven, Conn., in October, 1921. The New Haven club is, therefore, the original Probus Club. It followed, in pattern and in organization, the general service club movement, which, at that time, had gained considerable strength. The structure of service clubs in general, although not exclusively on racial or religious bases, is such that they have had to exclude from the membership members of the Jewish community in any town. This is true, with the exception that there are isolated individual instances where Jews are members of other service clubs in the professional or business men's categories not already occupied by others. Thus the Probus Club accepts into its membership only two members of any business or profession. Specialists are admitted on the basis of one per specialty, and the standard of requirements is very high.

The active clubs in 1942 were located in New Haven, West Haven, Bridgeport and Hartford, in Connecticut; Worcester, Springfield, Fitchburg and Pittsfield, in Massachusetts; and Detroit, in Michigan. In each case they constituted the group of Jewry which represented its people to the community, without conflict with any other Jewish organization or activity. Its membership were leaders in inter-racial or interfaith and other communal of community endeavor. Candidates for membership, as well as members themselves, are under constant self-imposed scrutiny. At the original meeting, this was the code adopted: "The object of this club is to affiliate business and professional men into an organization, so that ideas might be exchanged, and to create greater cooperation in spirit, in feeling, and in action among its members."

The original charter members were: James M. Kent, Abraham H. Rubin, William Silver, Louis Lehman, Morris Rubin, Louis Stovin, Samuel Unger, Harry Goldfarb, Julius Kronish, and Lawrence L. Jaffe. James M. Kent was the first president. The national officers in 1942 were: president, Maxwell Lear, vice presidents, Samuel Lopatin, David Kosh, Irwin Dorman, Samuel Gershenson, treasurer, Bert Adler, and secretary, Benjamin D. Novak. MAXWELL LEAR.

PROCEDURE AT LAW. In Jewish civil law, the summons of the defendant had to be made from the court sitting at the defendant's residence. However, the plaintiff had the right to refuse to try the case at the defendant's residence but instead at a larger court (*beth din hagadol*); later on, however, it was established that every case should be tried in the court of the residence of the defendant. At first the plaintiff had to appear before the court in person and was not permitted to send a representative; later he might do so by authority of a written power of attorney (Harshaah). On the other hand, the defendant had to appear in person, and could not have a representative. Exception was made only for certain persons, such as women, priests and scholars, who were allowed to be represented by an attorney (Entelar).

Procedure at law began with the bringing forward of the cause of the dispute on the part of the plaintiff (*tobea* or *to'en*). The defendant (*nitba* or *nit'an*) was then summoned to appear before the court by a court official (*sheliah beth din*). This summons might be written or oral. If the defendant refused to heed the summons of the court, or remained away, without proper excuse, from the trial for a certain period of time, the lesser ban (Niddui) was laid upon him, and was not removed until he had promised to put himself at the disposal of the court.

In criminal cases the injured party became the plaintiff. In a case of homicide, the witnesses were required to make the complaint before the court. In the original Biblical law, it was the "avenger of blood," that is, the next of kin, who had the duty of bringing the perpetrator of the crime to punishment; in which case the community was to judge between "the murderer and the avenger of blood."

Basic Biblical laws insist on absolute equality before the court. Natives and strangers, rich and poor, and all others, are declared to be equal (*Lev.* 24:22; *Deut.* 1:17). It is especially required that the court give the same conscientious attention to small disputes as to large ones. The hearing of the parties had to take place in the presence of both sides. The various plaintiffs must appear in court in the order of their appearance; however, preference is given to widows, orphans, scholars and women.

In general provision was made only for an oral procedure and the parties had to appear directly before the court. A report of the proceedings was made by the court; it was only in exceptional cases that the process could proceed by means of writing. The plaintiff was required to present his claims and his evidence for them, while the defendant had to make answer to these. Either party could make further additions or explanations as long as both parties were still in the courtroom.

The court was obligated to attempt to bring about a compromise first, in which the parties abandoned part of their claims. Jewish legalists are of the opinion that even a correct decision leaves the parties embittered and lets them leave the court as enemies, whereas a compromise combines justice and moderation. If the parties refused a compromise, the court then proceeded to try the case. In criminal cases, the only testimony permitted was that of witnesses; in civil cases, this was supplemented by documents and the taking of an oath. After this was done, the public was excluded, the parties left the hall, and the judges retired to deliberate. In criminal cases the lowest in rank of the judges was required to cast his vote first, in order that he might not be influenced by the opinion of the others. In case of a division of opinion among the judges, the majority ruled. In criminal cases certain provisions were made for the purpose of making the acquittal of the defendant as easy as possible.

The announcement of the verdict was made by the chief judge in the presence of the parties; however, the opinions expressed by the judges in the course of their

deliberations had to be kept strictly secret. During the announcement of the verdict the judges sat, while the parties and their witnesses remained standing. The announcement of the verdict closed the case and the legal proceedings; an appeal was permitted only in certain very limited cases.

If a defendant did not comply with a definite court decision as to a claim for debt, a document was given to the creditor empowering him to confiscate part of the property of the debtor. This document was known as Adrachta and had to be drawn up according to certain specified provisions. An execution could be ordered by the court on the petition of the creditor; in such case Jewish law took care that the execution did not press too heavily on the debtor. In the case of an attachment of property, the debtor must be left enough provision for thirty days, his most necessary articles of furniture and clothing, as well as his most important tools. The creditor himself could not enter the home of the debtor. Movable property must be seized first in an execution, and real estate can only be seized if the claim is still unsettled. In case of real estate, the first to be seized was that of middle quality, next that of inferior quality, and only if still further were required could property of the best quality be confiscated. There was also a difference of procedure in regard to "free immovable property" and "mortgaged immovable property"; the latter could be sold again after the promissory note had been receipted.

See also: APPROPRIATION; APPEAL; ASSIGNMENT; LAW, CIVIL; LAW, CRIMINAL. MARCUS COHN.

Lit.: *Sanhedrin* I to 3; Maimonides, *Hilchoth Toen Venitan* and *Hilchoth Sanhedrin;* Mayer, Samuel, *Die Rechte der Israeliten, Athener und Römer* (3 vols., 1862-76); Bloch, Moses, *Die Zivilprozessordnung nach mosaisch-rabbinischem Rechte;* Fassel, H. B., *Das mosaisch-rabbinische Gerichtsverfahren;* idem, *Das mosaisch-rabbinische Strafrecht.*

PROCESSIONS. The procession is a natural and simple form of public celebration, providing an orderly and impressive way for a number of persons to participate in the same ceremony. Processions have, therefore, occupied an important place in the social ritual of all peoples and at all times. In its original sense, the procession must be considered a form of the sacred dance, which, according to historians of religion, was the primitive mode of public worship in all religions.

Processions formed an important element in the public worship of the Israelites. In connection with this worship two types of processions may be distinguished: one, which encircled a sacred object, the altar (*Ex.* 32:6, see Samaritan Pentateuch and Septuagint; *Ps.* 26:6; 48:13); the other, in which the sacred object, the Ark, was carried at the head of the procession (*II Sam.* 6:3-5; *I Kings* 8:1-7; *Ps.* 68:25-26).

The occasions of public worship among the Israelites were the three great harvest festivals, which they adopted from the inhabitants of Canaan when they settled in the land and adapted to the worship of their national God. The procession was an integral part of the folk celebration at these festivals. It is highly probable that the term *hag,* used to denote these festivals, comes from the root meaning "to dance in a circle," usually around the sacred stone or cult object (Brown, Driver and Briggs, *A Hebrew and English Lexicon of the Old Testament,* 1906, p. 290; Wellhausen, J., *Reste arabischen Heidentums,* 2nd ed., 1897, p. 110). Indeed, Pesach, or Passover, is considered the "feast of leaping," and was undoubtedly celebrated by means of processions. At the Passover feast observed by Josiah the Levites carried the Ark in procession, followed by the rest of the congregation (*II Chron.* 35:3-5). *Ps.* 118, the last of the Hallel (*Ps.* 113 to 118), which was sung on all festivals, appears to be a Passover hymn, sung antiphonally by a procession, headed by the Ark, approaching the Temple and the Levites who respond from within. The psalm, celebrating a miraculous deliverance which fits the type of victory commemorated in the Passover story, is closely connected with *Ps.* 113 and 114, which are clearly Passover hymns, and quotes directly from the Song of Moses (cf. verse 14 with *Ex.* 15:2).

A feature of the celebration of these festivals was the pilgrimage (*'ole regel*) and the bringing of the first-fruits (*bikkurim*), in early times to the local shrines, and later, after the centralization of national worship, to the Temple in Jerusalem. The first-fruits were taken from the seven principal products of the soil enumerated in *Deut.* 8:8, and were carried in great state to Jerusalem. In post-Exilic times it was customary for the faithful bringing the offerings to gather in the principal towns of the districts to which they belonged and then march, to the accompaniment of music, in a procession, headed by the sacrificial bull, his horns gilded and his head wreathed in a garland of olive-branches. At the gates of Jerusalem the procession was met by members of the priesthood, who accompanied it to the Temple mount. There the owners of the offerings decorated the baskets containing the first-fruits with wreaths, and carried them on their shoulders as far as the court, where they were met by the Levites singing *Ps.* 30:2. Each person then proceeded to hand his basket to the priest, and as he did so recited *Deut.* 26:5-10, whereupon the priest took the basket and put it down beside the altar.

The procession was the most important rite in the various ceremonies of the Feast of Tabernacles, which assumed preeminence among the festivals in a comparatively early period. The celebration of this joyous festival began with the water-drawing ceremony at dawn of the first day. A priest would fill a golden pitcher with water from the pool of Siloam and carry it at the head of a jubilant procession of worshippers through the water-gate up to the altar where, amid the blowing of trumpets and the singing of *Isa.* 12:3 by the faithful, the water, together with a wine oblation, was solemnly poured. The ceremony was performed on each of the seven days of the festival.

At the same time, another procession wended its way to a place outside Jerusalem called Motza, where the participants gathered willow branches and decorated the altar with them. The service then began. At the close of the additional sacrifices prescribed in *Num.* 29:12-38, the priests, in the presence of the worshippers who were holding the palm-branch (Lulab) in their right hand and the citron (Ethrog) in their left hand, formed in procession and made a circuit around the altar, singing *Ps.* 118:25.

The festivities reached their height at the close of the first day in the Simhath Beth Hashoebah, which H. St. John Thackeray (*The Septuagint and Jewish Worship,* 1921, p. 63) regards as an integral part of the day-time proceedings, the indoor celebration of the ceremony of the water-drawing. In the brilliantly illuminated court of women a great multitude gathered to witness the processional torch dance in which only the most prominent Israelites took part. The celebration ended at dawn with the procession of the two priests from the Nicanor gate to the eastern gate, amid the blowing of trumpets. The ceremony was repeated on the five succeeding nights.

The celebration of the festival reached its climax on the seventh day. On that day the priests made a sevenfold circuit of the altar. The worshippers shook the leaves off the willow boughs and beat the palm-branches at the side of the altar. The pilgrims then left the Temple and returned to their homes.

Attempts to continue the procession of the palms on the Feast of Tabernacles in Jerusalem were made after the destruction of the Temple (70 C.E.) and the dispersion of Israel. In the time of Hai Gaon (939-1038) it was customary to make a pilgrimage to Jerusalem and walk in procession around the Mount of Olives. However, for most Jews, to whom Jerusalem was inaccessible, the synagogue replaced the Temple and the Torah replaced the altar as the center of the procession. On the first seven days the Additional Service (Musaf), which takes the place of the additional sacrifices in the Temple, is followed by a palm-branch procession around the reading-desk (*bimah*), on which the scroll of the Torah is held in an upright position. As in the old days, the joyous character of the festival finds its fullest expression on the seventh day, popularly known as Hoshanah Rabbah (The Great Hosanna) because of the sevenfold procession around the Bimah and the consequent frequent exclamation of Hoshanah.

A procession of palms among Marranos on Passover is described by Isaac Landman (*American Hebrew,* April 25, 1930, p. 892). This rite is observed by the entire community, which gathers on the shores of a stream, and then each one beats the water with a palm-branch. This ceremony, a peculiar mixture of the Christian Palm Sunday and the procession of the palms on Tabernacles, undoubtedly commemorates the crossing of the Red Sea.

The procession of the Torah on Simhath Torah (the Rejoicing of the Law), on the ninth day of the Feast of Tabernacles, differs essentially in origin from the procession of the palms. The festival is post-Biblical in origin. The distinctive feature of the celebration of this day is the procession with the Torah-scrolls around the reading-desk in the Morning Service. All the scrolls are taken out of the Ark, a lighted candle being left in their place. A procession is formed, headed by the reader and followed by men bearing the scrolls and by all the little boys in the synagogue carrying paper flags, representing the twelve tribes. When one circuit has been completed, other men are invited to carry a scroll during the next. After all the men have been given the opportunity to carry a scroll in procession, all but three of the scrolls are returned to the Ark and the regular reading begins. In the Ashkenazic ritual these processions are anticipated in the previous Evening Service.

The custom of inducting the Sabbath (Kabbalath Shabbath) with a procession originated in the Cabalistic circles of Safed, Palestine, at the end of the 16th cent. Taking literally the injunction to go out to meet the Sabbath (*Sab.* 119a), the Cabalists, under the leadership of Isaac Luria, were wont to go outside the city limits into the open fields singing psalms and songs. This custom was later abandoned and the Sabbath was received in the synagogue court in the open air. Today it is customary in all congregations for the worshippers to turn to the door and bow at the last refrain of the Lechah Dodi as a reminder of the original procession into the open.

In addition to public worship, processions accompanied the celebration of important events in the life of the people and of the individual members of the faith. These celebrations were, inevitably, given a religious significance and were closely related to the worship of God. In the old days, processions and processional dances were prominent features in the celebration of victories of the Jewish people over its foes (*Ex.* 15:20-21; *I Sam.* 18:6; 21:12).

In modern times the dedication of a synagogue is among the most important events in the life of a Jewish community. The event is marked by a procession in which all, young and old, participate. The procession is headed by the most prominent men in the community bearing the Scrolls of the Law, and is accompanied by music. Similarly, the donation of a Torah-scroll is celebrated by a procession from the home of the donor to the synagogue. These customs are widespread among Jewish communities in Eastern Europe and also in the United States. The ritual of Reform Judaism expressly provides for processions in the celebration of both these events (*Rabbi's Manual,* issued by the Central Conference of American Rabbis, 1928, pp. 109-16).

Among the outstanding individual rites among the Jews are marriage and burial. The procession is an important element in the celebration of both. The bridal procession was probably known in Biblical times. Originally the procession accompanied the actual transfer of the bride to the home of her husband. All who could do so were obliged to join the procession as it wended its way through the streets. The procession changed its character in the Middle Ages and led to the synagogue rather than to the bridal chamber. The marriage ceremony today, whether performed in the synagogue or in the home, still retains traces of the old procession, which leads to the Huppah, or canopy, beneath which the wedding is solemnized. In some Jewish communities the old custom of having the bride walk seven times in circuit around the bridegroom in the Huppah, is still retained (Higger, Michael, *Tractate Semahoth,* 1936, p. 76).

The funeral procession is nowhere mentioned in the Old Testament, but it is known to have been in existence in the Talmudic period. It was considered an act of piety to accompany the dead to their last resting place, and all were obliged to join the procession from the home of the deceased to the cemetery even if only for a short distance. In some places it is still the custom for the mourners to make seven circuits around the body of the deceased in the house (Higger, *ibid.,* p. 76). Among Sephardic Jews it is customary for the mourners to make seven circuits around the bier at burial. According to Rashi (commentary on *Ber.* 17b), friends of the mourners used to console them by encircling them in a circuit after the return from the grave.

MORRIS LEHRER.

Lit.: Oesterley, W. O. E., *The Sacred Dance* (1923); idem, "Early Hebrew Festival Rituals," in Hooke, S. H., *Myth and Ritual* (1933) 111-46; Schmidt, Hans, *Die Thronfahrt Jahves* (1927); Abrahams, Israel, *Festival Studies* (1906) 13-19; Higger, Michael, "Hakkafoth Veiggulim," *Horeb,* vol. 1 (1934) 207-16; Hastings, James, edit., *Encyclopedia of Religion and Ethics,* vol. 10 (1919) 356-58.

PROCHOWNIK, ABRAHAM, legendary hero of a story from the early history of Poland, which runs as follows: In 842 the Polish tribe of Polani met at Krushwitz to elect a successor to their king Popiel. Since no one of the candidates received a majority, they decided to hail as king the first person who entered the city gate the following morning. This turned out to be a Jew named Abraham Prochownik ("powder-maker"). The Polani hailed Abraham as their king; the latter asked two days for consideration and then

refused to leave the fortress in which he had retired for deliberation. The Poles stormed the fortress headed by a certain Piast, whom Abraham thereupon declared to be worthy of rulership. His advice was followed and the Piast dynasty was founded.

This legend, which is widespread among the Jews of Poland, is perhaps a reminiscence of the confusion after the death of the last Jagellon, Sigismund Augustus (1572), when a certain Abraham Zbaski was one of the candidates. It is noteworthy that the legend about Saul Wahl is also placed in that period. Gumplowicz connects the story with the issuing of early Polish coins, bearing Hebrew characters, by Jewish mint-masters. Abraham is reputed to be the ancestor of the families bearing the name of Prochownik and its equivalents Pulvermacher and Powdermaker.

Lit.: Orgelbrand, in *Encyklopedja Powszechna,* vol. 1; Kronthal, A., "Jüdische Königssagen," *Jüdische Familienforschung,* June, 1926, No. 6; Gumplowicz, M., *Poczatki religji zydowskiej w Polsce,* 22-23.

PROCURATORS, imperial Roman officers of equestrian rank, in whose hands lay the administration of Judea from 6 to 41 C.E., and that of all Palestine from 44 to 66 C.E. The procurator was the direct representative of the emperor; while Palestine lay nominally within the area subject to the governor (legate) of Syria, the latter was not required to exercise supervision over the territory under the procurator, except in an emergency. The power of the procurator therefore was subject only to the good will of the Roman emperor.

From his seat in Caesarea, where he resided in a palace once occupied by Herod the Great, the procurator exercised jurisdiction over all the secular courts, Jewish or Gentile, in his dominion; until 41 he controlled the Temple and even selected the high priest; above all, he saw to the collection of the Roman taxes (from which function the title originally was derived), and commanded the army which enforced his orders and maintained public order and Roman rule. His authority in legal affairs was required to be exercised only in extraordinary cases, but he alone had the power of deciding matters of life or death, even over Roman citizens, although these had the right of appeal to Rome.

In religious affairs and strictly local legislative matters it was enjoined upon the procurator not to interfere, and to respect local custom. Unfortunately, the boundary line between Roman law and Jewish law was hard to define, and fundamentally conflicting in principle. The imposition of the one upon the other was obnoxious to the Jewish populace, whose religious and national ideals were inseparable. On the other hand, the nature of Roman political affairs was such that the procurator was not chosen on the basis of any special qualifications for a post which required extreme tact, understanding and integrity, but through political influence. The very basis of the procuratorship was therefore tenuous. Having attained the post, by a method which favored an unprincipled character whose personal welfare was his aim, the procurator's interest lay in enriching himself, as thoroughly and speedily as possible, for no doubt another would soon supersede him by methods similar to his own. Thus the complex situation in Palestine, which had developed to explosive proportions under Herod and his immediate successors, was further aggravated by a series of governors who added their own rapacity to the burdens of an already overladen people.

The first procurator was Coponius (6-9 C.E.). During his administration occurred the taking of the census, which, however, was not done by him, but under the direction of Quirinus, the legate of Syria, under orders from Rome. The census was undertaken for the purpose of establishing a poll-tax, payable by every adult, and a property tax. Aside from the fact that such an enumeration was contrary to a Biblical injunction and to deep-seated tradition, it was the first time the Romans had demanded direct taxation of Judea. A great uproar was aroused; the high priest succeeded in persuading the people to yield, but many new adherents flocked to the revolutionary Zealots, who were headed by Judas of Galilee.

Of the administration of the two following procurators, Marcus Ambibulus (9-12 C.E.) and Annius Rufus (12-15 C.E.), little is known. A conspicuous feature of the administration of the next procurator, Valerius Gratus (15-26), is the impunity with which he took advantage of his authority to corrupt the institution of the high priesthood to his personal advantage. During his term of office he installed five high priests, selecting them from the various favored families whose prerogative that office had grown to be.

Gratus' successor was Pontius Pilate (26-36). The entire ten years of his administration were replete with acts of murderous cruelty, abuse of justice, graft and evils of many kinds. Some characteristic acts were his design to introduce idols into Jerusalem by retaining the images of Caesar on the banners of the troops, which were ordinarily removed before entry into Jerusalem; in this instance he was forced to yield to the protests of the entire people, but on a later occasion, when the Jews were in an uproar as a result of his diversion of the sacred treasure of the Temple to a secular purpose, he carried his point at the edge of the sword, ordering a great massacre of a mob of protesters. It was another senseless slaughter, this time of Samaritans, that finally brought about the intervention of Vitellius, the Syrian legate, and Pilate was recalled to Rome.

Vitellius then himself undertook the procurator's functions, and showed himself to be of high integrity and understanding, with a respect and sympathy for Jewish susceptibilities that contrasted sharply with the attitude of his predecessors. Soon after Vitellius had taken command of Judea he won the good will of the inhabitants by his remission of the tax on the fruits sold in Jerusalem. On the same occasion, which was the Feast of Passover in the year 36, the procurator turned over to the priests the keeping of the robes of the high priest, which had been kept under Roman guard for the preceding thirty years. Later, in undertaking a campaign against the Arabian king Aretas on behalf of one of Herod's heirs, Antipas, Vitellius again responded to the feelings of the Jews by detouring his army through the Transjordan country, thereby avoiding the carrying of the image-bearing standards of the Roman troops through Judea. He himself at this time journeyed to Jerusalem, where he paid sacrifice at the Temple, and was received with good feeling by the citizenry. While Vitellius himself actually superintended the government, he installed as procurator Marcellus (36-37), who held office with limited power.

A new procurator was then sent from Rome, Marullus (37-41). Nothing is known of the activities of this figure, although important events occurred during his term of office, especially the dispute about the statue of Caligula.

After the death of Caligula and the accession of

Claudius, the series of procurators was broken by the reign of Agrippa I. Following his death, the procuratorship was reestablished, and the country's autonomy, highly cherished by the Jews, was again reduced to its former limits.

The first incumbent was CUSPIUS FADUS (44-48), whose sphere of authority was extended to Galilee and Perea, as well as Judea and Samaria, for the two former tetrarchies had been added to Agrippa's kingdom, as they had been to that of his grandfather, Herod the Great. It quickly became apparent that Agrippa's pleasant reign had been no more than an armistice. Fadus had hitherto borne a reputation for honesty and just dealing, but in his desire to establish his own supreme authority he displayed an ignorance of Jewish susceptibilities that bore harmful results. Fadus soon made an effort to gain control over the Temple and the high priesthood; in this he was balked by the intervention of Agrippa's brother Herod, king of Chalcis, and his son, Agrippa II. These made a successful appeal to Claudius, and the power which Fadus had desired was given to Herod, and passed to his nephew after his death.

The next procurator was TIBERIUS ALEXANDER (48) an apostate nephew of Philo of Alexandria, and son of the alabarch Alexander. Alexander was an ambitious man, who was later to achieve considerable importance in Roman affairs. His abandonment of Judaism must of itself have brought upon him the antagonism of the people he was to govern, while on the other hand his zealous consideration for the welfare of the Roman Empire must have permitted of no scruples in imposing its power. The only details of his brief period of office which have come down indicate that he was no less heavyhanded than his pagan predecessors. At his orders the two sons of Judas of Galilee, James and Simon, themselves also Zealot leaders, were executed by crucifixion.

The disastrous events which occurred under the next procurator, VENTIDIUS CUMANUS (48-52), made the previous troubles appear insignificant in comparison. Disorder followed disorder. The first outbreak occurred during the Feast of Passover, and was occasioned by an insulting act performed by one of the Roman soldiers on guard in the outer court of the Temple. A riot immediately broke out among the vast number of pilgrims who had come to celebrate the holiday. Their demand for satisfaction was ignored by Cumanus, who instead turned the soldiers loose upon them, whereupon thousands were killed. On another occasion, when a number of villages were being pillaged in punishment for the robbery of a Roman official, one of the soldiers caused an uprising by tearing up a Scroll of the Law. This time Cumanus yielded to the demand of the people, and the offender was executed. Again, a war broke out between the Jews and the Samaritans, the latter having murdered pilgrims on their way to Jerusalem, and the former having retaliated by making a bloody attack upon Samaria. Cumanus came to the support of the Samaritans, by whom he had been bribed. Many were slain and crucified. The dispute was brought before the governor of Syria, who sent leaders of both parties to Rome, where the Jews were vindicated, and Cumanus was recalled and sent into exile.

Cumanus' successor, FELIX (52-60), exceeded any of the former governors in their worst traits. Unlike his predecessors, he was not of knightly rank, but had been born a slave; he became a freedman of the emperor's family, and a power at court. Felix was married three times, his third wife being Drusilla, the daughter of Agrippa I, who abandoned her religion on his behalf. As procurator he displayed venality and cruelty. The inevitable result of Felix's tactics was that the extremists were driven to ever greater extremities. Numerous bands of "Sicarii," the members of which carried daggers under their cloaks, detached themselves from the Zealots whom Felix sought to suppress, and attempted to carry out the revolution by secretly performing individual acts of terror against the Romans and the wealthy pro-Roman elements. The most conspicuous of the uprisings was led by an Egyptian Jew, who promised to destroy the walls of Jerusalem at a word. Felix promptly turned his troops upon the would-be prophet and his thousands of followers; the former escaped, but many of the latter were slain.

The following procurator, PORCIUS FESTUS (60-62), a man of higher character, found it impossible to cope with the situation. The entire social structure of the land was in a state of dissolution; the outbreak of revolution was imminent. Against the warring militant elements Festus moved with all severity, but without effect. A dispute occurred between Agrippa II, whose father had been king of all Palestine, and the high priests over a wall which the latter had built to prevent Agrippa from viewing from his heightened castle the proceedings in the Temple. Festus, taking the side of Agrippa, ordered the wall removed, but the priests were permitted to protest to the emperor, and Festus' order was rescinded. After two years of futility Festus died.

He was succeeded by ALBINUS (62-64). This governor was utterly cynical in his attitude, simply selling his power to the highest bidder. There was no crime in his power which he was unwilling to commit for a price, and did. His plunderings were from every source, private and public, outright robbery and wanton taxation.

The final touch was added by the last and lowest of the procurators, GESSIUS FLORUS (64-66). What Albinus committed in secret Florus did openly; where Albinus robbed and slew in disconnected units, Florus did the same in wholesale manner. Whatever was left to be drained from the country he extracted systematically, completely, and with utter ruthlessness. Thus it was inevitable that Florus should aspire to gain possession of the vast treasury of the Temple, in his first attempt seizing seventeen talents. As the procurator had no doubt expected, the people arose in a great protest. His answer was to march into Jerusalem at the head of a body of soldiers, seize and crucify a number of leading citizens, and turn over a part of the city to be plundered by the troops (66 C.E.). On the following day the citizens were forced to give a formal welcome to a new body of troops entering the city. Evidently acting under orders from Florus, the soldiers failed to return the greeting, causing the people to upbraid the procurator. The soldiers attacked the citizenry, who were driven back into the city, but seized the Temple mount, and cut off the fortress of Antonia. Florus thereupon withdrew to Caesarea, and the war against Rome had begun.

After the seven years of war, various other procurators in turn governed Judea. Little is known of them but their names. Later on the rulers of Judea bore such titles as consul, dux and praeses, rather than procurator.

See also: ALEXANDER, TIBERIUS JULIUS; JUDEA; PONTIUS PILATE.

SOL BERNSTEIN.

Lit.: Josephus, *Jewish War,* book 2; idem, *Antiquities,* book 18, chaps. 1 to 9; book 19, chap. 9; book 20, chaps. 1, 5 to 11; Tacitus, *History,* book 5, chaps. 9 and 10; Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* division 1, vol. 2, pp. 38-149, 166-214; the standard Jewish histories for the period; Krauss, Samuel, in *Jewish Encyclopedia,* vol. 10, pp. 206-9.

PROFANATION OF GOD'S NAME, *see* KIDDUSH HASHEM AND HILLUL HASHEM.

PROFIAT DURAN, *see* DURAN, PROFIAT.

PROGRESSIVE JUDAISM, *see* WORLD UNION FOR PROGRESSIVE JUDAISM.

PROHIBITIONS OF THE TORAH, *see* PRECEPTS, THE 613.

PROLETARIAT, JEWISH. 1. Concept and Origin. The term Jewish proletariat is used in the present article in its technical connotation denoting the Jewish wage earning classes or that part of the Jewish population which, devoid of all means of production, has to resort to laboring for wages as its only means of income. In fact, the use of this term has been a point of contention in the economic, especially the socialistic, literature concerning the Jews. The anomalous position of Jewish economy in modern times was pointed out, and it was contended that the concept of the Jewish proletariat should include the class of artisans and the so-called "Luftmenschen," men without definite occupations, a class which is so numerous among the Jews. Such a broad interpretation of the term, justified though it may be by the circumstances, would be too vague and unsuitable for all technical purposes, and can not, therefore, serve as a basis for a logical and systematic survey.

The Jewish proletariat in this restricted sense is of recent origin. It developed in two countries, prerevolutionary Russia and Austria, under the pressure of economic conditions about the middle of the 19th cent., in the midst of the Jewish populations settled there. In all other countries which have a sizable Jewish proletariat (United States, England, Palestine, and partly also France), it was formed by the masses of immigrants, and its history is closely connected with the history of Jewish immigration into those countries in the late 19th and early 20th centuries. In Russia and Austria the changes wrought by the coming of age of capitalism shook the poorly stabilized economic position of the Jewish masses to its very foundation, and those who saw themselves ruined had to look for new occupations. To Jewish industry, just about to organize itself for the new era, this group offered a numerous and cheap laboring class. The countries of immigration, mostly havens for the utterly poor, very often offered them no other way of earning their livelihood than by working for wages, and a change in the class status was easier in these countries where the inhibitions, so strong and active in the homeland (such as shame, tradition and the like), proved for the most part ineffective. In these countries the process of development of the Jewish wage earning classes was much more rapid and the percentage of the Jewish proletariat much higher than in those where an economic reorientation took place in the very ranks of the settled Jewish population.

The number of Jewish workers in the world before the outbreak of the second World War was estimated at one and a half million, of whom 400,000 were in the United States, 300,000 in the Soviet Union, 300,000 in Poland, 100,000 in Palestine and 400,000 in all other countries (England, France, Germany, Hungary, Roumania, the South American countries and several others). All these figures embrace only physical workers; if employees and officials were to be added, whose number was estimated in the Soviet Union alone at 700,000 and in the United States at 500,000, then the figures given above must be at least doubled.

2. Characteristics. The Jewish wage earning classes differ in many ways from the working classes of other peoples. With very few exceptions they are crowded into a limited number of industries run by Jewish businessmen. Access to industries owned by non-Jews is denied to them for a variety of reasons, among which the competition of the sturdier and better-trained non-Jewish laborer and discrimination are the most important. The characteristics of these "Jewish" industries are: smallness of the shop, prevalence of the final stages of production (production of finished goods as compared with the production of the means of production or of half-manufactured goods) and, consequently, little requirement for highly skilled labor and much home industry. These conditions, which were produced by the anomalous economic position of the Jews ever since they first started to work for wages, have been prevailing generally, with only a few exceptions to be mentioned hereafter and in spite of definite efforts for the penetration of the heavy industries by Jewish workmen.

The following figures will corroborate these statements: According to the Russian census of 1897, the percentage of Jews employed in the various stages of industrial production was the following: In basic production activities (mining and foundries, the industries of rocks and earth, forestry and its branches), 7.7 (absolute figure 9,393); in the secondary middle stages (metal, textile and construction industries), 19.7 (absolute, 110,418); in the tertiary middle stages (timber, chemical, leather and paper industries) 31.3 (absolute, 68,319); in the final stages of production (food and beverage industries, manufacture of tobacco, clothing and graphic industries, and the like) 45.5 (absolute, 337,115). For the identical groups in Galicia the figures, according to the Austrian census of 1900, were: Basic production, 9.5 (2,677); secondary stages, 14.5 (8,941); tertiary stages, 23.7 (7,597); final production stages, 47.7 (54,765). Almost the same results were shown by the first census of the population in Poland in the year 1921, where out of every hundred Jewish workers 1.5 were active in the mining industry, 0.6 in the mineral industry, 3.4 in the metal industry, 0.8 in the industry of machines and electrotechnics, 1.6 in the chemical industry, 2.9 in the building industry, 5.8 in the timber industry, and 13.7 in the textile industry; whereas 43.6 were concentrated in the clothing industry, and 12.5 in the food industry, the remainder was scattered over several branches. Over a half of all the Jewish workers were thus active in branches which can be regarded as a typical industry of consumption, and this proportion rises to two-thirds if the textile industry is added, where the Jewish workers in their majority were concentrated in small undertakings and in the home industry.

The immigration countries England and the United States present a similar picture. Here Jewish-owned medium and small capital had to be content with the last stages of production, especially with the clothing industry, which had not been monopolized by big business yet. Here, too, Jewish labor had to adjust itself to the inner structure of Jewish production. In England as well as in the United States more than

60% of Jewish labor is employed in the needle trades.

There are only two important exceptions to this rule. One is Palestine, where the ever larger number of the Jewish workers succeeded in securing positions for themselves in all fields of agriculture and industry, among them also in the heavy industry of that country, represented especially by the works of electricity and the exploitation of the Dead Sea. The second is Soviet Russia where, starting from 1928, the Jewish population participated in the process of industrialization of the country and tens of thousands of Jewish workers were introduced into heavy industry. However, even after those changes the majority of the Jewish workers in that country remained concentrated as before in branches whose character of consumption is evident.

Since the branches of industry which employ Jewish labor had relatively little importance in the economic setups of the respective countries, the social weight of the Jewish laboring masses was but slight and their struggle for better economic and social conditions carried no great weight. Their organization into compact masses was hampered by their being scattered over numerous small shops. In many ways the Jewish labor movement showed characteristics differing from the labor movement of other groups.

3. The Organization of Jewish Labor, Prior to the Second World War. In spite of all difficulties retarding the organization of Jewish labor, its progress has been considerable. In European countries this progress was largely due to the ceaseless efforts of the Jewish socialist parties, which proved the most effective form of organizing the Jewish laboring classes. The Jewish trade unions, too, were gaining in importance before the second World War. In the United States and Palestine the trade unions proved more effective than the political party. Jewish labor also developed cultural associations (which in some countries formed cultural leagues), labor cooperatives (especially in Palestine and Poland) and labor pension funds (especially in the United States). Before the second World War Jewish wage earners were united in various types of organizations, so that the Jewish proletariat appeared as well organized. The power behind the Jewish labor organizations was but little, yet they educated the working masses to class consciousness and cooperation and thus raised their social importance.

4. Developments during the Second World War. The revolutionary changes of the War period and especially the breaking down of free labor in Europe and the sudden phenomenon of forced labor by hundreds of thousands, whose transitory character is evident, can not be discussed here. Neither is it possible to venture any prophecy as to the number and the structure of the Jewish proletariat that may arise in the European countries after the second World War is over.

See also: COMMUNISM; LABOR; LABOR MOVEMENT; SOCIALISM.

ARIEH TARTAKOWER.

Lit.: Lestschinsky, Jacob, *Der jüdische Arbeiter in Russland* (1906); Niger, *Was ist der jüdische Arbeiter?* (1907); Borochow, *Die jüdische Arbeiterbewegung in Ziffern* (1923); Tartakower, A., *The Jewish Proletariat in Poland;* Schipper, I., Tartakower, A., and Hafftka, A., editors, *The Jews in Modern Poland,* vol. 2 (1933).

PROOF (*re'ayah*). **I. Civil Procedure.** The following forms of proof are recognized in Jewish civil procedure:

1. Confession (*hoda'ah*). A confession of the opposing party in a civil case must always be accepted as a valid legal obligation, provided that it is made in all seriousness and in proper form. The Talmud emphasizes the weighty nature of a confession by stating as a principle: "The confession of the party to the suit is worth as much as a hundred witnesses" (*Git.* 40b).

2. Evidence of Witnesses (*'edim*). The depositions of two competent witnesses were considered as conclusive (*Deut.* 19:15) if they were uttered before the court in the presence of the opposing party and openly. Written testimony is inadmissible. The personal requirements exacted of witnesses were very high. Witnesses were obliged to obey the summons of a court to testify; they might even be required to take an oath as to whether they could act as witnesses or not (*Shebu.* 4:1-3; *ibid.* 30a-36a). A witness might not accept a reward or a bribe. The testimony of witnesses was not confirmed by an oath. On the contrary, it was the prevailing principle that whoever was of such untrustworthy character that he would not be believed unless under oath could not testify at all.

If there is but one witness, he sometimes forces one of the parties to take an oath himself in the character of a witness; in other cases he relieves him of any such obligation.

3. Documentary Evidence (*shetar*). A document is regarded as valid evidence when it is signed by witnesses or handed over in the presence of witnesses. It must contain the names of the parties, the exact amount of the sum in question, the date and place where it is drawn up; if a previous date has been inserted in the document, it loses all validity.

4. Oath (*shebu'ah*). The oath was used as a confirmation of testimony, it being assumed that a witness or party would hesitate to profane the name of God by a false oath and would prefer to tell the truth. The oath could be administered only in certain specified cases, and in general was avoided.

II. Criminal Procedure. Proof in criminal procedure can be supplied only by the evidence of two witnesses duly qualified (*Deut.* 17:6). These witnesses are carefully examined, warned of the consequences of false testimony, and cross-examined. Conflicting evidence of witnesses, or proof that witnesses were not present at the spot they claimed to be, could overthrow their testimony.

Since confession was not sufficient for conviction, Jewish law never used torture as a means of obtaining evidence or a confession. Even admission on the part of the accused himself that he had committed the crime was not sufficient to bring court punishment upon him if there were no witnesses to his act; he was left to the judgment of God. The nearest thing to an ordeal is that of the "water of jealousy" to be drunk by the woman suspected of adultery; however, this did not lead to a trial and a sentence upon the woman thus accused.

Consultation of God by means of oracles, prophets or a divine voice (Bath Kol) are mentioned in the Bible and Talmudic literature, but played no part in the administration of justice (*B.M.* 59a).

See also: ALIBI; BURDEN OF PROOF; CONFESSION; DOCUMENTS, LEGAL; EVIDENCE; LAW, CIVIL; LAW, CRIMINAL; OATH; PROCEDURE AT LAW; WITNESSES.

MARCUS COHN.

Lit.: The literature on the articles cited above.

PROPERTY, *see* PROPERTY, PERSONAL; PROPERTY, SALE AND TRANSFER OF; REAL ESTATE.

PROPERTY, OWNERLESS, *see* HEFKER.

PROPERTY, PERSONAL (*mittaltelin*). According to Jewish law, there are two sorts of property: things which are definitely fixed in their places, or real estate; and objects that can be moved, personal property or chattels. The security of personal property is not considered as great as that of real estate since it can be stolen. However, considering conditions to be normal, Jewish law makes a further division of personal property into "things," meaning objects which last a long time and are used repeatedly, and "fruits," objects that are consumed and hence can be used only once.

The first sort of objects can be borrowed and returned in their original form, but the latter can not; so when these are borrowed return must be made by means of similar "fruits" of the same value. This difference also finds expression in the law of acquisition. There is also a special category for things that can move of their own accord, such as slaves or animals. Animals are acquired by causing them to begin moving; and a three-year undisturbed possession of them is required to establish a presumptive right of ownership (Hazakah). Money is not reckoned as personal property, since it is not its true value but its value in circulation that determines its status. Accordingly, it can not be purchased by payment in kind or given away, but is considered a means of payment.

The Talmudic conception of rights and claims is a very unique one. Thus statements made in writing, or "letters" as they are called, are not subject to any of the usual forms of acquisition. On the other hand, the Talmud recognizes the legal validity of documentary proof of the title to land or money; in such cases their value is in proportion to the solvency of the drawee. In the case of the documents themselves, Jewish law recognizes a special kind of acquisition by means of a written receipt of the transfer and the handing over of the original, which must take place through a conscious act of the one who delivers them. Both the Bible and the Talmud regard slaves as personal property and analagous to objects that can move of their own accord. Since, however, a slave is able to think for himself, he is subject to other special provisions.

The law of Bererah applies both to personal property and to real estate. *See* REAL ESTATE.

Lit.: Maimonides, *Hilchoth Mechirah; Shulhan Aruch, Hoshen Mishpat* 197 et seq.

PROPERTY, SALE AND TRANSFER OF (*kinyan*—from *kanah,* "acquire"—"legal acquisition," "act of acquisition"). We find in all ancient laws the steady tendency to make acquisition easier, in order to facilitate commerce and trade. The same evolution took place in Jewish law. In Biblical law, property could be acquired only by actual transference of possession, i.e., it was based on a transaction involving real objects, such as loaning, borrowing, or guardianship. It also mentions a symbolical transfer, the handing over of the shoe in *Ruth* 4:7.

Talmudic law enabled the Jewish people to free themselves from the strict requirements in transference of ownership; they considered a recognition on the part of the dedicator as sufficient grounds for the transfer of property. This brought about a complete freedom of form, even going beyond the agreement by mutual consent in Roman law, as in purchase, hire, and the like, and made possible the entering of an obligation without following any forms. This development in Jewish law was theoretically based on the principle that a court has full powers of decision when it comes to a question of property rights. The first statement of this is, "If a court decrees that a piece of property is ownerless, it is ownerless" (*Git.* 36b; *Yeb.* 89b). Thus the development of the extremely important institution of Kinyan in Jewish law is revealed as the free and independent development of these forms of acquisition to replace the old ways which had hampered economic development; the principle mentioned above made it possible to interpret the Biblical laws so as to produce this development. There is no doubt that commercial law and usages of trade also had a particular influence on this legal institution. The evolution embraced not only the act of acquisition itself, but the things that might be acquired. At first only the possession of concrete things might be transferred; eventually this became possible for rights and claims as well.

The institution of Kinyan is important both for the knowledge of the development of Jewish law, and for the understanding of the different sorts of acquisition. The following forms of acquisition may be distinguished, depending upon the various objects that are to be acquired:

A. Forms of Acquisition for Real Estate. 1. Payment of the Purchase Price (*kinyan kesef*). If a piece of ground is transferred in return for a certain sum, acquisition is brought about by the payment of the purchase price. It is sufficient to pay a part if the remainder becomes a loan, or if the seller does not require the purchaser to pay the entire amount at once (*B.M.* 77a; *Hoshen Mishpat* 190:15). Otherwise the purchase is completed only when the full amount is paid, and the seller can withdraw at any time until this is done. Thus the purchaser has the disadvantage to a certain extent, since the seller can elect either to annul the agreement completely or demand a reduction in the price of the object sold in proportion to the amount that has been actually paid (*Kid.* 26a; *B.M.* 77b; *Hoshen Hishpat* 190:10, 17).

This payment of the purchase price can be made in currency, that which has a money value, or any object which has a definite value to its owner.

If the purchaser has handed over a part of the total price as security (*'erabon*), i.e., a sum placed in deposit to guarantee his intention to purchase, and which therefore is forfeited to the seller in case the purchaser fails to live up to his agreement, and adds the formula: "May my security acquire the whole object," this has the same validity as a partial payment. If this formula is omitted, however, the purchaser acquires only an equity which corresponds to the amount of the security (Isserles to *Hoshen Mishpat* 190:10, 17).

2. Giving of a Document (*kinyan shetar*). Acquisition can also be made if the seller draws up a document and gives it to the purchaser (cf. *Jer.* 32:9-12). This document must contain the formula: "My field is sold to you" (*Kid.* 26a; *Hoshen Mishpat* 191 and 243). The purchaser can then effect a new valid sale and can transfer the property by merely handing over this document; he need not draw up a new document. This regulation, first effected by Asher ben Jehiel (*Hoshen Mishpat* 66:14), shows that such documents of purchase acquired the character of bills of exchange at a very early period, and thus facilitated the transfer of capital.

3. Seizin (*kinyan hazakah*). Real estate can be acquired by a purchaser or donee by performing an action which can be regarded as the declaration that he has acquired the property. In contrast to the tradition of the Roman law, this act of acquisition must take place upon the actual piece of ground. The dedicator must transfer the piece of ground to the appropriator with the formula: "Take it in possession and acquire,"

unless the seizin takes place in the presence of the dedicator. Talmudic law mentions the following acts as examples of such seizin: repairing a hedge, driving a nail, or taking away the keys. In contrast to Roman law, handing over the keys is not considered as *traditio,* but merely as a substitute for the above mentioned formula of acquisition (*Hoshen Mishpat* 192:3; Tosafoth to *Pes.* 4a). This Kinyan is valid both for the original and secondary acquisition of ownerless property (*Hoshen Mishpat* 275:13 et seq.).

4. Seizing the Cloak (*kinyan sudar,* also designated briefly as *kinyan* alone). This form of acquisition was that most used in Talmudic times. The other three forms show traces of the former actual transfer; but in later times a fictitious transfer of a real object, for the purpose of the transfer of property and rights by a symbolical act of acquisition, was effected and became an additional form of acquisition. This form of Kinyan was connected with the drawing off of the shoe in *Ruth* 4:7 (*B.M.* 46a-47b). The Palestinian Talmud (*Yer. Kid.* iii, 60) infers that this was an original form of acquisition, which later fell into disuse, and for this reason was probably not mentioned in the Mishnah (*Kid.* 1:1-6) at all. In the time of the Amoraim this form of Kinyan (*shelifath hamin'al,* "drawing off of the shoe") was again introduced. However the shoe, as the original symbol of ownership (as the hand in Roman and German law) was replaced by the introduction of the cloak as a symbolical counterperformance. Thus this form received the name of "seizure of the cloak" or "acquisition by means of exchange" (*kinyan halifin*). This "seizure of the cloak" was valid both for real estate and personal property. The acquirer hands over an object to the assigner with the formula: "Acquire this in exchange for the object *x,* which you transfer to me." As soon as the assigner draws the thing to himself, the object to be transferred passes immediately into the possession of the one who is to acquire it, no matter where it is. As in the case of all the Kinyans, no witnesses are necessary for this act. The object used need not represent any real value. Since an object owned by another person can also be handed over, the custom gradually developed of using the cloak of the witness for the "seizure of the cloak" (*Tur Hoshen Mishpat* to *Hoshen Mishpat* 195:3); eventually it sufficed if part of the cloak was seized, and even the later return of the object could be reserved. This form of acquisition, originally the fiction of a Kinyan, was thus completely developed and was extended not only to the transfer of objects and rights, but also to the establishment of agreements for hiring and loaning (*Hoshen Mishpat* 195:10; other opinions in the Tosafoth).

B. Forms of Acquisition for Personal Property. 1. Actual Grasping of the Object. In accordance with the form of acquisition for real estate, various similar forms, which serve the purpose of an actual or symbolic seizing of the property, were created for immovables. These are:

a) *hagbahah* ("lifting up" an object), which is valid for all personal property.

b) *meshichah* ("drawing" the object "towards one's-self"), which cannot be performed on another's property nor in the public square.

c) *mesirah,* a symbolic transfer, especially in the case of large objects, such as ships. There is a dispute as to whether this form of acquisition is also valid for domestic animals (*Kid.* 25b; *Maggid Mishnah* 2:5; *Hoshen Mishpat* 197). Mesirah can only be performed in a public place.

2. Taking Possession. By this is meant the case when the object is brought into the private property (*reshuth*) of the acquirer, which causes it to pass into his possession. The following ways of taking possession are featured in Jewish law:

a) *kinyan hatzer* ("court"), acquisition by bringing the object into the territory of the acquirer, if it will be kept there for the acquirer, or if the latter lives close by.

b) *'arba 'ammoth* ("four cubits"). Not only may one acquire what is brought into his court, but a rabbinical enactment gives him the legal capacity of acquiring anything that comes to lie within a circle of four cubits about him. The only limitation is that he must be in the side streets and not in the public square. Originally this regulation was valid only in reference to ownerless property, and in order to avoid disputes as to finds, etc.; eventually it was extended to every sort of acquisition (Maimonides, *Hilchoth Abedah* 17:8, 9; *Zechiah* 4:9; *Hoshen Mishpat* 268:2; 243:22).

c) *kelav* ("his vessels"). Acquisition can also take place when an object is put into a vessel belonging to the acquirer, e.g., wine into his cask, provided that the vessel has a right to be at the place where it is placed (*Hoshen Mishpat* 200:3).

d) acquisition of personal property as an addition (*kinyan 'agab*). Personal property can also be assigned to the acquirer if it is transferred together with real estate. In this case the acquisition must include not only the things that lie on the ground (*tzibburim* "heaps"), but also other personal property found there, which must be assigned by the special formula: "Acquire the personal property by dint of acquiring (*'agab*) this piece of ground" (*Kid.* 27a; *B.B.* 44b; in *Beth Joseph* to *Tur Hoshen Mishpat* 202:7; Maimonides, *Hilchoth Mechirah* 3:8; *Hoshen Mishpat* 202; 113:2). This institution, which greatly facilitates commerce, and is called Kinyan Agab for short, is valid by reason of the rabbinical law (Tosafoth to *B.K.* 12a). The piece of ground need not be of any special size. In the time of the Posekim (post-Talmudic rabbis), in connection with the idea that every Jew had a claim to four cubits of land in Palestine, the fiction was set up that every assigner had at least four cubits (cf. Tosafoth to *B.B.* 44b, where the fiction is given a basis).

3. Seizing the Cloak (*kinyan sudar*). Personal property can be acquired by seizing the cloak in the same manner as real estate. On the other hand, in contrast to the older law, personal property cannot be acquired by means of documents, or the payment of the purchase price.

C. Forms of Acquisition for Claims. 1. Conveyance of a Document. Originally a claim was not recognized as a concrete thing, and the oldest law only provided for the transfer of the latter. The Talmud still designates documents as "words," things that have no concrete nature. Eventually, however, the development of Jewish law led to the permission for the transference of claims or property rights based on a document, either through superscription, or the actual transfer of the documents. This was done by means of a special document with the formula: "This document is transferred to you, and with it all the rights contained in it." According to one view (*Terumath Hadeshen,* cited by Isserles in *Hoshem Mishpat* 66:1), the document, which is drawn up as a commercial paper payable to bearer, can also be transferred either by handing it over or by seizure of the cloak. Later on, through the institution of the Mamrem, or bill of exchange under Jewish law, such a transfer was made still easier.

Even after the remunerated transfer of the claim, which has taken place in this fashion, the original

creditor can always renounce his claim upon the debtor; however, he is responsible to the cessionary, since he has indirectly caused him damages (*Hoshen Mishpat* 66:32). This fact meant a definite and essential defect in the transfer of documents relating to debts. A well-developed commerce required some means for the transfer of "oral" claims, for which no document existed.

2. Cession (*ma'amad shelashtan*). The defect in this first form of acquisition, as has been sketched above, was avoided, even in Talmudic times, by the institution of the Maamad Shelashtan, or presence of a third party. This made possible the transfer of claims for money or objects, whether oral or contained in a document, by transferring these claims in exchange for something of equal value, or by making a gift of them. This institution is already clearly described in the Talmud (*Git.* 13a; *Hoshen Mishpat* 126). The creditor, in the presence of a third person, demands that the debtor make the payment. This declaration is irrevocable; the cessionary becomes owner of the claim or object, and the original creditor can no longer renounce his claim. The assigner must be present in person, and can appoint no agent (*Hoshen Mishpat* 126:20), nor can he arrange the transfer in writing (*Hoshen Mishpat* 126:21). Claims may be transferred even against the express desire of the debtor (Rabbenu Tam, in Tosafoth to *Git.* 13a; *Hoshen Mishpat* 126:17). In *Hoshen Mishpat,* this institution is connected with the power of attorney (*Harshaah*); actually, however, it is based on the obligation of the debtor to make payment to the third party (*Maimonides, Hilchoth Mechirah* 6:8; *Zechiah* 3:3; *Malveh* 16:4; *Hoshen Mishpat* 126). Cession is designated in the Talmud as a "Halachah without a basis" as it goes beyond the customary limits of forms of acquisition (*Git.* 14a).

D. Forms of Acquisition According to the Customary Law. As a result of the customary uses of merchants and local practices, still other forms of acquisition became legal in post-Talmudic times, and have as great a validity as the forms established by the rabbis.

1. Payment on Account (*arrha* of the Roman law). Originally personal property could not be acquired by money, but this form of acquisition by payment on account, giving a certain part of the price at once, was valid for real estate in the time of the Talmud. It was made legal for personal property as well on the grounds that it was the customary law of merchants (*B.M.* 74; *Hoshen Mishpat* 201:2).

2. Handshake. In connection with *Prov.* 6:1; 17:18, it was made a rule that a thing can be acquired by a handshake (Rabbi Hananel to *B.M.* 74). This handshake originally meant only a moral obligation, and Rabbenu Tam expressly states that it is more binding than an oath (*Hoshan Mishpat* 129:5a, 207 and *Yoreh Deah* 239; *Kezoth Hahoshen* 86:29). Later this handshake became a formal act of acquisition on the basis of the customary laws of merchants.

3. Handing over the Keys. Ordinarily, real estate is not actually acquired when the keys are handed over; but this act is valid, if it is a customary law (*Hoshen Mishpat* 201:2).

4. Sealing of an Object. This is also considered to be an act of acquisition, if it is in accordance with the usage of the merchants (*B.M.* 74a, Rashi *ad loc.*; Maimonides, *Hilchoth Sechiruth* 6:7). In other cases the act is invalid, but he who breaks his word comes under the curse formula *"mi shepara"* (*Hoshen Mishpat* 201:1).

E. Acquisition without Forms through Fictitious Acknowledgment (*kinyan 'uditha*). As early as the Talmudic period, the acknowledgment of the owner in the presence of two witnesses is also permitted as a form of acquisition, although this was probably only in the latter part of the period; it was still unknown to the Mishnah (*B.B.* 149a; cf. Tosafoth to the passage and Tosafoth to *B.M.* 46a). Originally this act signified nothing more than the acknowledgment of an actual debt or the claim of another, and had to correspond to the actual conditions. Later, however, the acknowledgment was made fictitiously in order to use this fiction to establish or transfer new rights. This first statement of the use of this fiction is found in *Kezoth Hahoshen,* in the 18th cent. (*Hoshen Mishpat* 194).

This survey of the forms of acquisition in Jewish law shows how the latter was capable of development and accommodation to the social and economic needs of the time. The law gradually freed itself from the strictness of the original forms, finally arriving at the fictitious acknowledgment as a form of acquisition.

It should be noted, however, that the promise of a gift, and donations to the Temple, the poor, and benevolent institutions needs no form of acquisition (Maimonides, *Hilchoth Ishuth* 23:13; *Zechiah* 146:14; *Eben Haezer* 51). In such cases a verbal promise is a sufficient basis for the transfer of ownership. "A promise for the sake of a higher purpose has the same validity as actual transfer in the case of profane things" (*Kid.* 28b). Thus the mere promise of a sum for benevolent purposes is in itself an obligation for its own fulfillment.

MARCUS COHN.

Lit.: Maimonides, *Hilchoth Mechirah, Malveh, Zechiah,* and *Mattanah; Shulhan Aruch, Hoshen Mishpat,* 39 et seq., 126, 189 to 212, 241 et seq., together with the commentaries; Auerbach, Leopold, *Das jüdische Obligationsrecht* (1871); Bloch, Moses, *Der Vertrag nach mosaisch-talmudischem Rechte* (1893), section 64 et seq.; Gulak, Asher, *Yesode Hamishpat Haibri,* vol. 1 (1922).

PROPHETS AND PROPHECY. The second division of the Holy Scriptures, according to the Jewish tradition, bears the name Prophets (Hebrew, *nebi'im*), and is subdivided into two groups of books: (1) *nebi'im rishonim* (Latin, *prophetae priores,* Earlier Prophets); (2) *nebi'im aharonim* (*prophetae posteriores,* Later Prophets). The former group, containing principally historical texts, tells the history of Israel from the death of Moses to the downfall of the kingdom of Judah and the destruction of Jerusalem by the Babylonians (586 B.C.E.). These books—*Joshua, Judges, Samuel* and *Kings*—are called prophetic because their collectors considered them written by prophets or divinely inspired men: Joshua, Samuel, Jeremiah (*B.B.* 14b). The latter series consists mainly of the orations, but also at times of a description of incidents in the lives of the three major prophets, Isaiah, Jeremiah and Ezekiel, and the twelve minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. Within the Hebrew canon each of the major prophets is counted as one book, whereas the Minor Prophets combined form a single book.

The Christian churches have a different division of the Holy Scriptures. In particular, they often follow the Alexandrinian canon in adding *Daniel* to the Major Prophets. The authorized King James Version, of which most of the non-Catholic denominations in the United States avail themselves, does not sever the historical books of *Chronicles, Ezra, Nehemiah* and *Esther* from the Early Prophets.

Prophecy (*nebu'ah*) is a phenomenon which is met at the very beginning of Israel's religious and political history. Moses, who is characterized by the oldest tra-



The Prophet Isaiah, as conceived by G. P. Tiepolo. From a ceiling fresco in the palace of the archbishop of Udine

dition as the founder of the nation, is simultaneously the father of all the later prophets. Standing at the outset of the period of national development, he excels all who came after him by the strength of his prophetic gift which, according to Jewish tradition, renders him the greatest of human beings. The certainty of this rank is deeply ingrained in Jewish feeling, so deeply that the position of Moses became one of the tenets in Moses Maimonides' system of the thirteen articles of faith (7 and 8). For tradition does not recognize any evolution, not at least in a vital issue of religion. The full content and might of the prophetic spirit are supposed to have been in force from the first, so that what happened subsequently could be at best the resplendence of the original light.

The historical point of view differs from this traditional opinion by pointing out that there are phases to be distinguished in a long evolutionary process of prophecy. There is no question that other oriental religions, too, had brought forth this phenomenon. The Bible itself acknowledges non-Israelite seers and ecstatic personalities. They are, also, supposed to believe in their missions, to which the Baalim or other heathen deities had destined them (*I Kings* 18:21-29). The ecstatic origin even of Israelite prophecy is still apparent in the post-Exilic period (cf. Ezekiel); and several great figures in the pre-Exilic time (Elijah, Hosea and Isaiah) are not free of this characteristic. Earlier we hear of bands of prophets. Rapt and excited, they swept through the country, weird and uncanny fellows who sometimes infected impressionable minds by their odd and savage demeanor (*II Kings* 9:11; *Hosea* 9:7; *I Sam.* 10:10-13). Yet no matter whether the institution of such seers was taken over from other religions or emerged out of the very ground of the Biblical people, it is certain that the originality of the Israelite prophets does not rest with its primitive initial stages, but is based upon the great personalities from Elijah on.

The people themselves were convinced that from the very outset of Israel's life on, God spoke through the mouths of such men and that in His special care for His people he selected His enthusiastic servants for political and religious guidance. And, indeed, those figures, whom their amazed fellow countrymen saw roaming in companies through wilderness, towns and villages, spluttering odd words and performing strange deeds in God's name, had one purpose in common with the great personalities of later times, namely, to shape the entire national, social and political life in accordance with their God's commandments. They conceived themselves to be authorized preservers and guardians of the genuine Israelite piety which was not to be falsified or defiled by idolatry, by the smuggling in of foreign custom, by glittering trumpery and alien cult and culture. In all likelihood, it is in the solitude and aloofness which the southern desert offered to such men as Moses, Elijah and Amos that the higher religion of Israel and with it prophecy were born.

None the less, since cult was linked with the whole of tribal life, the prophets were protected against spiritual narrowness and dull fanaticism. As unbounded as their passionate religious fire was the love with which they embraced their people. Thus we find that the great prophetic personalities were altogether the first great personalities who grew up on the spiritual soil of Israel. They were the first to detach themselves from the gray monotonous background of a corporate tribal life, and became the earliest individualities with clear-cut spiritual contours that we meet in the Bible.

They are above all, if not exclusively, concerned about the national destiny. They see Divine Providence in the ups and downs of Israel's existence. God as experienced by and revealed to them is the God Who is shaping the fate of His people. The individuals, who are not yet fully recognized by God for their personal value, are subject to the divine government primarily

as the children of their people. All have to experience and to bear the common lot. None the less we are able to distinguish the traces of an individualistic piety in early times, understanding by such a religiosity that the single soul and the conscience of the individual are stirred in their depths. The prophetic personality itself is the first and strongest pattern thereof. The prophet, listening to the voice of God which appeals to him and thus chooses him from among numberless others, senses in this call that God is imposing upon him a unique task. As an inspired proclaimer of God's word he is aware of a special relation to the deity. And even though this word relates to the people alone, he, the prophet, as the herald of the destiny of Israel, is selected from among all with whom he has to carry the burden.

Yet he is to carry and to undergo infinitely more than are those to whom he is sent. He knows what will happen; and his specific knowledge and suffering, the echo with which the sound of the historic events makes his soul quiver, bring forth in him a singular individuality resting with himself alone and unlike any other. Finally, the nation itself becomes a full and incomparable personality of singular character. The more, by the very evolution of the prophetic spirit, the tribal belief in the One God of Israel changes into true monotheism, the more the uniqueness of this people is impressed upon their minds. To be sure, the political occurrences, particularly the growing power of Assyria, opened a vast stage to the eye and revealed the part which Israel in all likelihood was to play in the vista of events which thenceforth were to shake the world. This powerful phenomenon was anticipated and interpreted by a spirit which saw the nations fulfilling in their specific roles a grandiose divine plan. To each of them a finite place is assigned, and they are to fill it in accordance with God's Providence.

As a matter of fact, full love, affection and tenderness are devoted by God and by His messengers to one people alone. Their innermost interest, whether it express itself in fiery wrath or in passionate attachment, belongs to Israel. But signs of true understanding, even of admiration, not to speak of justice to, or compassion upon, others are not lacking (*Isa.* 18:2, 7; 41:25-29; *Amos* 2:1-4). The prophets experience their God in the whole of history, in His way of rendering tribes and nations tools of His holy plan.

There is still another reason why these men attract our particular attention. They speak to us, as it were, face to face; for they are the only persons represented in the Bible whose very words and deeds have been handed down to posterity unbroken by the medium of a literary tradition. Thus they speak to us as actual personalities, not overlaid with a golden splendor of saintliness, yet as human beings who, though sometimes odd and strange to our understanding, show the sharp contours of historic reality. It is possible that the sentences ascribed to earlier prophets, such as Moses and Samuel, Nathan and Ahijah, Elijah and Elisha and others, contain some original words faithfully preserved from generation to generation. But unquestionably in the books of *Amos, Hosea, Isaiah* and the like we are standing on true historic ground. Additions made by later scribes are not lacking; yet as a whole we are entitled to consider these writings as fragments of autobiographies which lay bare human souls in their innermost depths.

The great prophets were not linked up with any specific religious office. Moses and Samuel were of priestly stock, as were Jeremiah and Ezekiel. But in their careers priesthood played a minor or no part, and they criticized priests and cult as well as censured the deeds of laymen. Representing the conscience of the nation, they felt independent of any human power, responsible to their God alone. And this position was recognized by the mighty, even by those kings who felt the weight of their condemnation most strongly (*II Sam.* 12; *Jer.* 26). Although they acted in deep humility toward God, they were proud of their mission and passionately refused to eat the king's bread (*Amos* 7:14-15). In older times the line was not definitely drawn between these great personalities and soothsayers and diviners or magicians who offered their services for wages (*I Sam.* 9:8). Accordingly, both groups sometimes have in common the names *nabi, ro'eh, hozeh, tzofeh.* The great prophets performed miracles and bore rightfully their title "revealers of future (or secret) matters," but their spiritual character far exceeds the ordinary seers whom we meet everywhere.

Full of the divine spirit (*Amos* 3:7; 7:15; *Isa.* 6; *Jer.* 1; *Ezek.* 1), they are convinced that it is not a new truth which they are sent to proclaim. Their task is to restore the old doctrine of Israel's God, which Israel has forsaken and so destroyed the covenant with its God. What are the contents of this covenant? God is holy, and so man, particularly the people who have received His word, ought to live in holiness, which means, in justice and love. Such a demand seems to express the natural feeling of human conscience. And indeed, the prophets know and sometimes point out that a firm instinct of right and fairness is deeply set in any creature's heart (*Isa.* 1:3; *Jer.* 2:10-11; 18:13-17). God has planted wisdom and ethical knowledge in the soul of man. None the less, despite an inborn power which everybody possesses, the true and original source of that experience is and continues to be God. He manifests Himself to His messengers in miraculous revelations which shake them to the very depths of their existence.

We are not entitled to infer from their words that they want to proclaim ethical and religious laws evident to any mind, "rational" precepts alone, and that they overlook the transcendent mysterious ground upon which their experience of the divine is based. As prophets in the ordinary meaning of this word—foretellers—they are not inspired to bring new divine commandments to Israel; for these have been known long since. They shall *prophesy,* they shall *forebode* the heavy visitations, punishments and catastrophes, finally the definitive doom and the collapse of the national existence which are to overcome the wicked people persisting in its disobedience. The foretellings which, like a lightning flash on a fair day, break into the carelessness and gaiety of the naïve nation made by and large a deep impression. There were, to be sure, exceptions. Frivolous unbelievers and pleasure-seeking materialists sneered at or ignored their reproach (*Amos* 7:12; *Isa.* 28:7-13), regarding their words as outworn phrases of professional preachers who suspected sin in every joy. Nevertheless, their authority was great and increased in course of time down to the period of the Exile. People and king, even when defying their demands, believed that an inscrutable mystery lay behind

those uncanny figures; and they themselves often felt with terror and strongest repugnance the burden of their weird tasks.

All of them announce a terrible doomsday on which the entire people would suffer retribution for its iniquities. They preach a return to the ancient simplicity and piety.

The prophets represent the healthy conservative powers in Israel, as revealed particularly by their struggle against the excrescences and overrefinement of city civilization (*Amos* 5:11; 6:4; *Hosea* 8:4; *Isa.* 2:5-11; 3:16 to 4:1; 22:15-19; 31:1; *Jer.* 2:18-19; 22:13-19; 19). Both in Israel and in Judah, especially in the Northern Kingdom, the political development had effected a decline of the ancient agricultural or pastoral economy in favor of commerce, which had made the poor poorer and the wealthy wealthier. As early as in the time of Elijah we meet this situation. When he fought the Phoenician Baal, it was a war for the old cultural ideals that were threatened by powerful influences from abroad.

Of course, they backed the cause of the needy and oppressed, of the small people, and of the hard-working peasants who were about to be crushed by the disintegration of the traditional social order. Yet it is primarily a religious ideal which underlies their moral criticism: the ancient plain worship and, bound up with it, the faithful allegiance to God's ethical law. Their minds harbor a romantic longing for the return of the good old days. Modern interpreters, therefore, often thought about them as advocates of a way of life which by the very facts seemed to be gone for ever. This would be also in accordance with their warning not to interfere with international politics. For it was, indeed, the imperial aims of world powers such as Egypt, Assyria, and later Babylonia, and of would-be powers as Israel and even little Judah, that had led to the dissolution of the ancient social and economic order. Thus the primitive democracy of olden days had been undermined. War had enriched unscrupulous sharks at the expense of the overwhelming majority who were living in distress and despair. There is no doubt that Amos and Micah, among others, saw the situation particularly in this light.

There are other motives of prophetic criticism. Isaiah, in his struggle against social injustice, luxury and corruption, is inspired by a profound religious impulse. God alone is powerful; and His holiness is defiled by any created being which attempts to exalt its own imagined greatness. Only God is great, and man should not conceal the nothingness of his nature. He ought not to disguise the emptiness of his unimportant personality, shaped of clay, destined to perish, with the shining glitter of earthly splendor and might. For, says Isaiah, near is the day of judgment on which all that is high and lofty is to render account for its haughtiness and pride: the strong cedars of Lebanon, the castles on rocky mountains as well as the daughters of Jerusalem who stretch out their jewelry-covered necks and stride about dressed in overrefined raiment—all will see who is Master alone (*Isa.* 3:16-26). No matter whether or not wealth is acquired by violation of justice and decency, the very fact that a created being boasts of something foreshadows its fall. The day has arrived on which God alone will be recognized, since nothing else can exist before Him (*Isa.* 2:5 to 4:1).



The Prophet Jeremiah depicted mourning the destruction of Jerusalem. From a painting (1630) by Rembrandt Harmensz van Rijn

Here we are confronted with a new idea of the divine, more sublime than an ordinary mortal had understood before. God's greatness and might exceed everything nature may bring forth or the human mind contrive. He is beyond the world, transcendent, awe-inspiring by His mysteriousness. This concept of God is an outstanding source of the later absolute monotheism which as a theoretical system still lay outside of prophetic thought. Another factor, too, is involved in that view. If God alone is powerful, truly existent, not only the fountain of all human gifts and achievements, but also the very accomplisher of everything that happens, particularly of all the tremendous historic events, what is then left to be done by man? He is God's creature, molded as a vessel of clay is shaped by a potter. Therefore he ought to be conscious of his nature, forsake and forget his ambition and his own will. He can not act without or even against his Creator. Piety is obedience and silence (*Isa.* 30:15).

God is spirit and man is flesh. As spirit Israel's God becomes the unrestricted Lord of the universe. Thus glory and homage are due to Him alone. Yet although beyond the world and entirely different from any created thing, He takes care of the world which He has created. He is the supreme Ruler of both nature and history, which He guides according to His holy though inscrutable will. As God is the only true owner and

governor of the world, mankind may hope for its restoration to purity and brotherly love. The Messiah, who is to found a perfectly moral order among all peoples and to reestablish the miraculous splendor of the beginning, can be sent only by the Ruler of the universe.

These ideas subsequently took firmer shape and were molded into a kind of dogmatic system, or they formed the basis of a theological doctrine. In the fiery minds of the prophets these concepts are still rather *felt* than clearly *thought;* they are experienced yet as growing and liquid, born by immediate intuition. The divine touches the prophetic soul which watchfully observes what God instills in it.

A *new* religion emerges from the hearts of the prophets. That is why we should be somewhat careful in adopting their opinions and judgments which reflect the situation of past and present days; for they can not help seeing the history of Israel in the light of actual revelation. That is particularly true of the war they wage against sacrifices and Temple. Nearly all the pre-Exilic prophets seem to be opposed to cult and rite. Sometimes this attitude is explained and motivated by the assertion that in *olden times,* when God led His people through the wilderness, He had never required the slaughtering of bullocks and rams, but love and obedience, righteousness and compassion (*Amos* 4:4-6; 5:21-26; *Hosea* 6:6; *Isa.* 1:10-20; 58:3-8; *Micah* 2:2; 6:6-8; *Jer.* 6:20; 7:8-10). Is it truly correct that the religion of old Israel knew nothing of sacrifices and ceremonies or did not highly esteem them? It would be rash to draw this conclusion. The meaning of the polemic and its historic justification rather lie in the conviction that God, as He reveals Himself through His prophets from Moses on, is in His innermost nature a God of justice and love, whereas ceremonies and rights are implements which the Israelite and Canaanite religions have in common. Finally, such external customs are regarded as characteristic of *heathenish,* but not of *genuine* religiosity as demanded by the true God, all the more so as such observances seem to stifle the basic laws of love and justice. None the less, it is dangerous to use such extravagant expressions as those of *Amos* 5:25 and *Jer.* 7:22 as evidence that in Israel's oldest times sacrifices and holy rites were never known or considered as acceptable in God's eyes.

The prophets were not dogmatists nor were they fanatic advocates of a faith without external ceremonies. At least in the pre-Exilic period they did not have any inclination toward theological speculation. Yet approximately as old as religion is the struggle between the two tendencies of worship: spiritual and moral adoration on the one hand, and specific divine "service" on the other. There has always been a conflict between these two concepts. The enthusiastic spirit went so far as to deny that religious symbols and rites had any *raison d'être.* Yet this did not remain the last word. The prophets were neither rationalists nor moralists. Their God, mysterious and holy, abhors the bloody sacrifices of the *wicked;* He perseveres in love and righteousness; but finally He does not refuse to accept the pious gifts and prayers of *faithful* worshippers.

The truly divine and the universally human coincide. God has revealed Himself to Israel, His chosen people. Yet, in manifesting Himself as the Holy One, He is from the first more than a tribal God; even when speaking to Israel alone He is universal and understandable to all. If God requires love and justice because His character is basically love and justice and because He governs His world in accordance with these principles, then the boundaries between nation and nation must disappear.

The monotheism of the prophets is the fruitage of their religious feeling. They love God, and the more they love Him, the more they feel the burden which is laid upon God's chosen people. For Israel's position as God's first-born son can not be shaken. The prophets never give up this claim. Their national pride in this fact unites with their pure love for the One God.

Yet the result of this union is truly tragic: the just and universal God who is not to be bribed to partiality and tenderness must destroy His own, His selected people, for its sins. The prophet, the most faithful son of his people and adherent of his God, is horrified at the effect of divine justice. He believes in it; he can not help longing for a terrible doomsday although he knows that nobody will suffer more at the hands of God than he, His faithful servant himself, when He comes to judge His people.

This vehement emotionalism is the travail of the universalistic religion. By a very peculiar evolution the God of Israel becomes the Lord of the universe. It is not by the weakening or extinction of the national feeling that a kind of cosmopolitanism emerges and Yahveh is promoted from His position as a tribal deity to the rank of almighty Creator and Governor of the world. Israel, far from being degraded, rises up to Heaven. Although all these men announce its fall, although Amos, overflowing with bitterness and disappointment, declares that God is not concerned with Israel any more than with the Ethiopians in far off Africa (*Amos* 9:7), the greater this God becomes, the more elevated is His people. True, His love and grace have changed into wrath and the will to destruction. Yet the passion of His anger and the fire of His tenderness have their common origins. God loves Israel, whom He has chosen in its ancestors, although for the sake of His justice He is bound to chastise it or even to destroy it completely (*Amos* 2:9-16; *Hosea* 14:2-9; *Jer.* 31:20).

God is God of the nations. His Providence and moral order reveal themselves in history. The peoples are the tools of divine will, and history thus becomes the fulfillment of God's majestic plan (*Amos* 1:3 to 2:16; 6:2; *Isa.* 7:17-20; 10:5-12; 13; 14:24-27; 17:12-14; 28:27-29; 29:1-9; 31:1-9; 41:1-7; *Jer.* 18; *Ezek.* 25 to 29). That does not mean that the uniqueness of Israel is lost. It continues to be God's own nation, the heart of mankind from which in the end of days the Messiah will arise. He is a mighty king, "a shoot out of the stock of Jesse" (*Isa.* 11:1), and he will realize the ideals of equity and righteousness all over the globe. The fruit of justice will be everlasting peace between the nations, each of which is to maintain its individuality and character. For even in the Messianic period humankind means nothing but the peaceful unity of various peoples who, like Israel, will then live in obedience to the divine order (*Isa.* 2:2-4; *Micah* 4:1-3).

Thus far we have pursued the line of development which led from tribal particularism to all-encompassing universalism. Yet we have already pointed out that the prophetic mind, although primarily engrossed in the fate of nations, is simultaneously the source of



The Old Prophet, wrought in bronze by Enrico Glicenstein

religious individualism. The prophets experience themselves as individualities while standing before God and receiving their missions at His hand. But is the people which they seem to condemn as a whole an indiscriminate crowd? When they blame Israel for injustice and oppression, exploitation and bribery, they have to distinguish at least between the victims of corruption and the perpetrators of those social crimes, between the class of the masters and that of the suppressed. We meet such a distinction as early as Amos (*Amos* 5:10-13). The profound religious spirit of Isaiah goes further. He abandons the pessimistic conviction that the whole people, as a mass incurably corrupt, is to perish. He is not only the herald of God's destroying ire, but also expresses hope and confidence that a "remnant will return" (*Isa.* 7).

At the beginning this "remnant" is a small group of personal friends and adherents. Yet it is soon regarded as the seed of God's true people which in future will be born and will survive any catastrophe to which the bulk of the nation may succumb. This "remnant" receives at the prophet's hands the word of the Lord as an everlasting bequest for all the coming generations (*Isa.* 4:2-6; 6:11-13; 7:11-17; 10:21; 11:11). That apparently involves the idea of a religious congregation. Such a community is based upon common spiritual conviction, independent of any natural tie. Religious feeling in the congregation thus becomes the pledge that whatever may occur to the national community, its spirit will outlive any catastrophe as the "root" of a lasting renewal (*Isa.* 6:13).

The way to personal and individualistic piety is cleared. Jeremiah and Ezekiel continue to walk on this path, although in their minds the nation as a whole does not cease to be a clearcut personality. They feel and preach the responsibility of every single individual, who as such stands before God with all his virtues and vices. None the less, the characteristic unity of Israel is not atomized. Its individuality is and continues to be sharply distinguished from that of any other group; yet within this people each person is recognized and viewed by God, and has to render account for his deeds. It is for his own soulful profundity that Jeremiah discovers the uniqueness of the individual. Ezekiel is guided by a kind of moralistic dialectics to assert that each person is endowed with free will and ethical knowledge. He is to be regarded as determining his own fate, which is independent of the behavior, responsibility and fate of family, tribe and nation. In God's eyes he is a self-sufficient being and is treated by God's Providence in accordance with his responsibility (*Jer.* 31:29-30; *Ezek.* 18).

Both ways have never been abandoned in Israel's spiritual development. Both worked together to secure the maintenance of the religion after the collapse of the national existence. Thus the foundation had been laid upon which a spiritual community could arise. This congregation fostered the old ideas and handed them down to posterity throughout the generations. True, the prophetic lore met substantial changes at the hands of the later scribes and rabbis. Judaism began to center about the pivot of the religious law, which to a considerable extent was ritual and ceremonial doctrine. Yet even then, and particularly then, the spiritual character with which the prophets had inspired both the individual and the national community remained preserved.

These ideas, although differently shaded and accentuated, are the common ground of pre-Exilic prophecy and that of Deutero-Isaiah. The post-Exilic development often shows the languor and stagnation of decadence. The sorrows of daily life, petty provincialism and jealousy were the atmosphere in which the small community of Jerusalem was living. Narrow-mindedness crippled the ancient enthusiasm. Sometimes universalism and all-embracing Messianism were superseded by thirst for revenge and the fervent hope that God would punish the other nations for the evils which they were inflicting upon the true God's faithful and persevering adherents (*Mal.* 1:2-14; *Isa.* 63:1-6; *Haggai* 2:6-9). Israel will thrive in its country, blessed with miraculous fertility (*Isa.* 60:1-18). A new Heaven will shine over the earth (*Isa.* 60:19-20; *Zech.* 14:6), and Israel will be redeemed for ever. A new spirit is emerging: prophecy goes over into apocalypse. Yet even then the ideas of the great prophets have not disappeared. Ever and anon ethical enthusiasm breaks through narrow particularism and proclaims the universal God and the solidarity of mankind (*Mal.* 1:11).

Christian art from early times on has loved to present figures of the prophets and scenes of their lives. Sarcophagi were adorned, for instance, with the picture of Jonah, who was swallowed up by a great fish and vomited out upon the dry land after three days (*Jonah* 2). The Roman catacombs often show this incident, which was regarded by the church as a hint at Christ's resurrection. The den of lions from which Daniel was rescued was often painted (*Dan.* 6). It became a symbol of redemption by Christ.

In the architectural sculpture of later times prophets appear in cathedrals (Chartres, Strasbourg and Munich, 13th cent.). On the Moses foundation in Dijon the figure of Moses is accompanied by those of David, Jeremiah, Zechariah, Daniel and Isaiah (about 1400). The Sistine Chapel is decorated with the frescoes of the prophets and other figures; Isaiah was painted by Raphael.

The museum of the Berlin Jewish community possessed two modern pictures by Jewish artists: the *Jeremiah* of Lesser Ury, and the *Prophet* of Jacob Steinhardt.

See also the articles on the individual prophets.

MAX WIENER.

Lit.: Buttenwieser, Moses, *The Prophets of Israel from the Eighth to the Fifth Century* (1914); idem, *The Faith and Message of the Prophets,* No. 30 of the series *Popular Studies in Judaism,* published by the Tract Commission of the Union of American Hebrew Congregations and of the Central Conference of American Rabbis; Smith, W. Robertson, *The Prophets of Israel,* 2nd ed. (1919); Skinner, John, *Prophecy and Religion* (1922); Cohon, Beryl D., *The Prophets, Their Personalities and Teachings* (1939); Wiener, Harold M., *The Prophets of Israel in History and Criticism* (1923); Graham, W. C., *The Prophets and Israel's Culture* (1934); Lods, Adolphe, *The Prophets and the Rise of Judaism* (1937); Hoschander, Jacob, *The Priests and Prophets* (1938); Blank, Sheldon H., "Studies in Deutero-Isaiah," *Hebrew Union College Annual,* vol. 15 (1940-41); Morgenstern, Julian, "Amos Studies," *ibid.* (separately reprinted, 1941); Obbink, H., "The Forms of Prophetism," *ibid.,* vol. 14 (1939) 23-28; Welch, *Jeremiah, His Time and His Work* (1928); Ahad Haam, *Priest and Prophet;* Smith, George Adam, *Isaiah* (2 vols., 1927); Duhm, B., *Theologie der Propheten* (1875); idem, *Israels Propheten* (1916); Wiener, Max, *Die Anschauungen der Propheten von der Sittlichkeit* (1909); Sellin, *Der alttestamentliche Prophetismus* (1912); *Kommentar zum Alten Testament* (1928); *idem, Das Zwölfprophetenbuch* (1929-30); Eissfeldt, Otto, *Einleitung in das Alte Testament* (1934); Heschel, A., *Die Prophetie* (1936); Birkeland, Harris, *Zum hebräischen Traditionswesen: Die Komposition der prophetischen Bücher des Alten Testaments* (1938); Cohen, Hermann, "Prophetismus und die Sociologie," *Neue Jüdische Monatshefte,* vol. 22 (1917); Ehrenstein, T., *Das Alte Testament im Bilde* (1923); idem, *Das Alte Testament in der Sculptik* (1936).

PROPHETS, FALSE. The pages of the prophetic books of the Bible are filled with accounts of the contrast and the disputes between the prophets whose messages are given there and others whom they designate as false or lying prophets, who do not derive their message from the inspiration of God, but merely repeat their own desires and vain dreams (*Jer.* 23:9-32; *I Kings* 22:24 et seq.). During the period of the First Temple, in particular, the profession of prophet was an honored one, and kings would frequently consult prophets for advice as to their future course. This furnished an opportunity for various individuals to gain advancement by uttering favorable predictions, proclaiming a national God who would crush the enemies of the king, or soothing the people with promises of a better future.



The Prophet Elijah. From a bronze plaque by Boris Schatz

The Biblical prophets, beginning with Micaiah ben Imlah in the time of Ahab (8th cent.), deliberately disassociated themselves from the professional prophets. Micaiah attributed the unanimously favorable prediction of the other prophets to the machinations of an evil spirit; Amos refused to take the name of a prophet (*Amos* 8:14-15). Jeremiah in particular drew the line between the true and the false prophets, branding the latter as wrongdoers and abettors of wrongdoing who promised peace to everyone. The true prophet is filled with the fire of God, the false prophet with vain dreams; what has the chaff to do with the wheat? (*Jer.* 23:28-29). A characteristic encounter is that between Jeremiah and Hananiah (*Jer.* 28) who differ as to the future of the dominion of Nebuchadrezzar. The fall of the First Temple established the truth of the words of the Biblical prophets, and from that time on no more is heard of the "false prophets."

Lit.: Buttenwieser, M., *The Prophets of Israel;* the Biblical commentaries to *I Kings* and *Jeremiah;* Schapirio, D., "Les faux prophètes: étude historique et psychopathologique," *Revue littéraire juive,* vol. 2 (1928) 34-68.

PROPHETS, THE TWELVE (Aramaic, *tere 'asar,* "the twelve"), general term for twelve small prophetic books of the Hebrew Bible, which from at least the 3rd cent. B.C.E. have been grouped together into one book. They are also called Minor Prophets, not because they are of less importance but because they are of smaller compass than the larger prophetic books. The usual order of the twelve is *Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah* and *Malachi.* In modern Hebrew Bibles they follow *Ezekiel;* but *B.B.* 14b placed them after *Isaiah* and the Septuagint before the larger prophetic books, giving the order of the first six books as *Hosea, Amos, Micah, Joel, Obadiah, Jonah.* These different orders may correspond to different ideas as to the chronological order of the prophets, none of which is correct. The dates of the prophecies in this section range from the 8th cent. B.C.E. on—in the opinion of some critics—as late as the Maccabean period (2nd cent. B.C.E.). The division into twelve is somewhat artificial and seems to have been deliberately intended; for *Jonah* is a story and not a book of addresses, like the others, and *Malachi* has been artificially separated from *Zechariah.* The last three verses (*Mal.* 3:22-24) are not part of any of the books, but a pious appendix intended as a summary of the whole and an admonition to repentance.

See the articles on the individual books.

Lit.: The Biblical commentaries and introductions.

PROPHETS, READING OF, *see* HAFTARAH.

George Wolf

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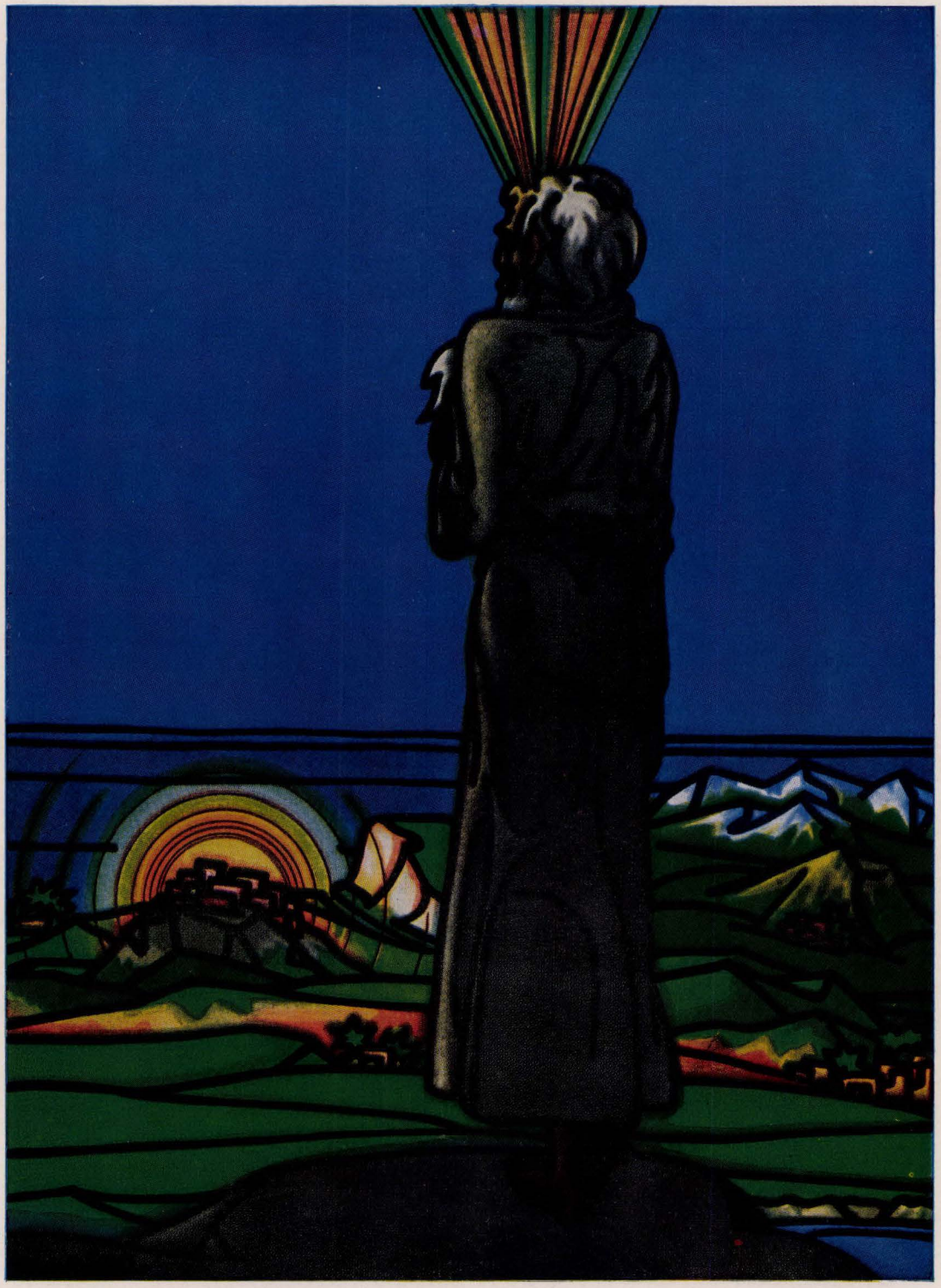

By Uriel Birnbaum

MOSES ON MOUNT NEBOH